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विषय संख्या August 1941
पुस्तक संख्या to
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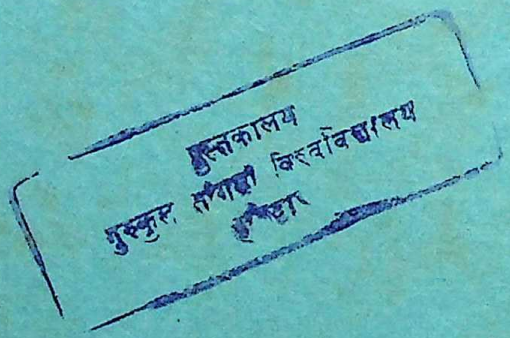

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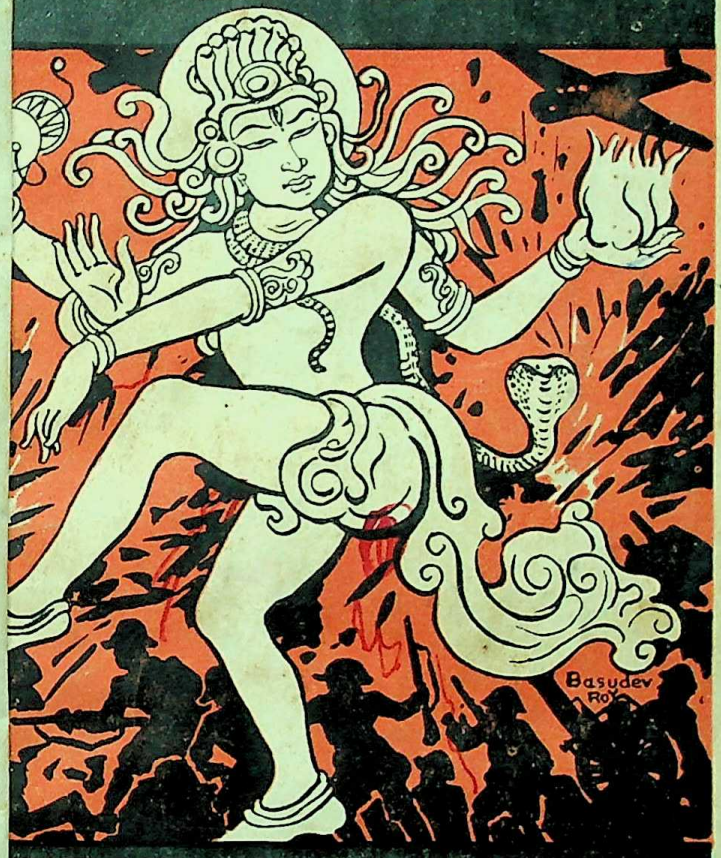

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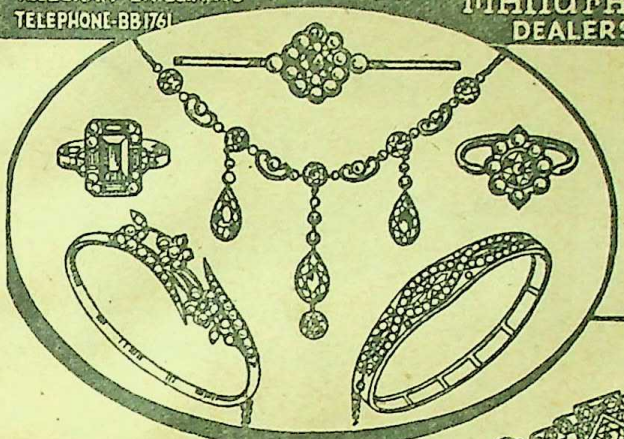

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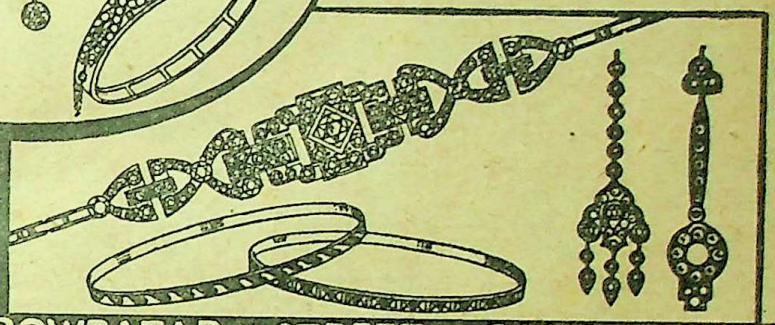

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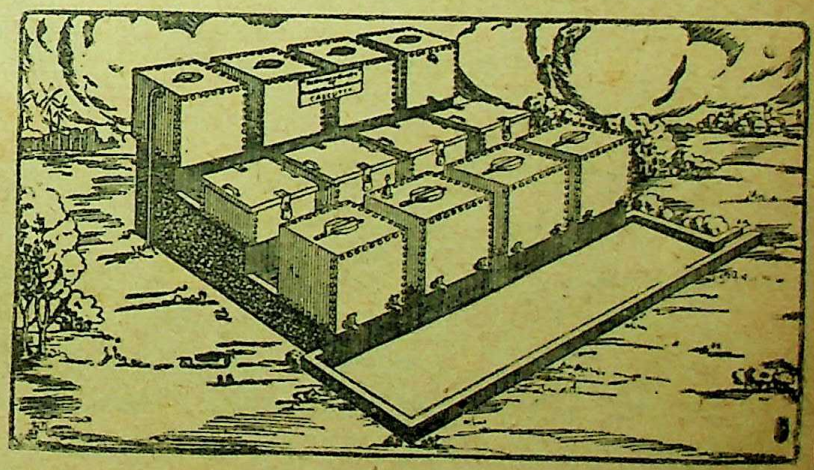

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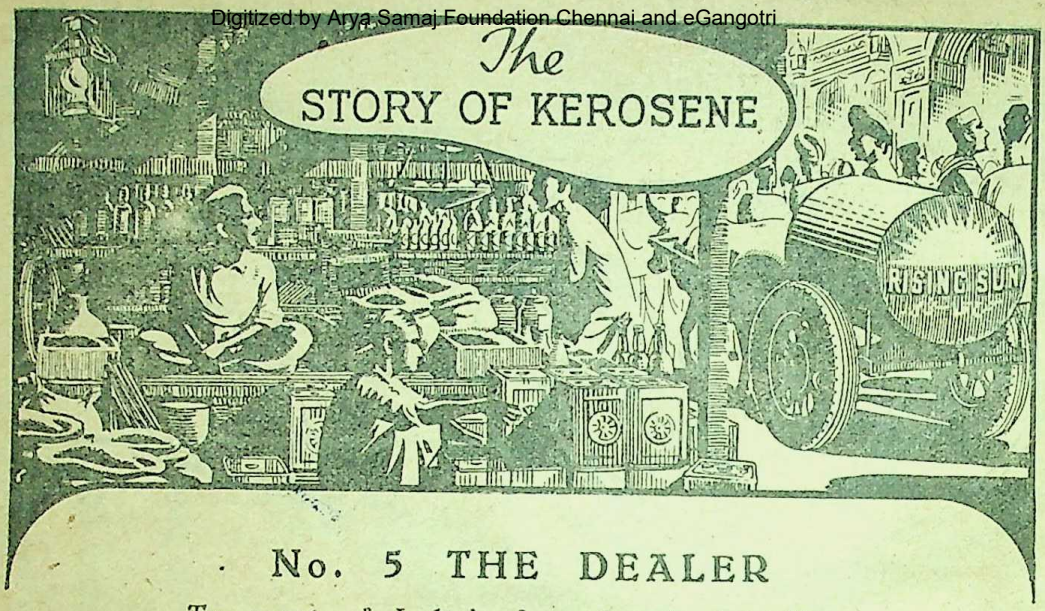

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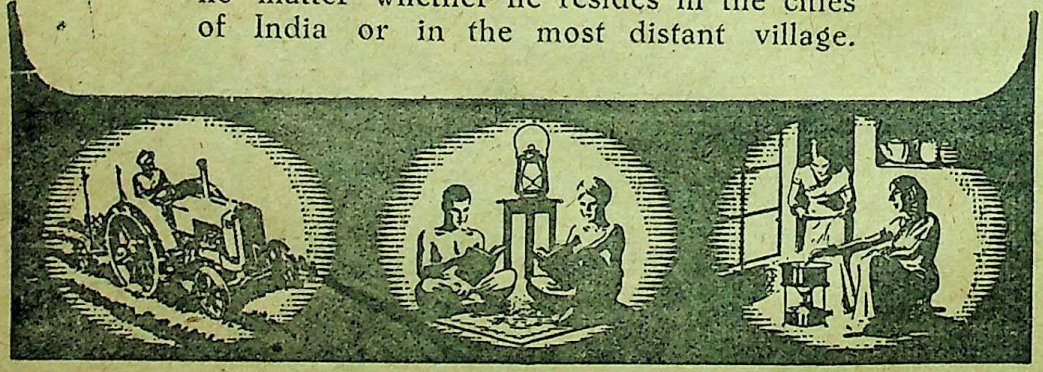

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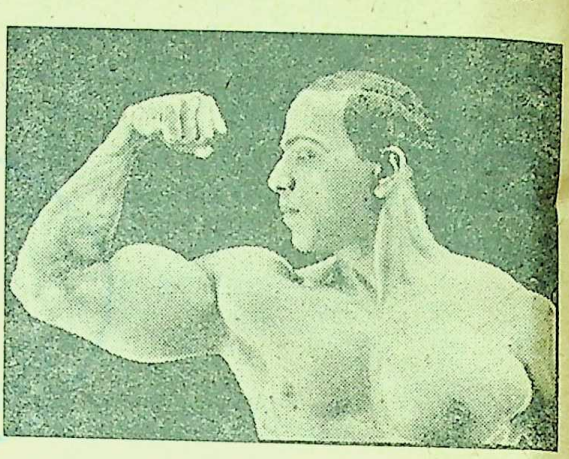

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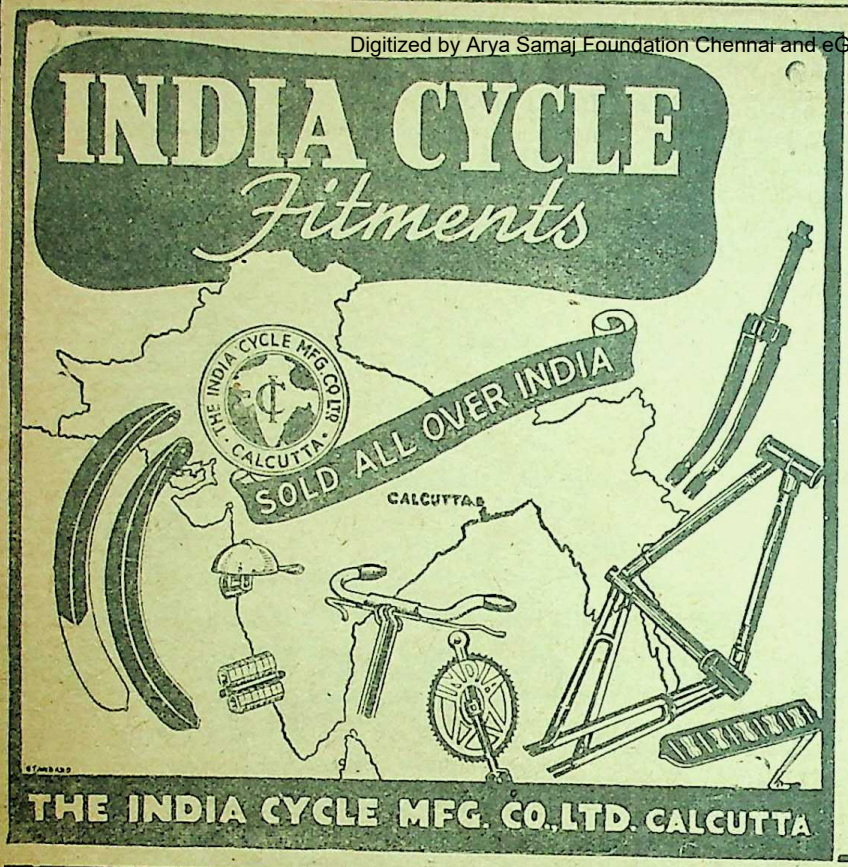

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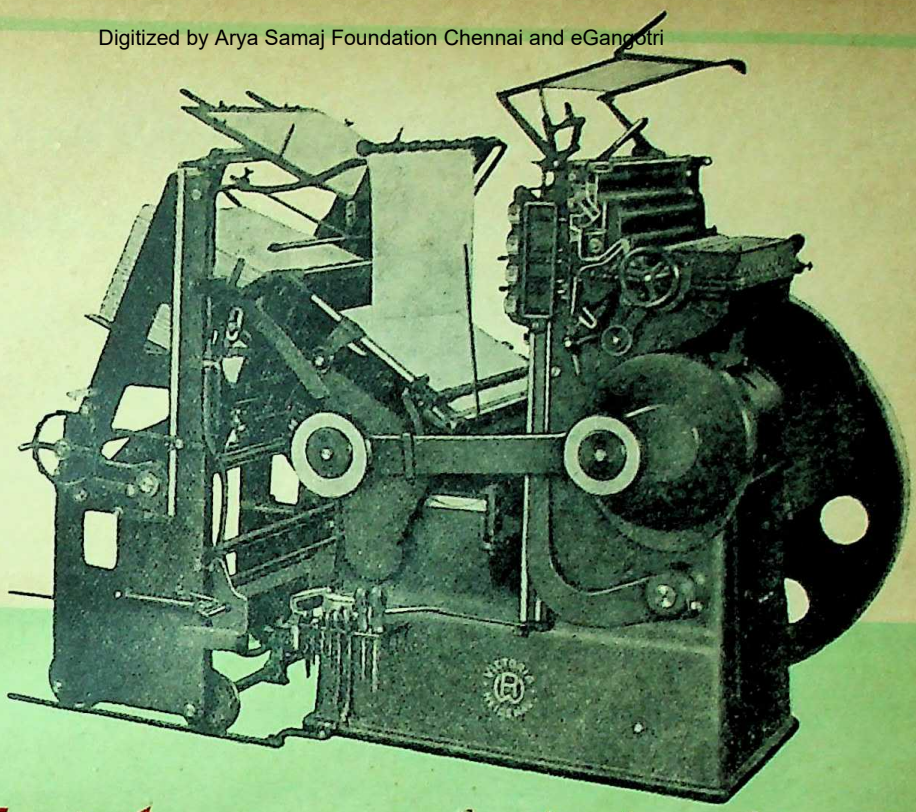

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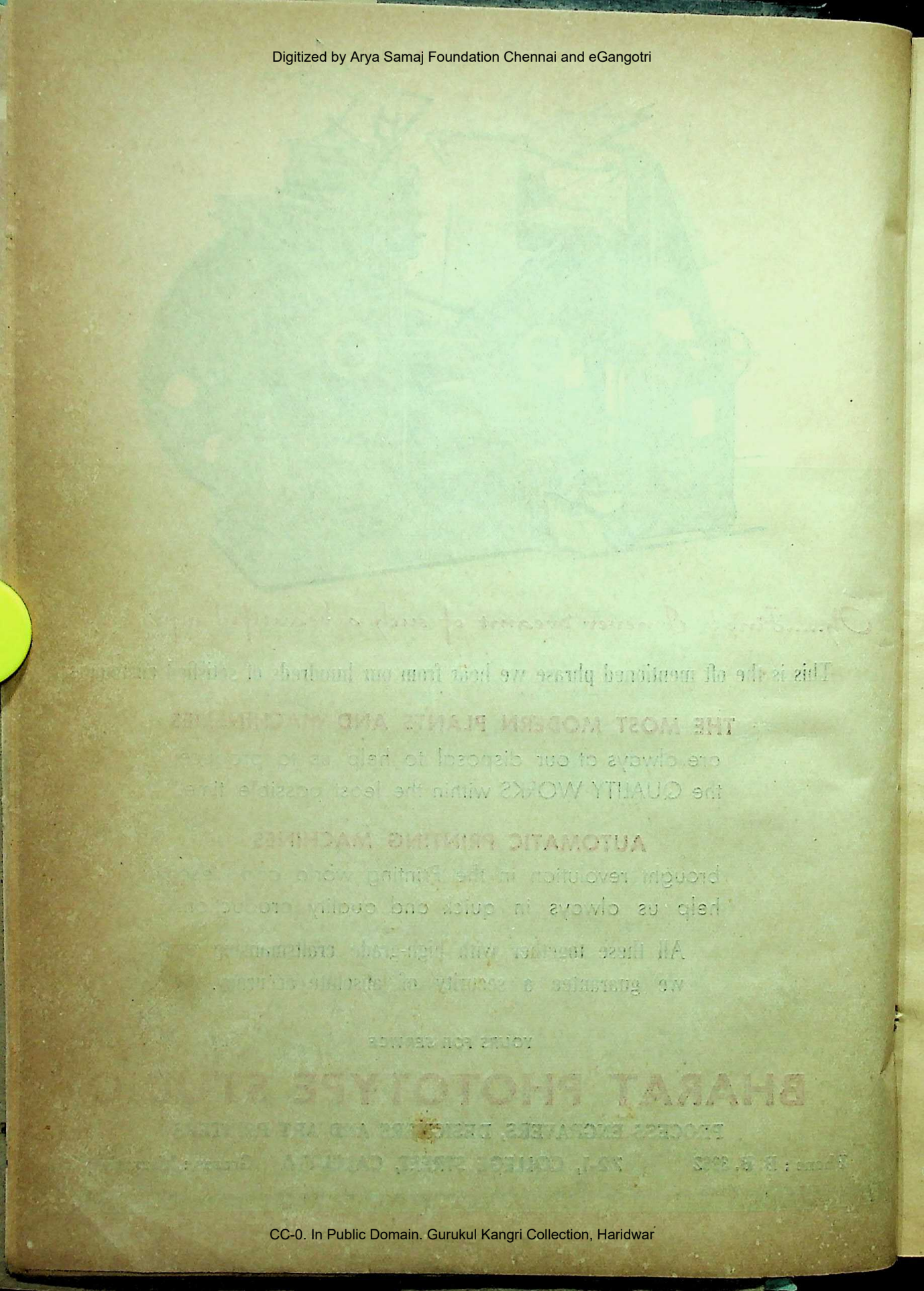

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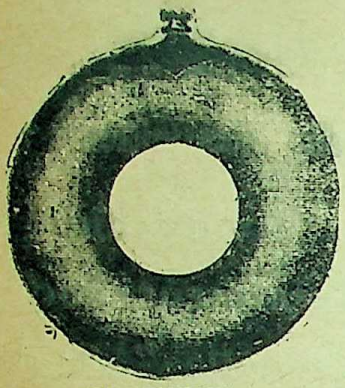

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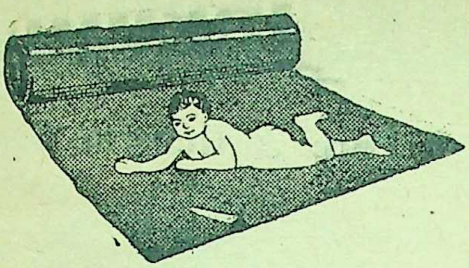

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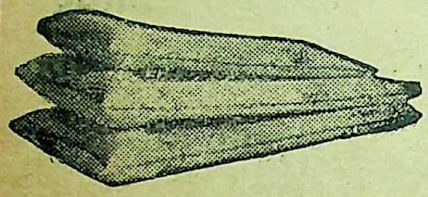

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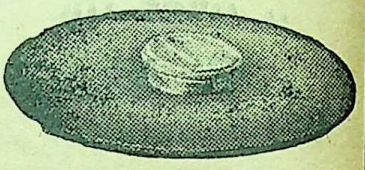

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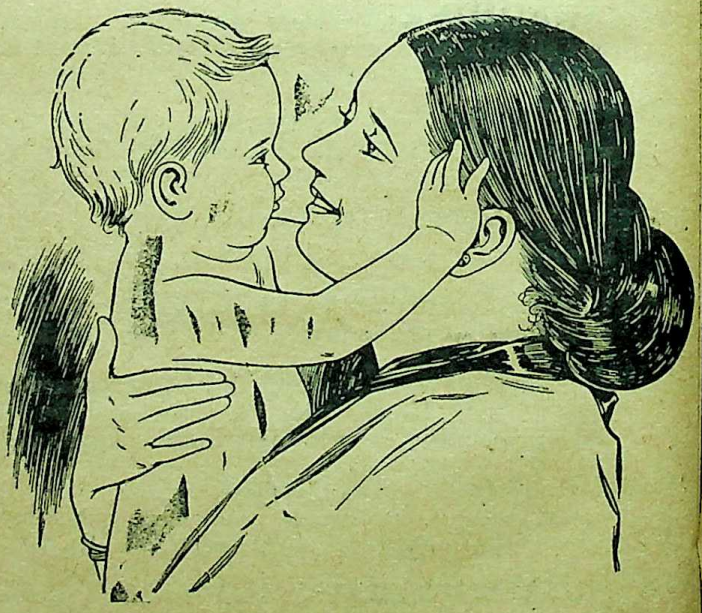

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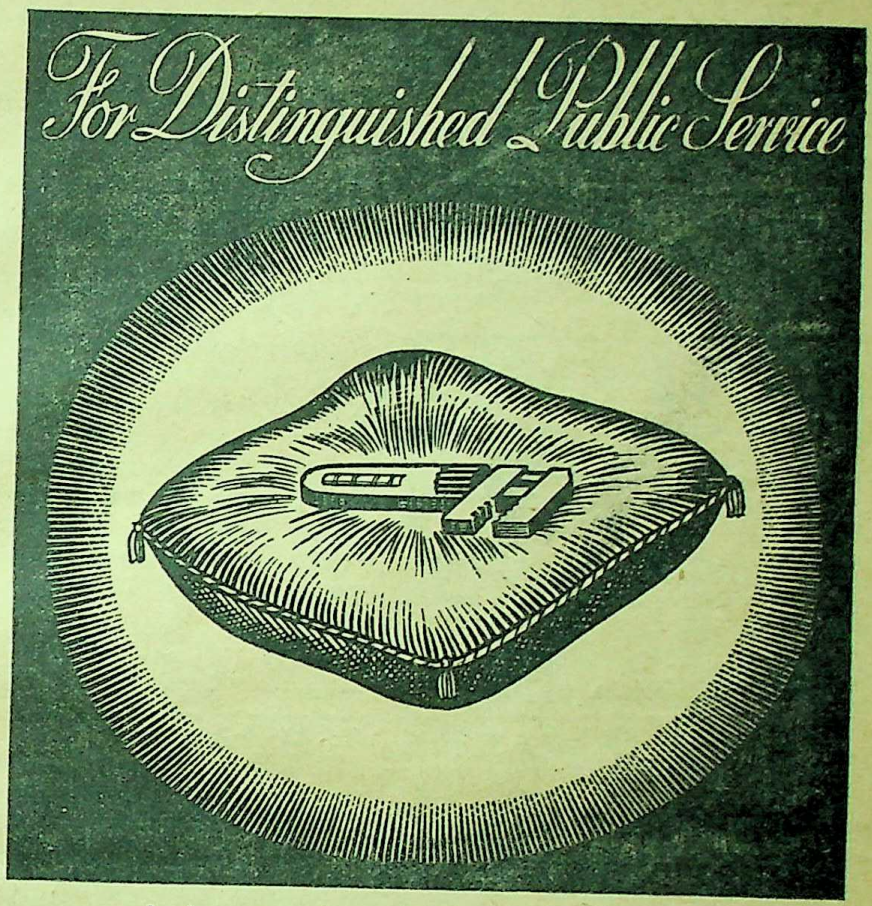

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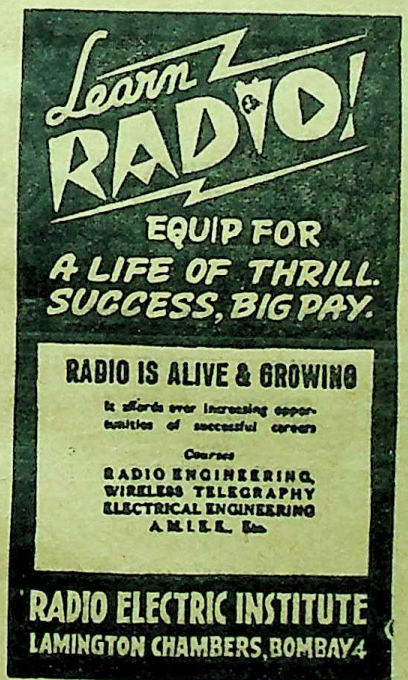

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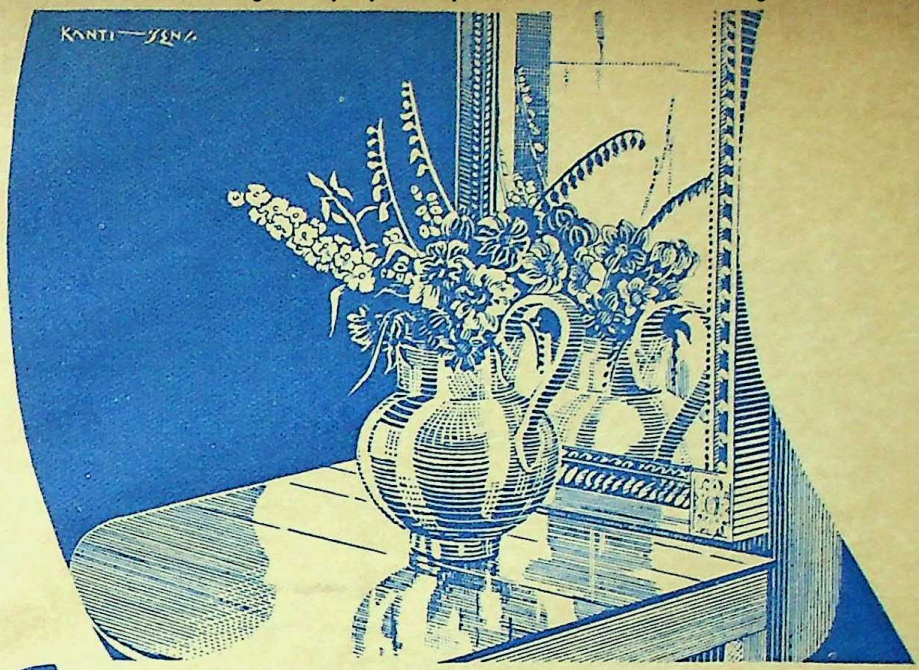

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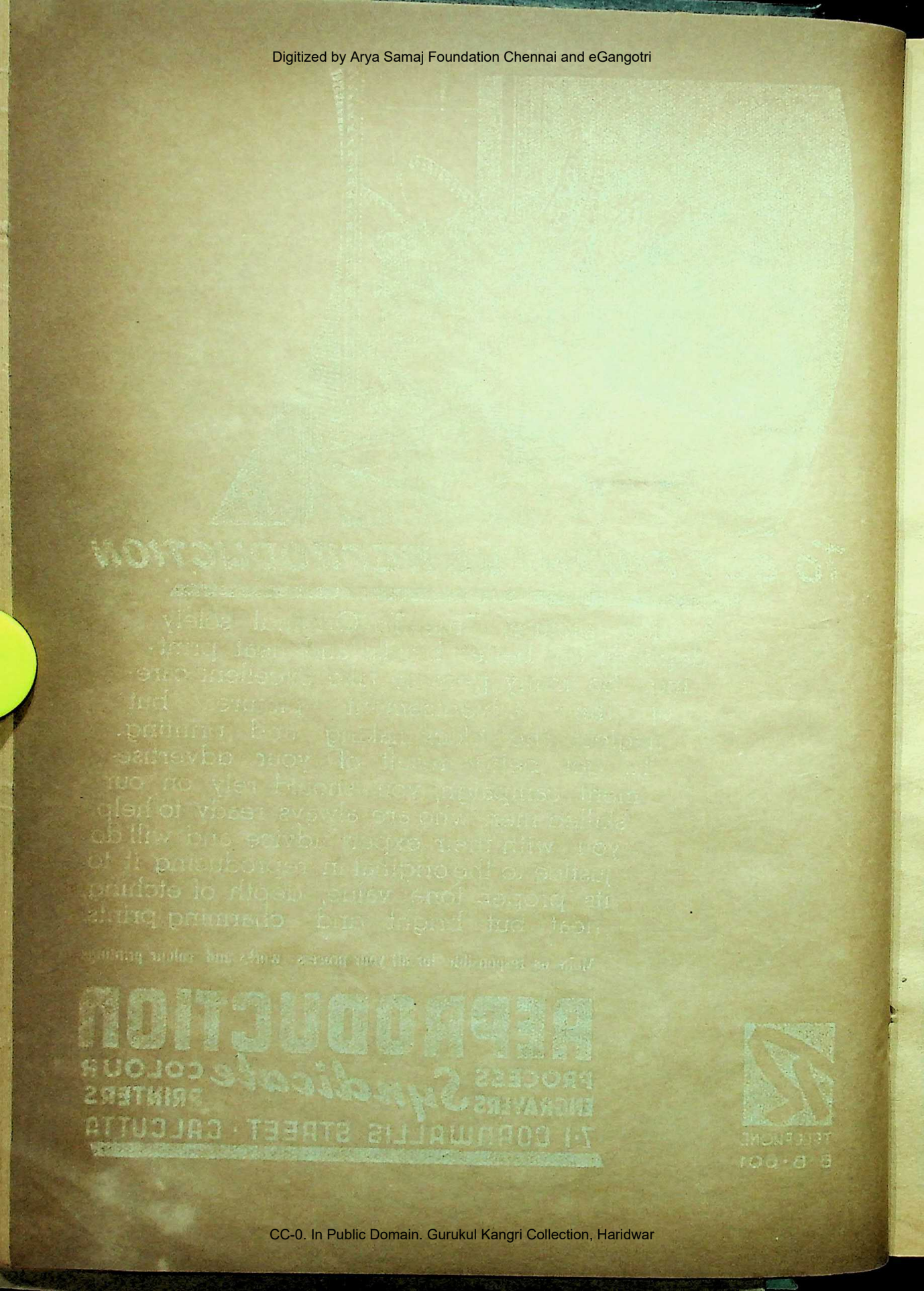

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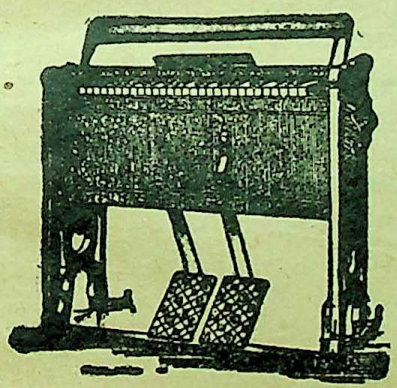

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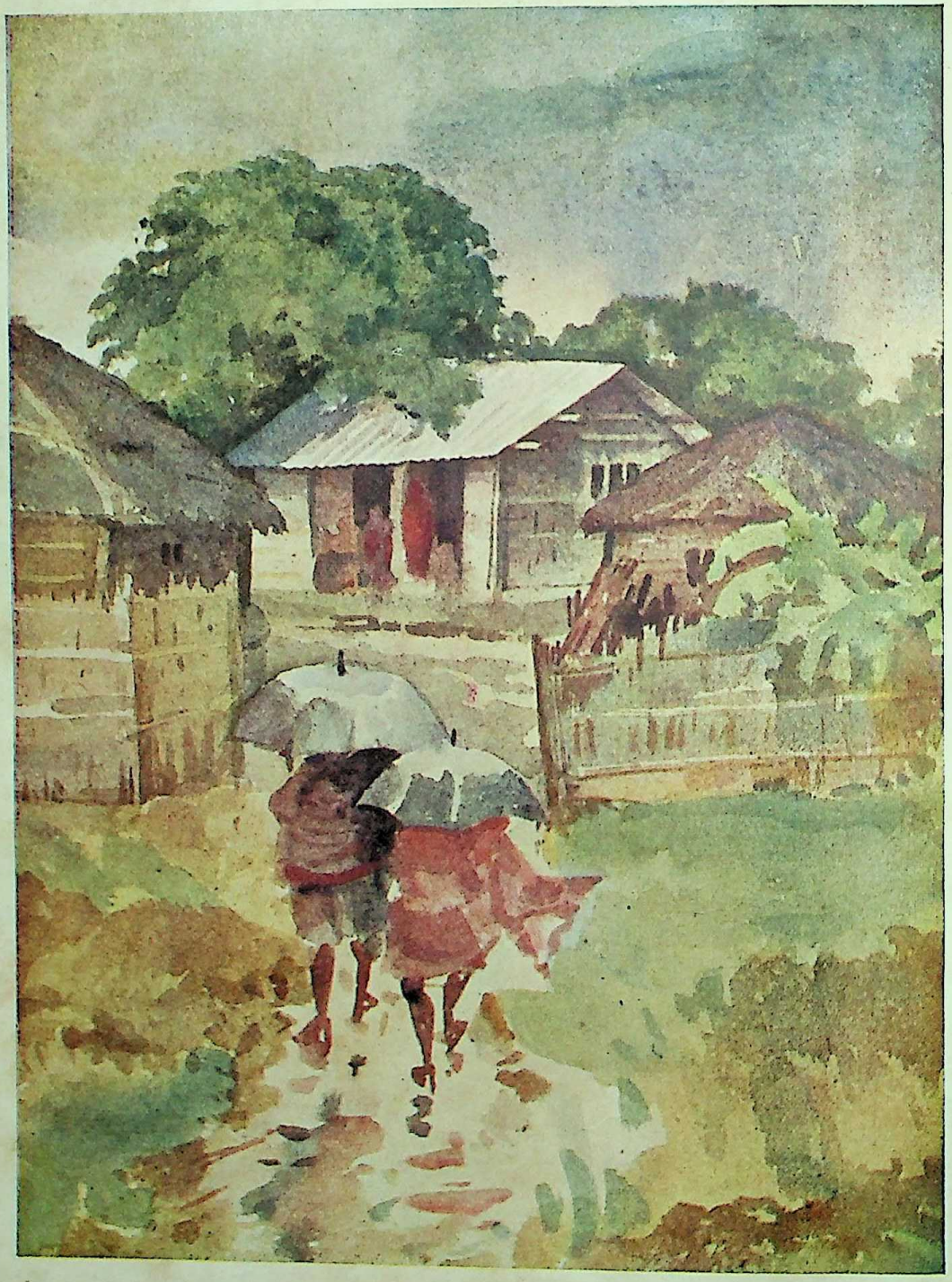

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THE MODERN REVIEW

AUGUST 1941

VOL. LXX, No. 2 WHOLE No. 416

NOTES

Mr. Amery's Everlasting No

LONDON, July 10.

The political deadlock in India was the subject of a question in the House of Commons.

Mr. Sorensen (Labour) asked whether in view of the altered international situation, the Secretary of State for India had considered "the substantial diplomatic and psychological advantages that might accrue from the release or amnesty of political prisoners in India, and a reconsideration of the basic cause of continuing political deadlock, and of an acceptable policy to remove this, and whether he contemplates any further approach to Indian political leaders."

Mr. Amery replied he was afraid he could not accept Mr. Sorensen's inference with regard to the effect of the altered international situation upon the political deadlock in India.

In any case, he was not at present in a position to make any fresh statement on the subject which, however, continued to engage the earnest attention of His Majesty's Government.

Mr. Sorensen asked: Did not Mr. Amery agree that changes in the international situation were likely to affect such a vast problem as that of India and in the circumstances could he not give an indication as to when he could make a further statement?

Mr. Amery replied: "No."

Sir Alfred Knox (Conservative) asked: Would not the deadlock immediately be ended by the Congress allowing the seven Ministries to go back and function?

No reply was given.—*Reuter.*

There has been a change in the international situation no doubt. But Englishmen must be feeling that, owing to Germany attacking Russia and Russia's consequent belligerency, the international situation has improved instead of deteriorating. Hence, why should the British Government be expected now, when in their opinion the situation has improved, to take any steps which they did not think it necessary to take when the situation was worse? That is perhaps, so far as we can guess, what the authorities may be feeling.

We agree with Mr. Sorensen that diplomatic and psychological advantages may accrue from the release or amnesty of political prisoners in India.

Regarding the alleged political deadlock, our opinion is that, if the authorities had thought that there was a real political deadlock and felt that it was hampering the war efforts, they would themselves have made earnest endeavours to break the deadlock without anybody asking them to do so. But perhaps they do not feel that there is any real deadlock. For the war effort men, money and materials are needed. India being a poor and practically illiterate country, Government can get for small pay as many men to die for Britain as may be required. In fact, we have no information that recruiting officers find any difficulty anywhere in getting men. Perhaps Government want 500,000 or a million men. In our opinion that is a small number for the war that is going on. In the course of less than three weeks Russia claims to have killed and disabled a million German soldiers, and perhaps Hitler has claimed or will claim to have killed and disabled four times as many Soviet soldiers. The total numbers of German and Russian soldiers must be very much larger. Russia claims to have mobilized 8,000,000

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men. What is a poor 500,000 or 1,000,000 in comparison? But the relevant point is that the authorities are getting as many men as they think they want and, therefore, there is no deadlock so far as recruiting is concerned. Manufactured munitions and raw materials also the authorities are getting to the extent that they can arrange for their manufacture, collection and payment. Here, too, there is no deadlock. As regards money, the masses in India are poor, and even under normal circumstances, little could have been expected from them as contributions to war funds. That little, if any, has been further reduced by drought, famine, floods and "riots" in different parts of the country.

Mr. Sorensen asked whether Mr. Amery contemplated any further *approach* to Indian political leaders. Mr. Sorensen perhaps does not know, or forgot when he asked the question, that every "Ruler of India" feels that it is the Indian political leaders who ought to approach Englishmen in authority for boons, not *vice versa*.

Sir Alfred Knox was right when he surmised that the deadlock would be immeditely ended "by the Congress allowing the seven Ministries to go back and function." But the Congress would not allow them to accept office again unless and until the Congress demands were met. In their Poona resolution Congress leaders formulated their minimum demand, namely, the formation of a National Government as described by them. If the British Government had agreed to form such a government, Congress would have co-operated in the war effort. As Mahatma Gandhi is against war under all circumstances, the Congress leaders had to part company with the Mahatma when they adopted this resolution. They made a great sacrifice. But Government turned down their proposal. It is not known what the Congress demand would be now if Government wanted Congressmen to accept office again. In any case, as most Congress leaders, including the President, are in jail, they cannot meet and deliberate and formulate a demand unless they are released. There is a talk in London, it is said, of releasing Pandit Jawaharlal Nehru. He ought certainly to be released. But for formulating a fresh Congress demand, if any, the release of the Pandit alone will not do.

A part of the rumour about Pandit Jawaharlal Nehru's release is that it is in contemplation to send him to Russia on a mission. As if the Pandit can ever agree to go anywhere as an emissary of any imperialist governmnet. The only order of such a government which he has always obeyed is the one to go to jail. (14th July, 1941.)

"Indian Deadlock" and Agitation in America

The London correspondent of *The Bombay Chronicle* has sent the following telegram to that paper :

LONDON, July 10.

The *Daily Telegraph's* political correspondent alleges that Nazis are exploiting the Indian situation in the United States. According to him many educated Indians of both sexes are reported to tour the United States for lecturing, the German sources paying the expenses.

Isolationists are also using India as an argument against Britain. American audiences make India as an important subject for questions, and paid agitators sometimes take advantage of it to break up meetings.

British Government are considering the new ways of letting America know the truth about Indian question.

Mr. Amery may broadcast to the United States.

The correspondent concludes that some M. P.'s think that the time has come for the Government to make a new move to end the constitutional deadlock in India. They argue that this will make for better Anglo-American understanding.

Nothing stands in the way of our believing that some of the citizens of India who are now in America may be engaged in placing before the American public correct facts relating to what Britain has done and is doing in India. In fact, it is the patriotic duty of all true sons of India there to do so,—particularly as the pamphlet "Talking Points on India," supplied by the British Government to anti-Indian propagandists in America, contains falsehoods and more dangerous half-truths, and is throughout guilty of suppressing the truth on many points.

But the allegation that the Indian speakers' expenses are being paid by the Nazis may be an invention of the *Daily Telegraph's* informant. It would be extremely unwise, if not also criminal, for any Indian anywhere to touch Nazi money.

British anti-Indian propaganda is so efficient and ubiquitous that it is doubtful whether a few obscure Indian patriots resident in America can do much to dispel the false impression being created there by agents of Britain. If any leaders of the front rank of the Congress or of the Hindu Mahasabha, for example, Mahatma Gandhi, Maulana Azad in the capacity of Congress President, Pandit Jawaharlal Nehru, Sj. Subhas Chandra Bose, etc., of the Congress, or Sj. V. D. Savarkar as President of the Hindu Mahasabha, Dr. Syama Prasad Mookerjee. Dr. B. S. Moonje, Sir M. N. Mukherji, etc., of the Hindu Mahasabha, were to tour America and lecture on the nature, results and future of Indo-British relations, public opinion there could not fail to be influenced. But there is no probability of their going to America.

In any case, if in some way or other the

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American public came to believe that Britain had neither given nor was prepared to give self-rule to India and therefore there was no full response to the appeal to India to co-operate in the war-effort, in that case the British Government might be inclined to placate the Congress. (13-7-1941.)

If Germany Wins, Or If Russia Wins—

If Germany wins, there is every probability of her invading India, as also of her attacking the United States of America, in pursuit of her plan of world domination.

In our first article in the last issue we have given our reasons for thinking that if before 1914 Britain had allowed India to be self-ruling, the world war which began that year would not have broken out. We have also given our reasons for thinking that if on the conclusion of the last world war, India had been allowed to be self-ruling as an ally of Britain, there would have been no war between Germany and Britain.

Our opinion is that if even now India were allowed to be free, that would go a great way to ensure Germany's defeat.

We have argued in our last number that India's freedom is a condition precedent to world freedom and world peace. The short article by the late Lala Lajpat Rai which we print elsewhere in this issue goes to strengthen our argument. But we neither expect nor hope that either the Lala's article or ours would be read by "the powers that be" and produce any impression on their minds.

Whatever befalls India, we would welcome Russia's victory and Germany's defeat.

Assuming, as is probable, and desirable, too, that Russia would win through, would that safeguard the British *empire?* We mean would that safeguard the *imperial* interests of Britain in her world wide domains? In India for example?

It should be borne in mind that if Germany is fighting for world *domination,* Russia stands for world *revolution.* As misfortune makes strange bed-fellows, so political exigencies bring about strange alliances. That does not mean that Russia is not at present a sincere ally of Britain. No. She is a sincere ally. But that does not mean that she has given up or will give up at the conclusion of the war her ideal and aim of world revolution. On the British side, the British Trade Unionists have declared that though Russia is Britain's ally, they (the Unionists) will not give up their principles.

LONDON, June 28.

"Those who enter the struggle with us are our friends and Allies but they must understand that we do not compromise with our principles." This is the attitude of the British Trades Union towards Russia, according to Mr. John Marshbeink, Secretary of the National Union o. Railwaymen.

Addressing a Conference of Trades Councils in London today (Saturday) he added: "We abate no jot of our declaration of purpose—to maintain, and defend the principles of democracy."—*Reuter.*

Similarly, the Bolsheviks will not give up their principles. They will try to Sovietize as many countries as they can. If the Czars of Russia wanted to include India in the Russian empire, is it incredible that Soviet Russia would like to Sovietize India? The only way to forestall any future attempt on Russia's part in that direction with the help of a section of the Indian public, and thus bespeak India's friendship in advance, is to allow India to democratize herself in her own way. We have said, "with the help of a section of the Indian public." It is not on the strength of any secret information that we have used those words. Government knows of the existence of the Indian communist party and has banned communism. And the authorities, like the non-official public, must have been struck by the outburst of pro-Russian feeling in the country outside the communist party, too, on Germany's invasion of Soviet territory.

If Russia wins, she will become the greatest power on the continent of Europe. And as Russia is an Asiatic as well as a European power, she will become the most powerful independent State in Asia,—at any rate on the main land of Asia.

Like Russia the British Empire is both an Asiatic and a European State. For balance of power, Britain will require to have the friendship of some country which is vast in area and contains a very large population. If India becomes self-ruling and if Britain is able to have her as an ally, she need not seek any other friend. That does not mean that she should not value the friendship of China and Japan. But as the Indo-British connection is of long standing and as Britain understands India and India understands Britain, friendship and alliance between India and Britain would be more valuable and dependable than between Britain and any other Asiatic country. But friendship between an independent State and a subject country can have no meaning. So, in order that Indo-British friendship and alliance may be real, India must be free. It is the friendship of a powerful and prosperous country which is of any use. But no country can be powerful and prosperous which is not free. For that reason also India requires to be free.

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Breaking Deadlock by Expanding Viceregal Council

Rumours, more or less definite, are being published in the dailies from day to day that it is in contemplation to improve the political situation by expanding the Governor-General's Executive Council by the addition of non-official Indian members and by the appointment of non-official Advisers to the provincial Governors. It is said that even the Defence and Home members of the Governor-General's Executive Council are to be non-official Indians.

But can these steps be expected to improve the situation? Congress M.L.A.s and M.L.C.s of the Central Legislature, except the few members belonging to the Congress Nationalist party, have ceased to take part in the proceedings of that Legislature. Will the aforesaid steps bring them back again to the legislative chambers as active members? If not, how will they serve as a remedy for the "deadlock"? The Congress has still a greater hold on the country than any other organization. If the authorities want the people to co-operate with them in the war effort with greater enthusiasm than now, that organization should be placated above all which has influence over most people.

The real "deadlock," if the authorities believe in spite of what we have stated in our first note that there is a deadlock, exists in the provinces. It is a proved fact that in the seven provinces where there were Congress Ministries Congress influence is predominant. It is only Congress Ministries which can make the people of those provinces co-operate with the Government in the war effort enthusiastically. How then can the mere appointment of non-Congress non-official Advisers to the Governors improve matters?

Congress can agree to its members accepting office again only on its own terms. As we have said before, these terms, if any, are unknown and cannot be known unless the Congress leaders now in jail are released. (13th July, 1941.)

Is Congress Still the Most Influential Organization?

In the foregoing note it has been said that Congress has still a greater hold on the public than any other organization. This may or may not be true. Its truth or falsity can be ascertained by general elections. A general election for the election of new members of the Central Assembly has been long overdue. But it is being put off again and again by prolonging the life of the present Assembly.

In the provinces, too, it is only general elections which can test the strength of parties. The dates for such elections have not been announced. There is no knowing whether there will be such elections in the provinces so long as the war lasts.

Our anticipation is that in India as a whole in case of a general election for the Central Assembly Congress will succeed in capturing more seats than any other organization, though perhaps not as many as in the last election.

In the provinces which had been under Congress rule Congress will perhaps again be able to return the largest number of members, though not as many as before. Perhaps some of the constituencies which had formerly returned Congressmen may prefer to elect members of the Hindu Mahasabha.

In Bengal Congress is likely to lose more seats to the Hindu Mahasabha than in any other province. We do not know what the case will be in the Panjab, Sind and the N.-W. F. Province.

The "Rashtrabhasha" and Other Languages of India As Tributaries to It

Taking it for granted that Hindi-Urdu-Hindustani is to be the Rāshtrabhāshā of India, the late Dinabandhu Andrews suggested in the course of some papers on the subject which he contributed to *The Leader* that the language which is to be the Rāshtrabhāshā should incorporate some words from South Indian languages, too, *e.g.*, Tamil, Telugu, Kannada, and Malayalam. This is a good suggestion. If a composite language is to be our Rāshtrabhāshā there is no reason why Urdu alone should be drawn upon for contributions, seeing that what distinguishes Urdu from Hindi are words derived from such foreign languages as Arabic and Persian. We have shown in a note in our last issue that in the U. P., the biggest area where Hindi and Urdu are spoken and written, only about one-tenth of the publications are in Urdu, the rest being mostly in Hindi. There is no reason to suppose that Urdu occupies a more prominent position in any other province.

On the other hand, Tamil, Telugu, etc., are spoken and written by very much larger numbers of people. And it is also a fact that they have older and richer literatures, *racy of the soil,* than Urdu can claim to possess.

It would not be a new thing for South India to contribute words for all-India use. 'Pandal' is such a word which we have been using in all provinces long before the question of a Rāshtrabhāshā was mooted.

And it is not merely South India which has added to all-India vocabulary. 'Hartal' is

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resorted to all over India occasionally, though the word hails from the United Provinces, we believe. Congress members all over India use the words "Prabhāt pheri," used originally only in Gujarat, we think.

That leads us to suggest that it is not merely South Indian languages which the composite Rāshtrabhāshā whatever it may be, should draw upon for its own enrichment, but Marathi, Gujarati, etc., also. One need not stop there. Oriya, Bengali, Assamese, Panjabi, etc., can also bring their own contributions.

Questions for Advocates of Rāshtrabhāshā

As the Indian National Congress stands for the adoption of Hindustani as the State Language of India we repeat some questions relating to the State Language, whatever it may be, so that some one may answer them authoritatively.

1. Is the State Language to occupy the same position all over India as English does at present ?

2. What is to be the language of the courts, including the High Courts, and the Government offices in the provinces ? The State Language or the Provincial Languages ?

3. What is to be the language of the legislatures of the provinces ? The State Language or the Provincial Languages ?

4. Are the *originals* of laws passed in the provincial legislatures to be in the provincial languages or in the State Language ?

5. Perhaps it is understood that the State Language is to be the language of the Central Legislature, the Federal Court, and the language of the Bills to be introduced in the Central Legislature and of the laws passed there ?

6. The media of primary and perhaps of secondary education in the provinces are probably to be the provincial languages.

Will the universities in the provinces use as their respective media of instruction their provincial languages or the State Language ?

7. What will be the language of international correspondence, intercourse, etc. ?

Purba Bharat Rashtrabhasha Sammelan Fought Shy of 'Hindustani'

In our last issue we commented on the fact that the president and other speakers at the Eastern India State Language Conference avoided the use of the word 'Hindustani' in speaking of or referring to what they wanted to be the State Language. Here is what the *Bombay Chronicle* has written on the point :

Presiding over a Conference of the Rashtriya Bhasha Prachar Samiti at Calcutta the other day, Dr. Rajendra Prasad is reported to have stated that Hindi was best suited to be the *lingua franca* of India. If he actually said "Hindi" he must have meant Hindustani, because he has had much to do with the recognition of Hindustani as the national language by Congress and various attempts to popularise it. But at a time when misunderstanding and misrepresentation are so common Congress leaders should be scrupulously careful to say "Hindustani" when they refer to the national language. Unfortunately, however, the term "Hindi" is very commonly used in Madras and in several other places by Congress leaders when they mean Hindustani. And this has been misrepresented as evidence of an attempt to impose Hindi on even the Urdu-speaking people while pretending to popularise Hindustani. When the three terms "Hindi," "Urdu" and "Hindustani" are generally admitted to represent three separate languages, sufficiently different to justify the use of separate names, however allied the three may be, it is a grievous mistake on the part of Congressmen to refer to the national language as Hindi.

Commenting on Rajen Babu's speech, the *National Herald* regrets that while "responsible Hindu and Muslim Congress leaders continue to preside over Hindi Sahitya Sammelans and corresponding organisations for the propagation of Urdu, nothing appears to have been done, so far, to create a common platform, which is urgently needed."

Restoration of Abyssinian Independence

Everyday brings news of the victory of one party or the other in the war among European nations or in the Sino-Japanese war, or news of air raids by one party or the other. We desire that Britain and Russia should be victorious in the war of European origin and that China should win in the Sino-Japanese war. But though successes tending in those directions are welcome, they involve the slaughter and disabling of very large numbers of men, which cannot be contemplated with pleasure.

But the cessation of fighting in Abyssinia and the restoration of Emperor Haile Selassie to his throne can be contemplated with unalloyed pleasure. He has now the opportunity of so educating his brave people as to make them enlightened and prosperous citizens of a free country. It is to be hoped that he will make the best and fullest use of this opportunity.

Revival of Ploughing Ceremony in Burma

RANGOON, July 10.

After the lapse of a hundred years, U Saw, the Premier has revived the ancient Burmese ploughing ceremony at Hmawbi.

Owing to indisposition the Governor was unable to be present. Lady Dorman-Smith was, however, present and read the Governor's speech.

After speeches had been made, U Saw, accompanied by Lady Dorman-Smith went to the fields where a golden plough harnessed to a pair of decorated oxen was in readiness. Lady Dorman-Smith placed the reins in the Premier's hands and U Saw smilingly stepped into knee-deep water to plough the field for a few minutes.

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Lady Dorman-Smith displayed a keen interest not only in the ceremony itself but also in the demonstration of Burmese agricultural methods that had been arranged specially for the occasion and like U Saw took with her samples o. paddy shoots plucked from the ground while she and the Premier were walking round the fields on a tour of inspection.

His Excellency's message stated that His Excellency himself was a farmer and he knew from experience the many difficulties a farmer had to meet, and had expressed the hope that the cultivators would have a bumper crop this year as they had had in years past.

U Saw reminded the cultivators that the ceremony was one that had not been performed within the past hundred years. Today they referred to it as a ploughing ceremony but in the old days when the kings themselves had taken part, there was another name. The ceremony, however, was being revived as marking a new era for cultivators. He himself was the son of a cultivator and it was because of that he had their interests at heart and handling the plough was something that came naturally to him.—*A. P.*

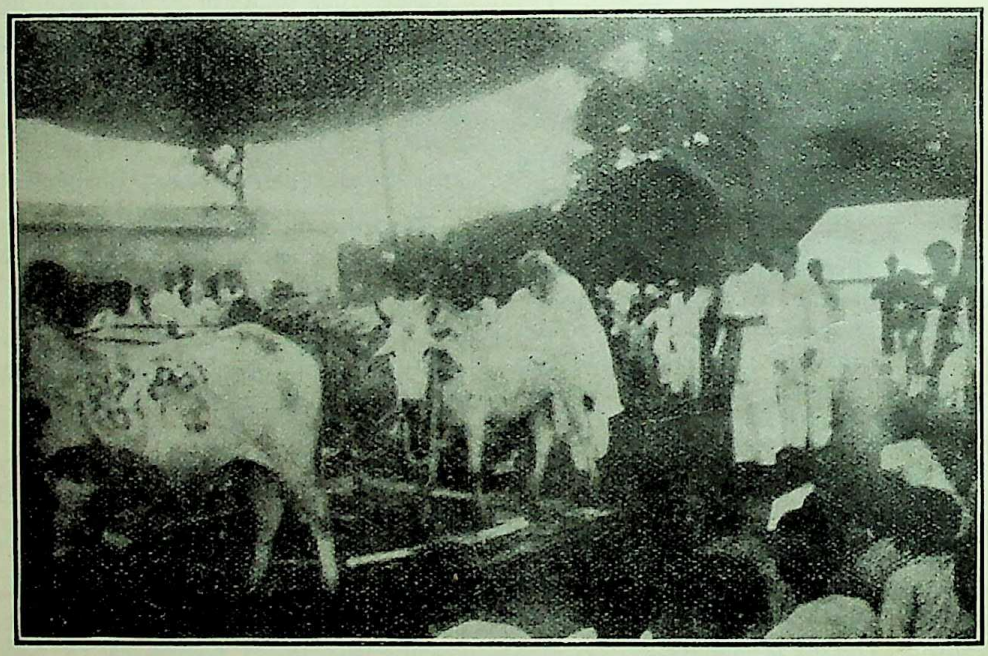
Burma is mainly an agricultural country. In such countries people cannot but rejoice when the rains set in. Such rejoicing finds expression in various festivities of different kinds in different countries.

Festival of the Rainy Season at Santiniketan

It was years ago that Rabindranath Tagore introduced the festival of the rainy season at Santiniketan, and every year it has been held during the rains. Except when absent from Santiniketan or disabled by illness, the poet has always taken an active and leading part in the ceremonial observances and the festivities, composing new songs and, sometimes, a play for the occasion. Planting of trees, driving the plough, bullock cart race, and distribution of prizes to the owners of the best plough cattle form part of the festival.

This year's festival of the rainy season has not yet been celebrated at Santiniketan. It cannot be expected that this year the poet will take part in it, but let us hope that he will be able to encourage and gladden the festive gathering by his inspiring presence as an onlooker.

We are able to reproduce here a photograph of the poet driving the plough during the festival celebrated thirteen years ago.



Poet Rabindranath driving the plough

We are glad to note that Simla has already celebrated the advent of the rains.

SIMLA, July 2.

"The Festival of Rain, a dramatic composition based on Tagore's lyrics and dances was staged last evening at the Simla Kalibari Hall under the auspices of the local Bangiya Sammilani. The spirit of the season was artistically depicted through impressive ensembles for the production of which the credit is due to Mrs. D. M. Sen.—*A. B. P.*

Tagore Birthday Celebration in New York

India Today of New York for May, 1941, has given a full report of the Tagore Birthday Celebration in New York, from which we learn that

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On May 9, the India League of America celebrated the 80th birthday of Rabindranath Tagore. The attendance was gratifyingly large. Mr. Hemendra K. Rakhit, President of the League, was toastmaster. Hindu music was played by Wana Singh, Rama and Meenakshi. Madame Hilda Wierum-Boulter read some of Tagore's poems. Dr. Taraknath Das, special lecturer at the College of the City of New York, in a splendid speech praised Tagore's contribution to the renaissance in India, and his spirit of internationalism. Dr. Das pointed out how Tagore had long maintained that the narrow nationalism of the West might well prove to be its ruin. He also reminded the audience that Tagore was the first to suggest regional unions co-operating with one another on a basis of equality, and how he had always deprecated the racial arrogance of Europeans and Americans towards the Asiatics. Dr. Anup Singh in his brief remarks said that if our contemporary society is to be rescued from its present tragic debacle it must repudiate leaders with shrunken souls and inflated egoes, and follow those whose vision can embrace the entire mankind. Dr. Horace I. Poleman, Director of Indic Studies in the Library of Congress, Washington, D. C., delivered the main address.

He began his address by informing the audience that

"A little less than a year ago I stood before an audience in Keshab Chandra Sen Street in Calcutta. Several hundred of them, they sat about me Indian fashion on the floor in a great semicircle, learned Pandits, lawyers, and teachers trained in the West, yellow-robed religious men, Jains, Hindus, Mohammedans—all very earnest men. Their attention, hospitality, and graciousness warmed me and helped to overcome the feeling of timidity with which I approached my elders and betters. I had the temerity to talk about the meaning of culture and to suggest ways and means of a better understanding between the East of India and the West of America. The tone of that meeting was one of active and hearty co-operation. It was so nearly everywhere we went in India. . . . .

"On that night in Calcutta I was introduced to my audience by your distinguished countryman, Dr. Kalidas Nag. He traced briefly, step by step, the spread of Indian culture in the West from the early dissemination of the stories of the Pancatantra to the rise of transcendentalism in America and the use which Emerson, Thoreau, and Walt Whitman made of the ideas of Indian philosophy and poetry. Long before the spread of the Panchatantra, of course, India has been influencing the ancient world, both East and West, with its arts, science, and trade. The full extent of this story is still to be determined. And since the time of Emerson the influence of India in America has been increasing, until today we stand ripe for the full commerce of ideas and materials."

Dr. Poleman concluded his address thus :

America and India alike are emerging from isolation policies, policies which, it is true, have had different reasons for their existence. But in the world of the future we shall need to know much more about each other if we are to have intelligent and peaceful relations to the fullest extent. When the present conflict is over, the utilitarian value of ideas is going to be greater than it ever has been if mankind is decently to survive. America is poorly equipped to make the step she almost unwittingly contemplates. The masses of India, too, move into a world which is little known to them. But those of us who live in the world of ideas know the best answer to the problem, for in its wide sense it is a problem of cultures, and the solution lies largely in strong cultural ties. In these days of cannon and powder there is still a horizon, a farther shore. Or, as Tagore has more nobly expressed it :

" I must launch out my boat. The languid
hours pass by on the shore—Alas for me !
The spring has done its flowering and taken leave.
And now with the burden of faded futile flowers
I wait and linger.
The waves have become clamorous, and upon the
bank in the shady lane the yellow leaves
flutter and fall.
What emptiness do you gaze upon ! Do
you not feel a thrill passing
through the air with the notes of the
faraway song floating from the
other shore ? "

Wanted Instructions For Equalizing Incentives for Linguistic Attainments

The State or some other agency may provide equal educational facilities for all inhabitants of a country; but it is found that even in countries or areas where such equal facilities exist, all persons are not equally educated. Nevertheless the ideal should be the provision of equal educational facilities for all.

Similarly, if the Indian National Congress sets up the ideal that the people of India should know at least two languages, the ideal should be meant for all.

Among the A.-I. C. C. instructions for prospective satyagrahis as part of the constructive programme which they are to work out are, " (k) The propagation of Rashtrabhasha " and " (l) Cultivating love of one's own language." That implies the knowledge of two languages for all but those whose mother tongue is the Rashtrabhasha. According to the letter of the instructions, those whose mother tongue is the Rashtrabhasha need not know any language but their own. But if the instructions were literally followed, whereas those whose mother tongue is not the Rashtrabhasha would know two languages and, if they so pleased, two literatures, those whose mother tongue is the Rashtrabhasha would know only one. Why should the linguistic and literary attainments of the latter be less than those of others ?

So the All-India Congress Committee should issue instructions to the effect that all whose mother tongue is the Rashtrabhasha should learn another modern Indian language, say, Assamese, Oriya, Tamil, or some other tongue.

Satyendranath Bisi's New Appointment

We are glad Sj. Satyendranath Bisi, the noted young artist, has been appointed teacher in charge of the Arts section of the Princes' College, Rajkot. After some preliminary train-

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ing, he completed the course in painting, sculpture, wood and lino cut, and applied art in the Kala-bhavan of Santiniketan and graduated from there. He is an amateur photographer of

Satyendranath Bisi

distinction. The photograph of Rabindranath Tagore published in our June number is his work. A previous photograph of his of Mahatma Gandhi, published by us, was appreciated so much in America that two American journals of note obtained copies of it through our office. Sj. Bisi's paintings first appeared in *Prabasi* and *The Modern Review* when he was only a boy of twelve.

Callousness Produced By War and War News

In normal times the news of a single murder horrifies men in a normal state of mind. But for years, and particularly in recent weeks, we have been reading of the slaughter of hundreds of thousands of soldiers and the wiping out of entire regiments and divisions by both parties without being in the least agitated. Our callousness is due to the continuous reading of war news. And the callousness of the belligerents who massacre masses of men without any hesitation is much greater than ours.

This blunting of all humane feelings is the penalty paid by all belligerent peoples—whether aggressors or defenders against aggression, for engaging in warfare.

That the non-belligerent peoples of the world have also become callous is the penalty which mankind must pay for tolerating the continued existence of war, which is a relic of savagery but has been flourishing luxuriantly.

In a country like India which is not actually engaged in war for itself, we have grown callous to such an extent that the news of the cowardly murder of scores of persons by ruffians in the course of so-called communal "riots" leave us unmoved. That is the penalty we have all to pay for tolerating a state of things in which such "riots" are possible.

While condemning war with all the emphasis at our command, we must admit that bravery, courage and gallantry may be displayed in the course of the most unjust wars, but the murders indulged in by goondas have no redeeming features. They are sheer cowardice and savagery.

Cessation of Fighting in Syria

Another item of welcome news is the cessation of fighting in Syria. Provided the promise to make Syria independent and to safeguard its independence is kept literally as well as in its spirit, the people of Syria need not take part in any fighting in the course of the present war, but may devote all their energies to their own spiritual, moral, intellectual and economic betterment.

"Akhand Hindustan Front"

Mr. K. M. Munshi's "Akhand Hindustan Front," though its object is nothing new, is nonetheless welcome. The integrity of India is implied in the very name of the Indian National Congress. The Hindu Mahasabha, the National Liberal Federation of India and all other Nationalist organizations stand for an undivided and united India. It is only the latter-day Muslim League which wants a divided India, though the division of India would spell its ruin and the perpetuation of its enslaved condition. We have said that it is only the latter-day Muslim League which wants a divided India, for the ideal of the Muslim League, too, in its earlier days was the welfare of an undivided India. The presidential address of the President of the All-India Muslim League of 1913 contains the following passage :

"When the question concerning the welfare of India arises I am not only an Indian first, but an Indian

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next, and an Indian to the [illegible] community and no individual, I am on the side of those who desire the advancement of India as a whole. In the affairs of my country I stand for good-will and close co-operation between all communities, with a single eye to the progress of India, the mother-land alike of Moslems and of Hindoos."

Though the implied ideal of the Indian National Congress has been all along an undivided India, it is to be regretted that Congress leaders have not taken a firm, open and unambiguous stand against the Pakistan stunt. If Mr. Munshi's movement awakens them to the evil of the mentality of non-acceptance and non-rejection underlying all vacillation, that will be a welcome result.

"Non-violence As I Understand It"

Mr. K. M. Munshi's resignation from membership of the Congress has been widely discussed in the press. It was a sheer moral necessity for him to resign. He has done his duty and has explained his position in an article with the caption of this note, published in his weekly *Social Welfare*. We are glad he has publicly declared that he has not turned anti-Congress; for we would not welcome any weakening of the Congress, or of the Hindu Mahasabha for that matter.

He begins his article by saying :

I could not accept the view of non-violence which Gandhiji expected of me as a Congressman. But that does not mean that I have foresworn non-violence or have overnight become anti-Congress. In 1939 in my book *I Follow the Mahatma,* I described Gandhiji as a Master to whom God was the Reality, in which he subsisted and by which his being was nourished and impregnated with eternal freshness.

I hold to every word that I said then; for he illumined and still continues to illumine for me the dark corners of my soul where lurk the spiritual difficulties which I have to face every day.

In the course of the article he observes :

As I understand it, *Ahimsa,* when translated into the foreign word "non-violence" does not convey a correct meaning. *Ahimsa* is not tantamount to abandonment of the use of force. Occasions arise when the use of force is not only permissible, but becomes a paramount duty. Non-violence is a psychological factor. Its moral value is derived from the motive and the impulse. If the use of force becomes necessary in the performance of a duty which is undertaken without fear, malice or anger, it is not *himsa.*

These views appear to us to to be correct.

But though we think the use of force is justified and necessary in resisting and counteracting aggressive violence for the time being, the ultimate eradication of *himsā* can be brought about by *ahimsā* alone. It is only love which can conquer hate finally. Therefore the existence of thoroughgoing ahimsā-ists is necessary.

"Satyagraha Struggle to Last Not Less Than Five Years"

In the course of a statement on the present phase of satyagraha Mahatma Gandhi observes:

The merit as also the strength of the struggle consists in reducing embarrassment to the minimum whilst the British are engaged in a deadly life and death war. Moreover, since our struggle is going to be indefinitely prolonged, I give no less than five years, there need be no hurry to fill jails.

Gandhiji has been saying all along that his resolve is not to embarrass the British people and Government by his satyagraha movement. He has strictly adhered to his resolve. Had he wanted to embarrass Britain he could have quite easily sanctioned mass civil disobedience.

As regards the duration of the struggle, it is evident that he does not believe that the British Government would be prepared to give India the substance of independence at the conclusion of the war. The younger generation must make themselves ready to face a long struggle, non-violent so far as they are concerned. As for older people, they may not live to see a free India and die in it. Of course, things may happen any day which may bring about a radical change in the international situation making it practicable for India to be free earlier than five years hence. The other day a young, active and enthusiastic Congress M.L.A. tried to console the present writer by saying that within one year India would be free,—meaning that if the present writer lived a year longer he would have the satisfaction of dying in a free country !

All-India Kisan (Peasant) Sabha's Support to Soviet Cause

A resolution, expressing heartfelt sympathy on behalf of the Indian peasantry for the "brave people of the Soviet Union who are so valiantly meeting the Nazi hordes," was adopted by the Central Kisan Council of the All-India Kisan Sabha for the purpose of being adopted by all branches of the Sabha on the "Soviet Day," to be observed on July 21.

The resolution on the aggression on the Soviet Union by Nazi-Germany expressed the fervent desire of the Indian masses for the Soviet Union's speedy and complete victory. In this task, the resolution stated, the Indian masses were solidly behind them at this gravest hour in their life.

The Council recognised that in her heroic fight against Nazi-Germany, Soviet Russia was not only fighting for the defence of the father-land of peasants and

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workers, but it was fighting for the whole cause of world freedom and democracy which was at stake in the face of the Nazi bid for world domination.

The Council was of the opinion that the present war against U. S. S. R. was clearly a war against the democratic freedom of all the people and it was essential, therefore, that all the democratic freedom loving forces of the world should immediately unite to help the Soviet in its heroic task of crushing the barbarous forces of Fascism.

The Council wanted to make it clear that it must not be forgotten that in order to destroy Fascism and render real and effective help to the Soviet, complete democratic freedom of the Indian people was most essential.

In the circumstances, the Central Kisan Council urged upon the freedom-loving people of India, particularly, the vast bulk of peasants and workers, students and youths to render all possible help to the U. S. S. R. and to work for the intensification of the war against Nazi-Germany on all fronts.

Lastly, the Council appealed to all the progressive forces to unite and mobilise themselves for organising aid to the Soviet. It further called upon the Indian Kisans, Kisan workers and subordinate Kisan Sabhas to observe July 21 as the "Soviet Day" in co-operation with other progressive forces on an extensive scale all over the country by holding mass meetings, by taking out processions and by passing resolutions.

Bengali Mussalmans' Move for Joint Electorates

At a recent meeting in Calcutta of Bengali Mussalmans and Hindus emphatic expression was given to the view that without joint electorates there could be no improvement in the position of Bengali Mussalmans. Separate electorates, brought into existence by the amended Calcutta Municipal Act, have enabled non-Bengali Mussalmans to capture all the positions of power and influence in the Calcutta Corporation, as also all patronage. The emoluments of office have gone mostly to non-Bengali Mussalmans. This is the case not only in Calcutta, in several Bengal districts non-Bengali Mussalmans have been imported by the Ministry from outside to fill vacancies which could have been filled by far more qualified Bengali Hindu candidates and sometimes by Bengali Mussalman candidates, too. If the present move resulted in improving the position of Bengali Mussalmans, it would serve its purpose.

"Erika Thimey Dances In Two Chicago Churches"

The following paragraph is taken from *The Christian Register* of Boston, April 15, 1941 :

On March 23, Erika Thimey appeared at two Unitarian Churches in the Chicago area. At 4-30 p.m. in the afternoon she presented a "Pageant of Democracy" at the First Unitarian Church before an audience of approximately 250. In the evening, she appeared at the People's Liberal Church where an entire worship service through the medium of the sacred dance was conducted by Miss Thimey and a trained motion choir composed of young people from the church. There was an attendance of almost 500 people. Naturally many were curiosity seekers but Erika Thimey's sincerity and artistry left a profound impression upon those who came. It was a profoundly moving experience for all those who attended, and a distinct contribution to the spiritual life of the church.

That "devadāsis" danced in Hindu temples was objectionable not because they were women who danced but mainly because owing to an evil custom they were consigned to a life of shame. Some of the dances, too, were perhaps voluptuous or worse.

Men of a puritanic turn of mind do not find anything objectionable in ecstatic dances by men. Keshub Chunder Sen danced to the accompaniment of inspiring *kirtans*. We do not know what kind of religious dances Mussalman Dervishes perform. But presumably they are not degrading. There is no reason why religious dances by women should in themselves be objected to.

When we first witnessed the performance of Tagore's *Natir Pūjā* at Santiniketan, the last dance of Srīmatī before the *Stupa* was felt to be a distinct contribution to spiritual life.

Japan's Economic Position

This year's mid-April issue of *Foreign Policy Reports* is devoted to Japan's "New Structure." In it T. A. Bisson gives a glimpse into Japan's wartime economy. Says he :

Although the exact limits of Japan's wartime economy are still indefinite, and the margin beyond which collapse may come has not yet been reached, there can be no doubt that Japan's economic position has seriously deteriorated during 1940. Publication of detailed statistics on Japan's foreign trade ceased toward the end of the year. Official figures for total trade in 1940 show exports valued at 3,972 million yen and imports of 3,709 million, leaving a favorable balance of only 263 million.* As the excess of exports to yen bloc areas largely exceeds this amount, the debit balance to foreign currency countries must have greatly increased. A recent estimate, in fact, indicates that Japan's merchandise trade deficit in foreign currency totaled $202,400,000 in 1940, as against $93,150,000 in 1939.† The dwindling Japanese gold stocks and foreign currency reserves were thus forced to cover a much greater debit balance in 1940.

Japan's internal economy was also subjected to increasing strain. Although taxes have trebled since 1936, the public debt aggregated nearly 30 billion yen by the close of 1940—an amount considerably larger than the total national income, and a three-fold increase in five years. Unassimilated bonds held by the Bank of Japan, amounting to over three billion yen at the end of 1940,

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* *Tokyo Gazette*, March, 1941, p. 376.

† U. S. Department of Commerce estimate, cited in *The New York Times*, March, 23, 1941.

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have steadily increased, while government institutions hold 30 per cent of all bonds issued.*

Sir Sikandar Hayat Khan's Condemnation of Pakistan

In the past Sir Sikandar Hayat Khan, Prime Minister of the Panjab, has on several occasions criticized the Pakistan proposal. Recently he again condemned it in the course of his address at a public meeting convened by a Students' Federation.

He was considered one of the pillars of the Pakistan edifice.

An Imperialist British Weekly's Summary of Nehru's Views

In April last Pandit Jawaharlal Nehru's *The Unity of India* was published in England by Lindsay Drummond. His views, as stated in that book, have been summarized in *News Review*, an imperialist illustrated weekly of England. The summary begins :

VOICE FROM GAOL

Next to Mohandas K. Gandhi, the most potent advocate of Indian Nationalism is Pandit Jawaharlal Nehru, a stern, unbending Brahmin, who comes from one of Allahabad's wealthiest families, went to Harrow, and used to have his silken underwear laundered in France.

A Socialist who nowadays wears simple homespun, and desires a political and social revolution in India, Nehru believes there is room for close collaboration between a Socialist Britain and his own country.

In the cause of Indian nationalism as opposed to the British regime in India, he has addressed 10,000,000 people, travelled 50,000 miles by 'plane, railway, bullock-cart, horseback, canoe, bicycle and on foot.

Often gaoled for his activities, he was in prison at Dehra Dun when a deadly snake slid into his cell. Because his creed is non-violence, the Pandit tried to prevent warders from killing it, although he was in deadly danger.

Believing that "prison is a dreadful bore, but India is one vast prison," Jawaharlal Nehru was last week serving a sentence of four years' rigorous imprisonment for having made anti-war speeches in 1940 as part of Mr. Gandhi's civil disobedience campaign. Nehru was sentenced at Gorakhpur, birthplace of Leopold Stennett Amery.

The odd sense of justice which Britain's rulers possess made it possible for Prisoner Nehru's principal essays and speeches to be published in London last week while not only he but many another leading Congressman was behind British bars.

About the recent British promises, the summary has the following :

Author Nehru was able to explain fully the reasons why India's masses are not supporting the war. "We had bitter memories of the war of 1914-18 and what followed it. In that war India's help had been considerable, over 1,200,000 men being sent to various theatres of war.

"All manner of promises were held out to us about the future Status of India. What really followed was intense repression, martial law in the Punjab, and the famous Amritsar massacre."

By 1927, India's unofficial parliament, the All-India Congress, had declared that it would not co-operate in any imperialist war.

As the new war approached, the British Government amended the Indian Constitution which accords provincial autonomy, and vested all power in the event of war in the puppet Central Government.

In August, 1939, Indian troops were mobilised and sent abroad to Egypt and Malaya without any reference to the Central or autonomous Provincial Assemblies.

As a protest, Congress withdrew all its members from the Central Assembly and warned the British Government against dragging India into a war without the consent of the people.

"In spite of all this," writes Nehru, "India was declared a belligerent country immediately on the outbreak of the war in Europe, and the Indian Constitution Amending Bill was rushed through the British Parliament in a few minutes. This was deeply resented. . . . At the same time we did not want a Nazi victory. . . ."

Congress solution was to invite the British to state their war aims, as "it was manifestly absurd for a subject India to become the champion of liberties abroad which were denied to her." Also requested was a declaration of independence and the right to frame their own Constitution through a Constitutent Assembly, without external interference."

Nehru declares that this claim was made in no spirit of bargaining. It was the inevitable outcome of "our long struggle for freedom" and was "the essential preliminary to any effort to make the war popular in India."

A seasoned politician like Nehru cannot have been surprised if this claim was widely regarded as such. But he waxes bitter.

"They refused to define their peace or war aims, and in regard to India it was stated that at the end of the war His Majesty's Government will be very willing to enter into consultation with representatives of several communities, parties and interests in India and with the Indian Princes with a view to securing their aid and co-operation in framing such constitutional modifications as may be deemed desirable."

It was made clear that among the interested parties were British financial and mercantile interests.

This masterpiece of Whitehallese stuck in the gullet of Congress, which takes the view that the Indian Princes are a mediæval relic and British financiers the people's worst enemies.

It accordingly rejected the British offer and called upon the Provincial Governments to resign in protest.

About the far-famed British "offer," we read :

Anxious to break the deadlock, the British Government has been dangling the possibility of Dominion Status for India after the war.

Sidling still further away from the bigger question of Indian independence, it has been engaged in knocking down its own Aunt Sally by claiming that India cannot even aspire to be a British Dominion until Gandhi's Hindu and other disciples can agree with the powerful minority of 80,000,000 Muslims represented by the Muslim League.

* *The Oriental Economist*, January, 1941, p. 7.

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Nehru contends that Muslims as a whole want independence, but their leaders are reactionaries who have suggested a partition of India similar to that of Ulster with Eire, rather than become a political minority under the majority rule of Hindus.

The Hindu-Muslim dilemma is to him a British ruse to "Divide and rule," and he sums up by declaring that Congress does not want Dominion Status nor the "so-called protection" of the British Army and Navy.

Envisaged is the possibility of India entering a Federation of its neighbours China, Burma, Ceylon, Afghanistan and Persia. Japan is not included, but the Pandit declares that India is willing to take risks and face dangers, and pooh-poohs the possibility of Japanese aggression.

Not all Indians are as uncompromising as Nehru. Moderates and Liberals, led by Sir Tej Bahadur Sapru, have lately made proposals for ending the stalemate.

They suggest that Viceroy Linlithgow, whose virtual dictatorship is now exercised through a Central Executive Council, should fill the Council with "non-official Indians representing important elements in Indian public life."

The new Council would be treated as a Dominion Council and the Viceroy would say when full Dominion Status was to be granted after the war.

This proposal, which was discussed last week by Lord Linlithgow and Sir Tej Bahadur Sapru, is backed by many a sentimental anti-Nazi Indian who wants to help in the war effort. But there was no sign that it appealed to Mahatma Gandhi or his disillusioned, gaoled lieutenants.

Sir C. Y. Chintamani

In Sir C. Y. Chintamani India has lost one of her ablest and most distinguished publicists. In the latter part of his career he belonged to a numerically small group of politicians, we mean the Liberal party, but he continued till the end of his days to be a force to be reckoned with.

When in 1918 some elder Congressmen decided to abstain from the special session of the Congress, they did not contemplate a permanent secession from that body, which to them stood as a symbol for patriotism. But its adoption of the programme of non-co-operation marked the parting of the ways. They formed a separate organization, the National Liberal Federation of India. Sir (then Mr.) C. Y. Chintamani, not then an elderly man, though he had already made his mark as a journalist and public man, joined this, the Liberal, party, and worked for it ever since with his characteristic enthusiasm and outspokenness. In fact, he was one of its thought leaders, as he was undoubtedly its most active member. An 'extremist' among "Moderates," he continued to the last an unsparing critic of Government. He was an uncompromising opponent and critic of non-co-operation. It was an irony of fate that the Time Spirit betrayed him into writing for *The Leader* an editorial article on the personnel of the all but white post-war reconstruction committee the day before his death, in which he exposed its constitution in scathing terms, calling it an insult and asking that it be completely boycotted as the Simon Commission had been boycotted. There is no difference in principle between non-co-operating with a body brought into existence by Government and non-co-operating with Government as a whole. The whirligig of time brings on strange revenges.

His doctorates and his knighthood came to him unsought. It would have been better if he had refused the knighthood.

Sir C. Y. Chintamani was an entirely self-made man. He was not born with a silver spoon in his mouth, as the saying goes. Nor could he boast of any academic distinctions when he started a weekly paper at Vizagapatam at the age of eighteen. It was short-lived. He worked subsequently as an assistant of the late Mr. R. N. Mudholkar of Amraoti for the Indian National Industrial Conference, bringing out some publications for it. He also published a volume on the Indian National Social Conference and edited and brought out the speeches of Sir Pherozeshah M. Mehta.

The natural gifts with which he started life —a keen intellect, an extraordinarily capacious and retentive memory, devotion to the public cause as he understood it, capacity for hard continuous labour in spite of a week constitution, ability to take quick decisions, a talent for clear, logical, telling expression both in speech and writing, and the like—stood him in good stead to the last day of his life. Even when he could still be called a young man, he came to possess an encyclopaedic knowledge of public questions. He was perhaps the ablest debater and parliamentarian in the U. P. in his day and certainly one of the ablest in the whole country. Once when he was absent from the U. P. Legislature, of which he was then a member, Sir Edward Blunt remarked from the Government benches that to go on with a debate in his absence would be to play Hamlet leaving out the Prince of Denmark.

Though best and most widely known as the editor of *The Leader,* his editorship of that paper was not the whole of the sterling services which he rendered to the U. P. in particular and India in general. He contributed greatly to the building up of the public life of the United Provinces as a member of the Provincial Legislature also, as well as by organizing political, social and industrial conferences and by his other public activities. During the 28 months of his tenure of the office of a provincial Minister he introduced many notable administrative reforms in the departments under his charge and gave proofs

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of great ability, drive and initiative in the performance of his duties. Towards the latter part of his incumbency of the ministership, differences arose between him and the bureaucracy and continued to increase. At last when the Governor tried to ignore Mr. Chintamani in a matter relating to the Education Department of which he was in charge, he resigned, but not before he had proved that the Governor was in the wrong. For one who was not a favourite of fortune, this action not only showed independence but meant considerable pecuniary sacrifice, too.

Before Mr. Chintamani became editor of *The Leader*, of which he was practically the maker, he edited the *Indian People* of Allahabad a weekly organ owned by Mr. (now Dr.) Sachchidananda Sinha, as the assistant of the latter. He helped him greatly also in obtaining articles for and editing the *Hindustan Review*. He regularly wrote the editorials of a Patna paper also from Allahabad. These appeared without even Mr. Chintamani's initials and passed as the work of the Bihari editor of that paper. Mr. Chintamani knew exactly the number of words which he would have to write to fill the space allotted to him in the editorial page of that paper, and we often used to find him counting the words before despatching his MSS., written in his bold and clearly legible hand.

To *The Leader* he devoted all his journalistic talents, his energy, his intellect, and all his garnered knowledge and wisdom. He not only wrote for it and guided and controlled its policy, but trained some of his assistants also and scrutinized all the minutiae of its printing, dotting its 'i's and cutting its 't's, not even the commas and semicolons escaping his attention. The result was that *The Leader* became one of the most accurately printed papers in the country. The principles on which *The Modern Review* is conducted are somewhat different from the policy and principles of *The Leader*, but that has not stood in the way of our appreciating its value.

Mr. Chintamani was editor of *The Indian Daily Mail* of Bombay for a short period.

Sir C. Y. Chintamani was a fine conversationalist and had an abundant fund of humour. He knew plenty of anecdotes of India's patriots and notabilities, and often garnished his talk with them. He had at his fingers' tips the dates of birth of the most notable of his contemporaries. He had a list of India's famous political workers arranged "in order of merit," giving the first place to Dadabhai Naoroji. To Gokhale also he assigned a high place,—the exact position given to him I have forgotten.

The walls of his small sitting room in the small bungalow at 2-1, South Road, Allahabad, all traces of which have disappeared years ago, were decked with prints of the portraits of his favourite politicians. At one time he had a strong desire to join the Servants of India Society and with that object in view corresponded with G. K. Gokhale, who favoured the proposal and agreed to accept him as a member. But Mr. Chintamani himself refrained from joining the Society for reason of his own. All this took place before *The Leader* was started.

He was a religious man,—a pious Hindu, though not strictly orthodox. He was a social reformer. His faith in providence kept him optimistic even in the midst of India's trials, tribulations and disappointments.

He was a staunch believer in spiritualism and in re-birth, and placed unquestioning faith in what the spirits of the departed great, whom he respected, communicated to him through trusted mediums. A nephew of his who is no more, who was in the staff of *The Leader* and subsequently transferred his journalistic services to the *Indian Nation* of Patna, was a good medium. One of the patriots whose spirit he invoked was G. K. Gokhale. I had it from Sir C. Y. Chintamani himself that he had from Gokhale's spirit the names of many Indians who would not be born again. He had such strong faith in what he believed Gokhale's spirit had communicated to him through the medium mentioned above, that he printed in *The Leader* some articles which that medium wrote out when possessed by Gokhale's spirit. Sir C. Y. Chintamani told me that what the medium's hand wrote under the influence of Gokhale's spirit resembled Gokhale's handwriting, which was quite familiar to him (Sir C. Y. Chintamani). (18. 7. 1941.).

Why Most Americans Want Russia To Win

NEW YORK, July 12.

Seventy-two per cent of Americans want Russia to win against Germany, according to the latest Gallup poll.

Only four per cent of the people questioned wanted Germany to win. Seven per cent were undecided and seventeen per cent thought it made no difference to America which side won. The reason frequently given by those wanting a Russian victory was "Russia is not imperialistic—Germany is. If Russia won she would not attempt to invade the United States, whereas if Germany won she probably would."—*Reuter.*

The reason given by the majority of Americans for wanting Russia to win is that if Germany won, her imperialistic ambition would lead her to invade America, but if Russia won, she, not having any imperialistic ambition, would not invade America. But Americans do not appear to be against imperialism in itself

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and in the case of all imperialistic powers. If America had been against all imperialists, she would not have wanted Britain to win, as she certainly and rightly does. She helps Britain, because Britain will not invade the U. S. A. after winning the war. The majority of Americans do not object to Britain holding India in subjection. They are satisfied with safeguarding only their own independence. (18. 7. 1941.).

Why India Most Probably Wants Russia To Win

Though no "Gallup polls" has been or can be taken in India, most probably most Indians would have declared themselves in favour of Russia's victory if such a pole had been taken. Why do most Indians want Russia to win, as presumably they do ? Their reason is not exactly the same as that of the majority of Americans, mentioned in the foregoing note. Americans want to safeguard their independence, and as in their opinion a victorious Germany may invade their country but a victorious Russia would not, so they want Russia to win. But in the case of India there is no independence to safeguard, as it is a subject country. If Hitler won, he might and would invade India. But there is no Indian who would prefer Nazi rule to British rule. If Russia won, no one can be sure what policy she would adopt towards India. Most probably Great Britain has already safeguarded or would safeguard her imperial interest in India by some agreement with Russia, and even those Indians who want British rule to end, would much rather prefer its prolongation for a brief period than its substitution by Nazi rule. In any case, assuming the termination of British rule in India in some indefinite future, what Indians would desire would be freedom and independence, not some other foreign rule in the place of British rule.

As we have pointed out in a previous note, no alliance or agreement with Britain, or for that matter with any other country, is likely to lead to Russia's abandonment of her final goal of world revolution. If she won, that would be all the greater reason for pursuing her policy of Sovietizing the whole world. And the world includes India, much as British imperialists want that it should not. There is only one sure way to counter world sovietization, and that is a democratic world federation. What would India prefer ? (18. 7. 1941.)

Some Utterances of Jawaharlal Nehru

"To the attention of those in authority who are seeking a solution for the Indian political problem, a means of striking a chord in Indian hearts, I would commend such utterances as the following taken from different parts of *The Unity of India*," writes Mr. Arthur Moore of "The Statesman" of Calcutta, in the course of an article on Nehru's book of that name in the London *Spectator* (18th April) received in India last month. "They have a world-wide application. Indeed, they are worthy of the attention of our great Prime Minister."

"The day of small countries is past. It is also patent that the day of even big countries standing by themselves is past. Huge countries like the Soviet Union or the United States of America may be capable of standing by themselves, but even they are likely to join themselves with other countries or groups. The only intelligent solution is a world federation of free countries."

"In Europe people talk of a European federation or union; sometimes they include the United States of America and the British Dominions in this group. They leave out always China and India, imagining that these two great countries can be ignored. There can be no world-arrangement which is based on ignoring India or China. . . . . If there are to be federations, India will not fit into a European federation where it can only be a hanger-on of semi-colonial status."

"On the eve of the French collapse Britain's rulers were unorthodox enough to propose a union of England and France. That was an astounding proposal. It came too late. But it showed that the British Government had got out of the ruts, and could take a big step if the situation demanded it."

"I should have liked to keep the silken bonds of the spirit between India and England. These bonds can exist only in freedom. I wanted freedom, for India's sake, of course; but I also wanted it for England's sake."

"India achieving her independence in this way would not look unfavourably to certain privileges in the matter of trade and commerce being granted to Britain. She might even accept certain financial burdens which in justice should not fall on her. We would be willing to pay this price for freedom with peace for the cost of conflict will, in any event, be much greater. India would also be a friend and colleague in world affairs, provided Britain stood for freedom and democracy."

The first of the extracts picked out by Mr. Arthur Moore shows that Jawaharlal wants a world federation of free countries. The last shows that he would not object to be Britain's "friend and colleague in world affairs, provided Britain stood for freedom and democracy." But would Britain stand for freedom and democracy in India ? (18. 7. 1941.)

League of Nations Working on Reduced Scale

GENEVA, July 16.

A reminder that the League of Nations is still carrying on is given by Mr. Sean Lester, Secretary-General, in the report for 1940-41 in which he states that both the personnel of the League and the budget are considerably reduced but the International Labour Office of which a part has been transferred to Canada is still

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working at Geneva on a reduced scale. The Secretariat of the League continues to furnish Governments with "useful information of hygiene, nutrition, housing, social assistance, protection of youth, help to refugees and the fight against abuse of drugs." Mr. Lester expresses the view that after the war responsible statesmen will have to restore the mechanism of international life in order to avoid a return to the tragedy of wars.—*Reuter.*

"The Question of An Indian Settlement"

In the course of a leader the *Manchester Guardian* says :

LONDON, July 15.

"The time has come for the British Government again to take up the question of an Indian settlement. From both sides the war is moving nearer to India. On the east the Japanese press towards Singapore and Burma. On the north-west German intrigue is busy both in Afghanistan and Iran. Should Germany defeat Russia, India will be insecure and would know it. Besides all else, we have this immediate cause to desire a peaceful settlement for India and India to need it for herself.

"To a proper settlement in India there must ultimately be several parties : the British and Indian Governments, the Princes, the Congress, the Moslem League and the smaller minorities. But it is impossible to wait for them to embrace one another before doing something more than we have yet done.

"The question has two parts : framing a new Constitution for India after the war and the methods by which India shall, in the meantime, have a proper share in the Central Government. The second part now hold the field. There is not likely to be any "solution" unless the Viceroy's Council is so reconstructed that Indians will have in it what is to be in effect, whatever it is called, a "National Government." There is the possibility that the Congress and the Moslem League would not at first come in. Every effort should be made to bring them in. Reconciliation in India would be as inspiring as many a victory in the field.—*Reuter.*

The Government of India, the British Government in Britain and British newspapers have been all along trying to persuade themselves to believe and persuade others also to believe that the Muslim League is the sole or at any rate the principal representative organization of the Muslim community. But that is not a fact. The Congress has more Mussalman members than the Muslim League. The membership of the Momin Conference is far larger than that of the Muslim League. The Jamiat-ul-Ulema and the Arhar party are also influential and large nationalist groups—perhaps larger than the Muslim League. It is Lord Linlithgow's persistent patronage of the latter that has given it great importance, and it gets recognition from British imperialists because it stands in the way of the freedom of a United India.

Just as the Government of India, the British Government in Britain and British newspapers ignore all Muslims who do not belong to the Muslim League, so they all ignore the people of the Indian States and recognize only the ruling princes;—and that for similar reasons. Like the Muslim League, the princes, too, stand between an undivided and united India and democratic freedom.

And why does not the *Guardian* mention the Hindu Mahasabha ? An Indian settlement to be satisfactory must take into account the existence of the large nationalist groups of Mussalmans, the people of the States, and the Hindu Mahasabha.

The *Guardian* is perfectly right in observing that "it is impossible to wait" for the Muslim League and other parties "to embrace one another before doing some thing more than" what Britain has yet done.

It is good that the *Guardian* wants a "national government" for India, by whatever name it may be called. But it should understand that no government can be a national government in India until and unless Congress comes in. Again, it will not be a national government if it ignores the nationalist Mussalmans and the Hindu Mahasabha. (18. 7. 1941.)

Acceptance of Peace Proposals by Peru

The acceptance of peace proposals by Peru is an item of welcome news like those of the armistice in Syria and the restoration of Abyssinian independence.

LIMA (Peru), July 17.

The Peruvian Government have announced their acceptance of the mediation proposals put forward by the United States, Argentina and Brazil in the border dispute between Peru and Ecuador and have agreed to withdraw their troops 15 kilometres from the frontier.

The Peruvian Government have also agreed that a Peruvian and Ecuadorian civil and military commission shall supervise the withdrawal and that military aircraft shall not fly over the frontier zone until a peace and friendship pact has been signed between the two countries.

Ecuador has already accepted the mediation proposals.

Border incidents occurred on the frontier between Ecuador and Peru at the beginning of July. The Ecuadorian Ministry of Defence announced that Peruvian troops had attacked frontier posts and bombed three towns, while the Peruvian Government blamed Ecuador for the incidents which started the hostilities.—*Reuter.*

Defence Advisory Committee

SIMLA, July 17.

His Excellency the Commander-in-Chief General Sir Archibald Wavell at a Press conference this morning announced that the following members of the Central Legislature had agreed to be members of the Defence Advisory Committee :

Four members from the Council of State.—Lala Ramsarandas, Mr. V. V. Kalikar, Sir Mohamed Yakub and Sardar Buta Singh.

Six members from the Assembly.—Mr. Jamnadas Mehta, Sir Henry Gidney, Mr. L. C. Buss, Lieut.-Col. M. A. Rahman, Sir Cowasji Jehangir and Capt. Dalpat Singh.

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Gen. Wavell also announced that the heavy burden of work which had fallen on the Defence Department had necessitated its expansion and that it had been decided to appoint an Additional Secretary to the Department. That appointment would be taken up by Sir Gurunath Bewoor, at present Director-General, Post and Telegraphs. Sir Gurunath will be Defence spokesman in the Assembly and Secretary to the Defence Advisory Committee.—*A. P.*

The work of the Defence Advisory Committee, if it be not a mere make-believe, would include the giving of advice relating to adequate preparations for the defence of India. No defence preparations can be adequate without an army large enough for the area and population of India, a big navy and a large air force—all adequately equipped and manned by trained fighters. The numbers of fighters required for fighting on land and sea and in the air would not be sufficiently large unless all provinces and regions were drawn upon for recruits. Advisers should be able to say how recruits can be best had from all areas. Such advice can come most appropriately and in the most practicable and acceptable forms only from advisers who belong to the areas concerned. But there are no such men in the committee. (18. 7. 1941.)

Do India's Statesmen Read India's Classics ?

At the sixteenth ordinary meeting of the Royal Society of Arts Professor Gilbert Murray's lecture on "Hellenism and our Present Cause" was read in his absence owing to his illness. The whole lecture as published in the *Journal of the Royal Society of Arts* deserves to be studied. Below we make a long extract from it, with the question at the top of this note, "Do Indian statesmen read India's classics ?" :—

The old classical tradition, with all its weaknesses, has deep roots in England.

Two members of the House of Commons were once discussing why it was that Mr. Gladstone, when compared with such highly able and industrious colleagues as Joseph Chamberlain and Sir Charles Dilke, seemed to tower above them by a sort of "greatness" of mind and character. "One thing is," said one of them, "that Mr. Gladstone spends his spare time reading Homer and Plato and Dante and the Bible, whereas Dilke and Chamberlain mostly read bluebooks." Bluebooks, of course, seemed far more businesslike; bluebooks taught them the facts and statistics which they wanted to know, and in the end bluebooks tended to make the furniture of their minds. Mr. Gladstone could get up the facts and statistics when they were wanted, but for a permanent possession he preferred to carry about with him the greatest thoughts of poets, saints and philosophers. And when he spoke, that possession coloured his language; when he faced a political problem, those ideas formed his background.

There is something peculiarly English or at least British in this attitude of mind. I am sure neither Bethmann-Hollweg nor Stresemann, not to speak of the present usurpers of power in Germany, would ever have spent their leisure in reading Homer and Plato and the New Testament. They might have listened to music; they would probably have drunk beer; but read Greek—the very idea would have seemed ridiculous. University professors were paid to do that. In France it would be different. There would be quite as much literature, but not so much classics. M. Herriot, an omnivorous reader, might be caught with Dante or Vergil, and Marshal Petain with the *Imitatio Christi;* but Laval, Briand, and the majority of ex-Prime Ministers—I think not.

Among English statesmen of the older tradition, a weakness for great literature, and in particular for Greek literature, has been almost endemic. Charles James Fox is a striking instance. It is always difficult for us moderns to understand the enormous affection and admiration which Fox inspired. To us he seems a courageous and eloquent but singularly unsuccessful statesman. But listen to the opinion of a contemporary, not actually a member of Fox's party; to Sir Francis Burdett he was "the man who is universally acknowledged to be the greatest character in this country, whose virtues and abilities are so transcendent as to hold him out to the whole world as an object of esteem and admiration." Was not his secret the same as Mr. Gladstone's ? He was not very diligent about bluebooks; Pitt easily beat him there. He read great literature and his mind was full of the kind of thoughts that inspired the greatest writers of the past. He was quite an authority on Euripides. He seems to have been at home in great literature everywhere. Once at Rogers' breakfast table he was suddenly asked what was the greatest work of imagination produced in Italy in the eighteenth century. Most of us, I think, would have felt rather at a loss or at least have asked for notice of that question. But Fox was not taken aback; he suggested at once "Metastasio's *Death of Adam.*"

Burke, Gladstone, Peel, Lord Derby, Asquith, Bryce, Baldwin—and may we add General Wavell ?—all carried on the tradition, not merely a tradition of classical scholarship, but something far deeper—a conviction, held as an obvious and indisputable truth, that however pressing a particular crisis, and however important the immediate financial or electoral interests involved, there are always other considerations more permanent, considerations of wisdom or honour or magnanimity or may be of eternal right and wrong.

Hitler's Oil Problem

We have written in a note in the last July issue that one of the objects of Hitler's attack on Russia is to obtain supplies of oil. This opinion is confirmed by the following telegram :

LONDON, June 28.

Oil is Hitler's economic soft spot and he is not happy about his future supplies, declared Doctor Dalton, Minister of Economic Warfare at Cardiff today (Saturday). This was implied by the recent Nazi moves in the Baltic and the Middle East and Russia. "Once the enemy's supplies fall below a certain figure, Germany will be unable to continue the war."

Dr. Dalton added that he was very happy to read that Constanza was ablaze. This port was stocked full of oil which the Germans were unable to get away owing to the British blockade. Germany was using vast quantities of oil in the attack over a thousand miles front in Russia.—***Reuter.***

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The Bratachari Movement in South India

We take the following extracts from *The Hindu* of Madras (10th and 11th June, 1941) :

SAIDAPET, June 9.

An impressive demonstration of the Bratachari activities by the Bratacharis under training was a feature of the concluding function of the First South India Bratachari Training Camp, held last evening at the camp centre at Poonamallee. Mr. A. S. Daraiswami Reddiar, President of the Chingleput District Board, presided. There was a very large gathering present, including Mr. C. N. Muthuranga Mudaliar.

After a Spade March and prayer, Mr. K. Sanjiva Kamath read an account of the activities of the Camp.

MADRAS, June 10.

The Bratacharis, who were in training at the first South India Bratachari Training Camp held at Poonamallee during the last four weeks, gave a farewell demonstration in the City last evening at the Gokhale Hall. Mr. S. Venkatesa Iyengar presided. There was a large gathering present.

Mr. Venkatesa Iyengar said that service to the motherland was the chief ideal of the movement and if once that ideal was inculcated in the minds of the youth of the country, all their problems would be solved. The movement also stood for unity and he wished all success to the movement in the province. He said that they must be grateful to Mr. K. Sanjiva Kamath for his efforts to establish the movement in this province.

SAIDAPET, June 9.

A rally of the trainees at the South India Bratachari Training Camp was held this morning at the Board High School, Poonamallee, at which the "enrolment ceremony" took place. The trainees were invested with the Bratachari badges by Mr. K. Sanjiva Kamath, General Secretary of the South India Bratachari Society, Mr. S. Venkatesa Iyengar, Honorary Treasurer of the Society, presided.

Poonamallee Panchayat Board gave a farewell to the first batch of South Indian Bratacharis at the Panchayat Board Office this forenoon. After prayer, Mr. Seshachariar, President of the Panchayat Board, read the farewell address.

Tagore Number of the Visva-Bharati Quarterly

The recent celebrations of Rabindranath's eightieth birth anniversary have been marked by the publication of a bunch of Tagore Numbers and Supplements of Bengali and English periodicals. Most of these are beautifully produced, and contain useful articles, many of which are of abiding interest on the life and work of the Poet. The latest in the field, but not the least, either in quality or in bulk, is the Tagore Birthday Number of the Visva-Bharati Quarterly, ably edited by Srijut Krishna Kripalani. It is a sumptuous volume of 341 pages, and has an imposing list of contributors, as will be seen from the announcement appearing in the advertisement pages. Among the useful features are "A Tagore Chronicle" (1861-1941), "Chronology of Tagore's Bengali Books," "Tagore's English Books," "List of Tagore's Writings in the Visva-Bharati Quarterly," "Tagore's Writings in the Modern Review," and "Books written on Tagore" (in Bengali, Hindi, English, Hungarian, German, Dutch, Portuguese, French, Italian and Chinese).

The reproductions in colours of three of Rabindranath Tagore's paintings are excellent. The other illustrations also are very fine. A fuller notice of the number will appear in a subsequent issue of *The Modern Review*.

Seventh Volume of Tagore's Bengali Works

It was estimated that those Bengali works of Rabindranath Tagore which were not condemned by him as immature and which he had allowed to be republished would fill 25 big volumes. Of these the seventh has just appeared. Of the works of his earlier years which he would not at first allow to be republished but of which later he agreed to allow the republication in a separate series at the earnest request of many lovers of his works, one big volume has already appeared. What may be called the 'authorized' volumes by way of distinction, will most probably exceed 25 in number, as he has written much after the estimate was made.

The works which he would feign consign to oblivion would do credit to many other poets.

Abanindranath Tagore Completes His Seventieth Year

Abanindranath Tagore completes the seventieth year of his life this month. His pupils, many of whom have won distinction as artists, and his numerous friends and admirers desire to celebrate the occasion in a fitting manner.

Abanindranath's chief distinction is not only that of a great artist but also that of being the father of the modern artistic renaissance in India. Some of his best works have been reproduced in colours and some in monochrome. But it is to be regretted that there is no complete collection of reproductions of his works. It is a matter for still greater regret that there is not even a complete list of his works. It is too late now to try to compile an exhaustive list. But some of his old pupils and lovers of his art may be able to draw up a tolerably adequate list if they collaborate.

Abanindranath's fame as an artist has thrown into the background his distinction as a Bengali author. Some of his writings have been translated into French by Madame Andre Kerpeles. We are glad the Visva-bharati Publication Board has undertaken to republish his

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stories and the Calcutta University has decided to publish the lectures on art which he delivered in Bengali as its Bagishwari Professor of Indian Fine Arts. We are told that the University has been printing in book form those lectures of his which appeared in the now defunct Bengali monthly *Bangavānī*. But we understand, Dr. Abanindranath Tagore has said that some of them appeared in the Bengali monthly *Prabāsī* also.

Our information is that Sj. Mukul Dey, Principal, Government School of Arts in Calcutta, has in his possession many of the early pen and ink drawings by Abanindranath. If our information be correct, these, if reproduced in a suitable form and made available to the art-loving public, would be much appreciated.

Acharya Ray Octogenary Celebrations

As the readers of the daily papers are aware, Achārya Sir Praphulla Chandra Ray completes the eightieth year of his life on the 2nd of August, 1941. The celebration of this memorable event in the life of this greatly honoured scientist, educationalist, industrialist, philanthropist, publicist and author will begin on the 2nd of this month with the holding of a public meeting.

"Raja Rammohun Roy and Progressive Movements in India"

Raja Rammohun Roy and Progressive Movements in India is the third of the valuable big volumes relating to the life and activities of Raja Rammohun Roy which Dr. Jatindra Kumar Majumdar, M.A., Ph. D., has brought out. The first of these, *Selections from Official Letters and Documents Relating to the Life of Raja Rammohun Roy*, was prepared with the collaboration of Rai Bahadur Ramāprasād Chanda, B.A., F.R.A.S.B., who contributed to it a valuable biographical memoir of Raja Rammohun Roy. The second volume of the series is entitled *Raja Rammohun Roy and the Last Moghuls* (Selection from Official Records, 1803-1859). With the publication of the third volume, the author has placed before the public all the principal documents relating to the Raja available in India. Foreign sources, such as the British Museum and India Office in London, the National Library in Paris, similar collections in Copenhagen and other places, etc., have still to be laid under contribution. It is hoped that, if the author receives adequate encouragement of the public, he will be able to visit these repositories of valuable material in foreign countries, too.

The volumes already before the public are such that no one seriously interested in the life story of the Father of Modern India can do without them. They are, moreover, source books of the history of India during the last decade of the 18th and the first four decades of the 19th century. As such they should be recommended as source books of history which our universities should require their advanced students of history to make full use of. All universities and colleges ought to have these volumes in their libraries. Public libraries also ought to have them.

Governor-General's Enlarged Executive Council

In a *communique* dated Simla, July 21, 1941, the expansion of the Governor-General's Executive Council and the constitution of a National Defence Council are announced.

The *Communique* runs as follows :

"As a result of the increased pressure of work in connection with the war," says the *communique*, "it has been decided to enlarge the Executive Council of the Governor-General of India in order to permit the separation of portfolios of Law and Supply and Commerce and Labour; the division of the present portfolio of Education, Health and Lands into separate portfolios of Education, Health and Lands and Indians Overseas; and the creation of portfolios of Information and of Civil Defence."

His Majesty the King has approved the following appointments to the five new seats on the Council :

Member for Supply.—Sir Hormusji P. Mody, K.B.E., M.L.A. (Central).

Member for Information.—The Rt. Hon. Sir Akbar Hydari, P.C.

Member for Civil Defence.—Dr. E. Raghavendra Rao.

Member for Labour.—Malik Sir Firoz Khan Noon, K.C.I.E.

Member for Indians Overseas.—Mr. M. S. Aney, M.L.A. (Central).

For the vacancies which will occur when Sir Muhammad Zafrullah Khan and Sir Girja Shankar Bajpai take up the posts, to which they have recently been appointed, His Majesty has approved the appointments of :

Sir Sultan Ahmed to be Law Member and Mr. Nalini Ranjan Sarker, M.L.A., to be Member for Education, Health and Lands.

This is in no way equivalent to the "National Government" demanded by the Congress. Nor is it the kind of Executive Council suggested by the Non-party Leaders' Conference in Bombay.

"Increased pressure of work in connection with the war" is said to be the reason why the Executive Council has been expanded.

"Increased pressure" would be felt most by the holder of the (Military) Defence portfolio and perhaps also by the holders of the Finance and Railways and Communications portfolios.

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But there has been no splitting up of these portfolios. Did the Council Members complain of overwork? What increase of pressure has resulted from the war in the departments of Education, Health and Lands and that of Indians overseas?

The taxpayers' money should not have been wasted in expanding the Council unnecessarily, and without transferring any real power to Indian hands.

In the *communique*,

> The composition of the expanded Executive Council is described as the best evidence of the anxiety of the Viceroy and of His Majesty's Government to secure really representative non-officials of the highest possible standing for important positions of responsibility.

No non-official, not even Mahatma Gandhi, can be claimed as a "really *representative*" non-official unless he has been elected by some organization or body representative of the people or of a section of the people.

We have no desire to minimize or understate the qualifications of the gentlemen selected by the Governor-General. But the statement that they are "really representative non-officials of the *highest* possible standing" cannot be allowed to pass unchallenged. The Government of India Act of 1935 has fully succeeded in rousing or aggravating provincialism, communalism and political partisanship. So we shall not criticize the Viceroy's selection as regards provinces outside Bengal;—we will speak only of Bengal. As we do not belong to any political party—not certainly to the faction opposed to Mr. Nalini Ranjan Sarker, it is to be hoped our comments will not be misunderstood by his friends and himself.

His opponents have tried to make out that he is utterly unfit to hold the portfolio of Education. We do not hold any such opinion. He is a very intelligent man of affairs and a successful man of business. He is undoubtedly qualified to deal with the administrative and financial sides of the subjects of Education, Health and Lands. His note on the Bengal Secondary Education Bill, for example, shows that he has a thorough grasp of the secondary educational requirements of Bengal and the money required to meet those needs adequately.

But at the same time it cannot be truthfully stated that he is a "really representative non-official of *highest possible* standing," so far, for example, as the subject of Education is concerned. Dr. Syama Prasad Mookerjee, for example, would have been unquestionably more really representative of Bengal and of higher standing as regards the subject of Education and by his experience and academic qualifications very well qualified to deal with the academic, administrative and financial aspects of all grades and kinds of education.

The paragraph from the *communique* on which we have commented states that the Viceroy's nominees are to fill "important positions of responsibility." That reminds us that they are *not* to be responsible to the Legislature, which is at least partially representative of and responsible to the people;—they are to be resposible only to the Governor-General.

The Leader of Allahabad writes:

> Mr. E. Raghavendra Rao has been appointed Member for Civil Defence. No one questions his ability, but what does he know about civil defence? He is to make a special study of the civil defence in Britain before coming over to India. That is, he is going to qualify himself for the job. Malik Sir Firoz Khan Noon is to be Member for Labour. We are not aware of his special qualifications for this office. But the Punjab had to be represented. (25.7.1941).

The "National Civil Defence Council"

Regarding the constitution of the "National" *Civil* Defence Council the *communique* states:

> In pursuance of the desire of His Majesty's Government to associate Indian non-official opinion as fully as possible with the prosecution of the war, approval, on the recommendation of the Viceroy, has also been given to the establishment of a National Defence Council, the first meeting of which will take place next month.
>
> The Council, the strength of which will be about thirty members, will include representatives of Indian States as well as of Provinces and of other elements in the national life of British India in its relation to the war effort. The following will be the members from British India:
>
> Dr. B. R. Ambedkar, M.L.A.
>
> The Hon. Maulvi Saiyid Sir Muhammad Saadulla, M.L.A., Chief Minister of Assam.
>
> The Hon. Mr. A. K. Fazlul Huq, M.L.A., Chief Minister of Bengal, Sir Muhammad Ahmad Said Khan, Nawab of Chhatari, K.C.S.I., K.C.I.E., M.B.E., Kumararajah Sir Muthia Chettiyar of Chettinad, M.L.A., the Hon. Maharajadhiraj of Darbhanga, K.C.I.E., Mr. Ramrao Madhavrao Deshmukh, M.L.A., Lt.-Col. Sir Henry Gidney, M.L.A., Sir Cowasji Jehangir, Bart., K.C.I.E., O.B.E., M.L.A., Raja Bahadur of Khallijkote, M.L.A., the Hon. Malik Khuda Bakhsh Khan, M.L.A., Mr. Jamnadas M. Mehta, M.L.A., Mr. G. B. Morton, O.B.E., Mr. Biren Mukerjee, Lieut. Sardar Naunihal Singh Man, M.B.E., M.L.A., Begum Shah Nawaz, M.L.A., the Hon. Khan Bahadur Major Sirdar Sir Sikandar Hyat Khan, K.B.E., M.L.A., Premier of the Punjab, Rao Bahadur M. C. Rajah, Prof. E. Ahmed Shah, the Hon. Khan Bahadur Alla Muhammad Umar Soomro Baksh, O.B.E., M.L.A., Chief Minister of Sind, Sir Jwala Prasad Srivastava, M.L.A. and Khan Bahadur Sir Muhammad Usman, K.C.I.E.
>
> The names of the Indian States members will be announced separately.

The following paragraphs relate to the constitution, personnel and functions of the National Civil Defence Council.

> The expanded Executive Council and the National Defence Council are characterised as two elements of

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the expansion of machinery which has been decided upon. The Defence Council, if it is to fulfil the functions for which it is intended, will also claim more time of the members of the Executive Council.

The personnel of the Defence Council is selected in such a way as to give representation not only to territorial areas but to different interests, functions and communities. Muslim representation, for instance, is secured by no less than four Prime Ministers in addition to the only woman representative Begum Shah Nawaz. From the point of view of representation of functions, Commerce is strongly represented by Sir Cowasjee Jehangir, Sir Jwala Prasad Srivastava, Sir Muthia Chettiar, Mr. Morton and Mr. Mukherjee; while Labour is represented by Mr. Jamnadas Mehta and Dr. Ambedkar, military interests by Sir Sikandar Hyat Khan, minority interests other than Muslim by Sir Cowasji Jehangir (Parsis), Mr. Raja (Scheduled Castes) and Sir Henry Gidney (Anglo-Indians) and Prof. Ahmad Shah (Indian Christians).

It is proposed that the Council should meet about once every two months under the chairmanship of the Viceroy himself. The proceedings will be in camera and special arrangements will be made to ensure secrecy. Only members of the Council will ordinarily be present, but the Governor-General will have discretion to invite members of the Executive Council or any other officer to be present, when necessary. At each meeting, apart from other business, the Council will receive a full and confidential statement of the War position and of the position in regard to Supply. The Council is intended to act as a liaison between provincial War effort and the War effort of the centre.—*A. P.*

The members of this council are to have no powers and no responsibilities evidently.

In another part of the *communique* it is explained that the Civil Defence Member, and of course the Civil Defence Council, too, will not have anything to do with the military defence of the country. Of course;—that is the Britishers' preserve.

Of the two new portfolios, namely, Civil Defence and Information, it is explained that the first has nothing to do with military defence but will include A. R. P. and the creation of services and provision of equipment necessary to deal with the immediate danger or the effects not only of air attack but of hostile action by land or naval bombardment; maintenance of essential services under these different forms of hostile action; care of the fugitive population, or those rendered homeless, demolition, prevention of panic, etc., it is expected that as in England Civil Defence will develop into a large and important portfolio which it is impossible to combine with any other department. Mr. E. Raghavendra Rao, the Member in charge, who is now in England is to make a special study of the Civil Defence situation there before coming over to India.

Under Information are included the task of mobilising the country's war effort and preserving the confidence and morale of the population.

In the Civil Defence Council one of the two members "representing" Bengal is the Hon'ble Mr. A. K. Fazlul Huq, M.L.A., Chief Minister of Bengal. The *communique* states that the work of the Civil Defence Member, and of the Civil Defence Council by implication, will include "care of the fugitive population or those rendered homeless, demolition, prevention of panic, etc." Mr. Fazlul Huq and his Ministry are supposed to have done this kind of work to perfection in the town and district of Dacca and and its neighborhood! It is perhaps for that reason that the head of that Ministry has been selected by the Governor-General for membership of the Civil Defence Council. (25. 7. 1941.)

Policy Underlying Council Expansion and Formation of Defence Council

"Described as 'non-political and non-communal,' the expansion now announced, will result in a Council with three officials and eight non-officials as against the existing Council of four officials and three non-officials, excluding the Commander-in-Chief.

"It is claimed that the announcement implements the offer of last August substantially, so far as the present attitude of the major political parties permits. It is emphasised there has been no change of policy since the August offer was made; that the object of the present expansion is efficient government of a country at war; and that the changes made are within the frame-work of the constitution and without prejudice to the future constitutional settlement by agreement among the political parties.

"Explaining the policy, underlying the expansion as well as the constitution of the National Defence Council, it is pointed out that they should be regarded purely as a war measure and not as intended to satisfy or stave off any political demand. No political demand is excluded or prejudged by what is being done. All the promises made in the August offer still stand.

"Questions of modification of the existing constitution were advisedly excluded from present consideration, until they could be dealt with by proper machinery after the war. The individuals to be appointed, it is pointed out, are persons whose status as representative Indians is beyond question.

"The development of the war situation and the possible approach of the centre of operations towards India it is said, may mean that there would be even heavier calls on the machinery of Government in the future than in the past and it is necessary to see that the Executive Council is not shorthanded. It is also necessary to see that members should not be tied down by burden of departmental work to their headquarters. It must be possible for them to tour India.

"They will hold office at His Majesty's pleasure.

"Members existing as well as new of the expanded Executive Council, it is officially stated, will draw Rs. 66,000 a year, instead of the present salary of Rs. 80,000. It is expected that they will assume charge without unnecessary delay."

The claim that the expanded council will be "non-political and non-communal" is untenable. It would continue to be "political" in a bad sense, inasmuch as all the important portfolios and the "key positions" as it were, *e.g.*, Home, (military) Defence, Finance, Railways and Communications, would continue to be held by Englishmen and British I.C.S. men.

The expanded Council would also certainly be "communal," because in it Muslims have been given as many seats as Hindus, though the latter are three times as many in the total

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population of India as the Muslims, and though a very much larger share of the burden of taxes is borne by Hindus than by Muslims.

We are not interested in discussing whether the present announcement implements the offer of August (1940) or not. No party in India thought that offer worthy of acceptance.

It is stated that the 'object of the present expansion is efficient government,' etc. Has the government been inefficient uptill now? If the present expansion has been possible now without all parties in India arriving at an agreement, why was it not possible ten or eleven months ago?

The *communique* need not have given the assurance that "there has been no change of policy since the August offer was made." We understand British policy and its object, so far as mortal men who are not imperialists can understand them.

The words,

> ". . . . the changes made are within the frame-work of the constitution and without prejudice to the future constitutional settlement by agreement among the political parties."

and the paragraph which follows them are very helpful. They fit in with Mr. Amery's Everlasting No.

We deny that the individuals appointed "are persons whose status as representative Indians is beyond question." They undoubtedly represent themselves and their friends. But it may be questioned how many of them would have secured the highest places if a general plebiscite of all voters, irrespective of creed and caste, had been taken. Nay, it is not certain that even the communities or small sections of the communities to which they belong, would have returned them by absolute majorities of votes. (25. 7. 1941.)

White Paper on Expanded Executive Council

The parliamentary white paper relating to the expanded viceregal executive council and the new Defence Council, judging from its cabled summary, does not tell us anything more than the Simla *communique* on the subject. What is aimed at is not any constitutional advance for India, but only consolidation of the British war effort. It has been represented that if Britain be defeated in the war, India will be in great danger, and, therefore, Britain is fighting in India's interest, too. But the question is, if India were not a British possession, would Britain have felt any concern for India's safety? It is because Britain may lose her most valued possession, that there is anxiety for India in British minds. If Britain loses and Russia loses and Germany wins, China will be in great danger. But there is no such anxiety for China as there is for India in British minds. Why? Because China is not a British possession.

We want Britain to win with all our heart, whatever happens to us. But any talk that Britain is fighting India's battle is sickening. Britain is fighting for her own freedom and existence in the first place, and in the second place she is fighting to see that India neither becomes independent nor passes into the hands of any other power.

The Viceroy will have advice from Indian men in greater abundance than before, but he will be as free as before to accept or reject such advice at his own sweet will. That is to say, he will remain as great an autocrat as he is now.

The old insincere cant is repeated that

> "Constitutional changes in India are quite impracticable while the British Empire is engaged on a vital struggle for its existence and that agreement between major political parties and interests in India is a fundamental condition or consideration of any new constitutional scheme."

It is not at all true that constitutional changes are quite impracticable while the British Empire is engaged in a vital struggle for its existence. When a joint Franco-British citizenship was proposed by the British Government at a very critical stage of the present war, was not that a very fundamental constitutional change and was not Britain then engaged in a vital struggle? In the midst of this very war the British Government decided to introduce reforms in the constitutions of Jamaica, Trinidad and British Guina. Moreover, Sir Tej Bahadur Sapru has shown that the giving effect to the non-party Leaders' Conference Bombay resolution would not have required any constitutional change. Why was it not given effect to?

If instead of authorizing the Viceroy to select his own men, the British Government had allowed the Central and Provincial Legislatures, or the Congress, the Hindu Mahasabha, the Muslim League and the Nationalist Muslim organizations to select their own representatives, would they have chosen men less able, less experienced and less anti-Nazi?

Debate in Parliament About Expanded Council, Etc.

When Mr. Amery had announced the India White Paper in the House of Commons, Sir Hugh O'Neill suggested that the House should express appreciation of the patience exercised

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by the Viceroy without which it would not have been possible to make the enlargement of the Executive Council. He asked what would be the function of the National Defence Council.

Mr. Amery in reply said :

"I entirely agree with what has been said about the infinite patience and tact, which the Viceroy has exercised for many months to try and get together a team which will co-operate for the defence of India and have the common cause of India and ourselves at heart. He has now succeeded in getting together what I consider the most representative and powerful National Defence Council. It is an advisory body and the object is to keep the Central Government of India in its war effort in touch with the different Provincial Governments and Indian States, with commerce, labour, etc."

So far as defeating the Nazis is concerned Britain and India have a common cause. Beyond that Britain's and India's causes are different. Britain wants to keep India in subjection as long as she can; India wants to be free as early as practicable.

Mr. Gordon MacDonald (Labour) asked Mr. Amery,

"Is he aware that the limited character of the statement will cause intense disappointment to many freedom-loving people who are supporters of that country ?"

There was considerable interruption when Mr. Gordon MacDonald referred to the statement as "of limited character."

When the truth is told, it cannot but have a disturbing effect on those who are selfish.

Mr. Amery replied :

"The statement of administrative changes was calculated to bring men of goodwill into closer association with the Governor-General of India. The constitutional position of the Government of India in the future has already been stated."

All who do not "co-operate" with British imperialists on those imperialists' own terms are by implication branded as men of ill-will.

Mr. Graham White (Liberal) asked whether Mr. Amery would consider the desirability of having discussions in the House of Commons so that opinion with regard to India could have free expression and whether Mr. Amery contemplated inviting any leaders to come to Great Britain to co-operate in the war effort as others have come from the Dominions.

Mr. Amery pointed out that Mr. White's first question was a matter of the business not under his control, while the second question was not under discussion at the moment.

Oh yes; of course. But the real reason for Mr. Amery's evading the questions was that he could not possibly have answered them satisfactorily.

Mr. Sorensen (Labour) asked,

"Have consultations taken place with the Indian Congress or the Muslim League and are any representatives of either of these bodies in the new body ?" Mr. Sorensen also asked whether the Viceroy would be able to exercise his veto with regard to the decisions of the enlarged Council.

Mr. Amery replied :

"For many months the Viceroy had conducted negotiations with the Congress and the Muslim League with a view to securing complete co-operation. He has now succeeded in securing the co-operation of many representative men, some of whom are members of the Moslem League and others who have been closely associated with the Congress."

Does the Congress or does the Muslim League admit that these individuals are still associated with the Congress or are still members of the Muslim League ? The fact is, they are not.

Replying to Sir Stanley Reed, Mr. Amery said that the new members of the Executive Council would share full statutory collective responsibility of the whole Council as well as being responsible for the administration of important departments. As to Mr. Sorensen's question about the veto, the powers of the Viceroy under the Constitution remained unchanged.

That is to say, the Viceroy will continue to be free to veto the decisions of the Council.

Miss Rathbone (Independent) was called to order when she asked Mr. Amery if he had considered what influence on the attitude of the Congress the change of situation in regard to Russia may have.

This calling to order is significant.

Mr. Amery to-night (Tuesday) described those who had joined the Viceroy's Executive Council as a "team of ability and experience which it would be difficult to rival in India or indeed elsewhere."

When a man has recourse to exaggeration, one may be sure he has a weak case.

If India possesses men of such transcendent and unrivalled ability, why does not Britain agree to India's becoming self-ruling ?

They were, he declared, men with administrative, political and business experience and of personal ability. The Viceroy's War Cabinet would be very much stronger today for their inclusion. They would in the fullest sense share in the collective responsibility and statutory responsibility of the Executive Council as well as direct important Departments which had been entrusted to them. The aim, said Mr. Amery, was to increase the efficiency of Government and to make full use of the vast and hitherto insufficiently tapped reservoir of Indian ability and patriotism.

Is it then admitted that Government has not been sufficiently efficient hitherto ?

Measures "marking a change in the spirit, if not letter, of India's constitution" were the earnest of the British Government's desire to transfer to Indian hands steadily an increasing share in India's destiny.

There is no change in the spirit of India's constitution. There is no "earnest of the British Governments' (alleged) desire" perceptible yet. No "increasing share in India's destiny" has been transferred to Indian hands. All real power still remains in British hands.

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"The National Defence Council will be very far from being a body of "yes men" said Mr. Amery. At the meeting of the Council, members would be informed in confidence of affairs which they would discuss with the Viceroy and in turn put forward their own suggestions. After the meeting they would return to their provinces and confer with their representatives. In this way, it was hoped that there would be continual contact between the Viceroy and his Executive on the one hand and Provincial or State Government, Local War Committees or industrial organisations on the other.

Mr. Amery thought that it ought to prove most helpful in guiding and stimulating India's war effort. "I cannot help hoping, that in the course of working together side by side in the common interest of India's safety and India's future, that representatives on these bodies of men of every political complexion and community will be drawn closer together. I hope they will find bonds of mutual understanding and sympathy, which may immensely facilitate the solution of those very difficult inter-communal and inter-party problems which are today the main obstacle to India's attainment of her rightful position as a free and equal member in the British Commonwealth."—*Reuter.*

As neither the expanded Executive Council nor the Defence Council contains representatives "of men of *every* political complexion and community," how can all communities and political parties be drawn together by working together in those bodies? For example, there are no Congressmen or Hindu Mahasabhaites there.

India's really "rightful position" is that of an entirely "free and equal member" of the brotherhood of free and independent nations. But assuming without admitting that her "rightful position is that of a free and equal member in the British Commonwealth," the "main obstacle to her attainment of that position" is Britain's determination not to part with power as long as possible and her resolve to exploit our differences to the full in her own selfish interests. (25. 7. 1941.)

Opinions on the Changes in India

Mahatma Gandhi's Opinion

Wardha, July 22.

"The announcement does not affect the stand taken by the Congress nor does it meet the Congress demand" declared Mahatma Gandhi interviewed by the *Associated Press* on the announcement regarding the expansion of the Viceroy's Executive Council and the establishment of the National Defence Council.

Asked whether members of the A.-I. C. C. should be released in order to enable them to consider the present situation in the light of the announcement, Mahatma Gandhi said: "I can at once say that I have no authority to prevent the members of the A.-I. C. C. from doing anything they wish to do. The authority given to me by the A.-I. C. C. does not permit my interference with the fullest freedom of its members, and in any case the bodies that gave me the authority can at any time refuse it or withdraw it."—*A. P.*

Mr. Savarkar's View

Bombay, July 22.

Mr. V. D. Savarkar, President of the All-India Hindu Mahasabha says, in part:

The announcement of the expansion of the Executive Council, the constitution of the National Defence Council and the Defence Advisory Committee, constitute together a step in the right direction, but, as usual, this step is so belated and so halting that it cannot dissipate the bitterness felt by patriotic parties in India that she should still continue to be satisfied with occupying no better status than the hated one of a dependency.

Even this war has not opened the eyes of Britain to the need that India should be granted at least equal co-partnership in the Indo-British Commonwealth. Secondly, she is bound to weigh like a millstone round the British neck, rendering both of them liable to be overtaken by still more formidable political disaster than what the war at its present stage threatens to prove.

Nevertheless, if these announcements are meant to pave the way for further and rapid developments of constitutional progress on the lines indicated above, they are welcome to that extent. In any case the fullest advantage must be taken of this breach effected in the stronghold of the central citadel of British bureaucracy.

Mr. Savarkar is perhaps mistaken. No breach has been effected.

Opinion of Some Sikh Leaders

Simla, July 22.

A statement made by seven Sikh leaders says, in part:

The fact that out of eight Indian non-officials no Sikh has been thought fit to be included in the Central Cabinet, more especially when its expansion has been made to improve the war effort, will be taken by the Sikhs as an insult to the honour and intelligence of the entire Sikh community.

Sir Chimanlal Setalvad's Views

Sir Chimanlal Setalvad, interviewed, said: The distribution of the portfolios among the new members will not create any enthusiasm. Barring the important portfolio of supply given to Sir Homi Mody, the rest of the portfolios are comparatively unimportant and are merely sub-divisions of some of the present portfolios.

Rt. Hon. Srinivasa Sastri on Council Expansion

Coimbatore, July 22.

"I do not see what good this announcement will do," declared the Rt. Hon. V. S. Srinivasa Sastri in a press interview on the Viceroy's Council expansion. He added "it is queering the pitch for the Poona Conference, which must condemn it *in toto*. The Government have neither strengthened their position. Nor met the people's demands in the slightest degree."—*A. P.*

Dr. Syamaprosad Mookerjee's Opinion

Madras, July 22.

Expressing his personal opinion on the announcement about expansion of the Viceroy's Executive Council and the constitution of a National Defence Council, Dr. Mookherjee said that it had failed to satisfy the legitimate aspirations of the people.

Dr. Hirday Nath Kunzru's View

Allahabad, July 22.

"I do not think that the steps taken by the authorities will satisfy the country at all," remarked the Hon. Dr. Hirday Nath Kunzru when questioned by the representative of the *Leader* about his views on the official announcement concerning the expansion of the Viceroy's Executive Council.

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Dr. Kunzru added, "our considered views will be expressed at the Poona Conference."

LUCKNOW, July 25.

It is reliably understood that the Hon. Pundit H. N. Kunzru, declined that offer of a seat in the National Defence Advisory Council as he feels no real purpose will be served by such half-hearted schemes. —*H. S.*

MR. JINNAH'S CHAGRIN

BOMBAY, July 22.

The *communique* announcing the decision regarding the expansion of the Viceroy's Executive Council and the so-called National Defence Council is to be most deeply regretted. It will not secure the wholehearted, willing and genuine support, if that is what is honestly required, of Muslim India, for the simple reason that the persons chosen and nominated by the Viceroy are neither real representatives of the people nor will they command the confidence and trust of the Muslims.

The statesmanship of the Viceroy is leading him from one mistake to another and it is most unfortunate and very painful to note that the Viceroy should have canvassed members of the Muslim League over the head of the leader and the executive of the party and it is still more painful that some of the members of the League should have succumbed.

I congratulate the Viceroy on having created defections in the ranks of the Muslim League by securing the services of the Muslim League Premiers and some other members of the League who have associated themselves with this scheme without reference to or knowledge of the leader or the executive of the organisation.

The action and the conduct of the Muslim League Premiers and the members of the League who have associated themselves with this scheme without reference to and knowledge of the executive of the League, in the expansion of the Viceroy's Executive Council and the constitution of the National Defence Council as announced in the *communique,* will have to be considered and dealt with as soon as possible.

Mr. Jinnah's statement only betrays the weakness of the Muslim League. The Viceroy has done nothing wrong in fixing his choice on some so-called members of the League. Nor will the latter care a straw for Mr. Jinnah's threat. (26. 7. 1941.)

Rabindranath Tagore in Calcutta

Rabindranath Tagore was brought down to Calcutta from Santiniketan on the 25th July last for medical consultation. May he be restored to health and live among us for many many years to come. (26. 7. 1941.)

Peru-Ecuadorian Conflict

It is painful to note that armed conflict between Peru and Ecuador has broken out afresh.

QUITO, July 25.

An Ecuador *communique* says: "Three Peruvian aeroplanes bombed Puerto Bolivar and the ship *Atahualpa* without result. Fighting is going on at Palmales.

At 2-0 p.m. Peruvian planes bombed Santa Rosa without result. At 4-0 p.m. there was sharp fighting on all fronts. Ecuadorian troops are holding their positions.—*Reuter.*

Condemnation of Two Obnoxious Bengal Bills

Very largely attended meetings continue to be held to condemn the Calcutta Municipal Amendment Bill and the Bengal Secondary Education Bill. (26. 7. 1941.)

Expression of Sympathy with Soviet Russia

Last month there was a large gathering of workers, peasants and the general public in Calcutta to express sympathy with Soviet Russia and wish it success in its defensive war with Germany. (26. 7. 1941.)

Some Leading Indian Intellectuals Wish Well to Soviet Russia

CALCUTTA, July 20.

Good wishes to the Soviets in their present conflict with Nazi Germany are conveyed in a lengthy statement issued over the signatures of over 70 leading Bengalee intellectuals, including newspaper editors, university professors and lawyers.

In their statement the signatories, who are led by Sir P. C. Ray, express the view that the Nazi attack on the Soviet Union has opened a new and momentous phase in world history. The war of machines and of men rages today on a colossal front and on a scale unheard of before. At this hour of trial we feel it is urgent that attention is drawn to the massive, moral and material achievement which the Soviets have to their credit. Some of us have been critical of aspects of the Soviet regime: some again do not support the theory of Marxism which the Soviet has attempted to put into practice. But when one remembers the dark legacy of Czarist misrule, which was followed for years by a disastrous civil war and the intervention against this infant Soviet of nearly all the Powers on earth, the Soviet achievement can only be described as magnificent. Dr. Rabindranath Tagore has testified to it in glowing terms and since the two leading sociological investigators in the world today—Sidney and Beatrice Webb—brought out their book on "Soviet Communism —a new civilisation"—information with regard to the U. S. S. R. has been both reliable and abundant.

The statement continues "We in India cannot forget how in the great gesture after the revolution the Soviet renounced all priorities and capitulations and concessions and privileges which the Czarist Government had enjoyed in Asiatic countries along with the other great powers.

It concludes: "The Soviet people have no 'cultured classes' in our sense of the term and want none. They seek a wholly cultured people and try to offer leisure, security and opportunity to all. In a little over twenty years and in face of the most stupendous odds, the common people of the Soviet Union have created what we believe is a new civilisation. We send our good wishes to the Soviets and wait anxiously for the day when they will come out victorious over the forces arrayed against them."—*A. P. I.*

Years ago the beneficent work of the Soviet regime was described by Rabindranath Tagore in his Bengali "Letters from Russia" ("*Russiār Chithi*") first published serially in *Prabāsī* and then in book form. (26. 7. 1941.)

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THE PROBLEM OF INDIA'S FREEDOM A WORLD PROBLEM

By the Late LALA LAJPAT RAI

The problem of India, that is, the problem whether great India is to be free or slave, is not only an important problem to Great Britain, but it is one of the gravest possible concern to the whole world. It is a question upon which, more perhaps than any other whatever, the future peace of Asia, Europe and the whole world depends.

India is such a huge slice of the earth and contains such an immense population, that no person interested in world-affairs can ignore its importance. India's human potentialities of all kinds are very great. Commercially it is strategic for half the globe. It is the key to the Indian Ocean and the clearing house of the larger part of the Orient. This is why militarism and imperialism have always looked upon it with eyes of greed. This is why India has inspired Alexanders, Tamerlanes, Napoleons, Wellesleys, Czars and Kaisers with visions of world-empire. This is why for two centuries Great Britain has shaped her foreign diplomacy, her military plans and her imperial policy with a constant eye to strengthening her hold on India, her richest province, her greatest source of wealth and prestige. This is why she has carried on so many wars to guard the borders of India, to keep open her road to India, to weaken any nation that might endanger her possession of India.

Nor will India in the future be any less an apple of discord among the nations, a source of endless plottings, jealousies, intrigues and wars, so long as she remains a subject people,—a rich prize to be coveted, sought for and fought for by rival nations. Her only safety and the only promise of peace and safety for the Orient or for Europe lie in her freedom; in her ceasing to be a pawn on the chess-board of the world's diplomatic, imperialistic and capitalistic plottings, and in her power to protect herself,—a power which she would abundantly possess if free. In the very nature of the case no League of Nations and no other possible agency or power can ensure peace to the world so long as a great civilized nation, located in the very centre of the world's greatest continent and possessing one-fifth of the entire population of the globe, is in bondage. We see, therefore, why the problem of India's freedom or bondage is not only a world problem, but a problem more fundamental to the world's peace and safety than any other whatever.

[This brief article by the late Lala Lajpat Rai, written more than a dozen years ago, goes to support our argument in our article in the last issue of *The Modern Review*.—Editor, *The Modern Review*.]

MAGIC—AND MODERN SCIENCE

By VILEM HAAS

The first man who endeavoured to establish a regularity in the processes of nature, was the first scientist. He saw that where a seed had been sunk into the earth a blade of grass grew up, that the moon waxed and waned at regular intervals, that a sharp stone which hit an animal on the head could kill that animal. He saw causes and he saw effects, and he began to seek causes for the processes that he saw. Far was it from primitive thinking to reflect on the more intimate connection between causes and effects. The simplest and most important natural processes, *e.g.*, the birth of a living creature or the sprouting of a plant can not be explained purely by reasoning. We can only associate a cause and effect with each other, but never quite exactly explain how this cause and this effect are connected with each other causally: life in nature is in itself a mystery, primitive man feels this by instinct; and as nature is his essential problem, he will essentially think purely in analogies, *i.e.*, in this way: where this happens, that happens, *e.g.*, where a seed is sunk into the earth, a blade of grass grows.

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But his thinking is not such that he would ask himself why this or that cause really produces this or that effect. For that is generally in living nature an inexplicable fact.

The entire thinking of the earliest peoples thus turns on analogies, not on exact causalities. Even at the present day we can still observe this in those most ancient so-called "magic" sciences, which still live on nowadays somehow —mostly in entirely depraved forms. Thus, for instance, astrology, one of the oldest of the sciences still pursued today, does not at all, at least not in its purer formulations, maintain that a certain constellation causes a certain destiny; it merely says : a certain destiny corresponds to a certain constellation. Whether astrology is right or wrong in saying this, is a different question, about which we do not wish to dispute here. However, among all justified and unjustified objections to astrology (and the writer of the present essay is by no means an adherent of astrology) the weakest and most erroneous objection is that which rests on the misunderstanding that astrology maintains that a certain constellation is the immediate cause of a certain destiny; for the ancient astrologers never maintained this, if only because they were not at all acquainted with this rationalistic mode of thinking. This primitive "magic" thinking even at the present day, in a very low and corrupt form, still plays a large part in the daily lives of many millions of people, as superstition. It is, for instance, a fairly general superstition that if a black cat has crossed our path in the morning, we shall have "bad luck" that day. This—or the like of it—is believed by many millions of people; but it will not occur to any of these people to reflect on the way in which this black cat causes this bad luck. That is a kind of "magic" thinking, thinking in mere analogies, which we still find today very often and even among cultured people, and curiously enough among people of very low and those of very lofty mentality, among primitive, uneducated people and among artists.

Modern ethnology, and above all the researches of the Frenchman Lévy Bruhl, have shown that primitive tribes everywhere generally think in this way. Lévy Bruhl called this mode of thinking quite generally the "thinking of primitive tribes," and the psycho-analysis of Sigmund Freud assumes that to a great extent children and sometimes neurasthenic persons do their thinking in these "primitive" forms, which are not necessarily primitive in a derogatory sense, but are simply scientifically so called.

If we examine this mode of thinking more closely, we see that it had to rest mainly on purely statistic observations—we shall here leave aside the possibility of a higher, mystical or divine inspiration. In the main, the matter must be explained thus: if, for instance, it was observed in many cases that a certain constellation corresponded to a certain human destiny, then this was accepted as a "law of nature" in the astrological sense. And human beings even of today are perhaps to a great extent inclined to assume that this purely analogous or statistic mode of thinking is capable of searching out higher and more profound connections of life, of which our modern mechanistic thinking has lost sight. And there is a correct foundation for this feeling : if we combine processes in living nature to larger complexes and regard them as such complexes which we designate as "destiny," fatum—then we see that it is no longer a matter of causes and effects in the proper sense of the words; in "destiny" all is cause and effect at the same time. If for instance I walk in a certain street and am run over by a motor-car there, then (provided that I am still alive) it is impossible for me to say what is the cause and what is the effect : my walking in that street or the driving of the car in that street, or something between the two. And in all great conflicts of life, there is scarcely ever an unequivocal "cause" and an unequivocal "effect."

Now, however—obviously simultaneously with the beginnings of the development of mechanical physics of technology—another mode of causal thinking developed. The effect of a lever or the hurling of a stone or the turning of a wheel are processes wherein the relationship of cause and effect is more apparent and more comprehensible to the human intelligence: the mechanical connections of cause and effect appear to the human understanding as the "causal" connections par excellence. And the human understanding has since then tried again and again to trace all processes of nature to mechanical causes and effects.

A brief survey of the history of human thought would show that first of all certain antique philosophers, Democritus, the school of Epicuros, and above all Lucretius gave the impetus to this mechanistic conception of scientific thought. The Middle Ages constitute a certain interruption : mediaeval thinking was in the main different; scholasticism, for instance, often thought in "analogous" forms, but not "magically"—this thinking was fundamentally different from that of primitive peoples—it was theological. Considerations of space forbid our going into details here. But the real golden age of strictly mechanistic causal thinking in nature

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sciences begins with modern times, with Galilei, with Kepler, and especially with Newton and the old French materialists Lamettrie, Holbach, etc. And this kind of scientific thinking completely dominated the "technical age," thus particularly the 19th century. The great scientists of that age really all cherished the same hope, that the totality of natural processes could one day be traced to a few mechanical-causal fundamental laws, *e.g.*, to the law of impetus, the attraction of bodies (Newton), centripetal and centrifugal force, etc. It appeared to them possible to discover the laws of life, of energy, of matter simply by investigating the mechanical relations of the atoms among themselves. Mechanistic thinking came more and more to be regarded as the causal and scientific thinking par excellence, and it was hoped to explain nature as a mechanism.

These hopes of the technical age—with its great technical inventions, which, as it were, held all thinking and research beneath their spell—have been given up to a great extent by modern science. In the same measure in which the most modern sciences penetrated further and further into the details of natural happenings, they were step by step compelled to give up this purely mechanistic causal thinking more and more. They did so and they do so with reluctance, again and again it is maintained that the actual principle of causality is not being given up, only varied but in the last analysis, even the ancient "magic" thinking was a kind of causal thinking, certain causes had certain effects, only the purely mechanical connections of cause and effect were not investigated. But these purely mechanical connections of cause and effect have in many cases proved to be no longer exactly discoverable even today. For instance, certain processes in the atom cannot be established unequivocally on the basis of mechanical laws of nature; only a number of various probabilities can here be established.

Einstein's theory of relativity has, as is well known, completely revolutionised scientific research. Einstein reckons with a four-dimensional space-time continuum, *i.e.*, three dimensions are the three space dimensions familiar to us, the fourth is the lapse of time, which has now become, as it were, a mere new element of the three old space dimensions. The whole conception of the universe of Einstein and his school is no longer palpable and visible, it has a merely mathematical character. The new sciences which are built up on the theory of relativity do indeed also reckon with causal processes, but the latter have not three, but four—and with the latest research scholars even six, eight and ten dimensions—as their sphere, whilst it is precisely of the essence of mechanical causality that the mechanical sequence of cause and effect, *e.g.*, impetus, attraction, centrifugal force, had our palpable three dimensions as its sphere. In short, the whole conception of causality is imperceptibly changing in the hands of our scientists, and is unintentionally approaching ever nearer the old thinking in mere analogies. If we can explain a process in nature only by a causality which requires four, five, six, eight or ten dimensions, then in the scope of our palpable three dimensions this scarcely appears as anything more than as a mere analogy, *i.e.*, the establishing that a certain fact and an other fact are conditioned by each other, without being able to say at all *how* cause and effect are really connected. The place of the strictly mechanical causality in the three-dimensional space is here taken by the mathematical formula, which possibly has more to do with the magic formulæ of the ancient Chaldeans and astrologers than our modern scientists would like to admit.

It is characteristic, too, what decisive importance is now again attached to merely "statistic probabilities." A large part of the results of modern research is based upon such purely statistic probabilities. But then the whole of the ancient magic sciences were based upon such statistic probabilities, *e.g.*, the assumption that a certain destiny corresponds to a certain constellation, can only be the result of statistic observations that it *was* so in many cases, and is in itself no more than a statistic probability; just as certain processes in the atom are, according to the most modern science, calculable only as statistic probabilities. And if the most modern continuation of the general relativity theory, which reckons with a "curved space-time continuum" of space, has as its hypothesis (or as its result) that the universe can have no origin and no end, then this proves to how great an extent the whole modern mode of scientific thought has already abandoned the method of observation in the sense of "cause" and "effect," as it simply eliminates the question of the cause of all causes.

It is very characteristic that one of the most modern scientists of our time, James Jeans, in the consideration of certain processes in the atom, himself mentions that modern research of the atom in itself makes probable the possibility of a "destiny" in living nature, *i.e.*, the possibility of some mysterious connections of life in nature which are not at all, or only very vaguely, discoverable to the human understanding through statistic observations. And as a matter of fact,

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even a Chaldean or Egyptian priest would not have asserted anything very different in 3,000 B.C., if he was honest. Only our observations are certainly more exact. Let us revert once more to our example of the black cat. If today the necessary organisation were set up for the scientific investigation of this belief or superstition that a black cat which crosses our path, "brings bad luck," *i.e.*, an exact limitation and formulation of the precise connotation of "bad luck" (*e.g.*, by means of a list of minor and major mishaps) would be undertaken; for instance 1,000,000 cases would be observed, and it would be demonstrated that if in 999,999 cases a black cat indeed brings "bad luck" within twenty-four hours—then every modern scientist would be compelled to recognise this superstition as a "statistic law of nature." A scientist of fifty years ago would simply have laughed at it, because there cannot possibly be any kind of mechanical causal connections here. That is the difference between today and yesterday. If, however, this is so, if science has reached this standpoint, then there can no longer be any general objection to the ancient "magic" or "ethnological" sciences, as hitherto no serious "exact" scientist has taken the trouble to test in detail whether they hold water or not.

It is true that an essential difference is to be observed here, the difference in attitude. The modern scientist will *try* again and again to find a concrete, and moreover, a mechanical cause. He is, after all, a man of the 20th century which comes after the 19th century. The old magician never sought for these mechanical causes. But if the modern scientist does not find these, he just goes to the fourth, sixth or tenth dimension, and in place of mechanical causality we shall then have the mathematical formula and statistics, which, in the sense of the classical natural sciences, is just as "uncausal" as the formula of the old magician.

Thus we see that the more nearly it approaches the more intimate secrets of happenings in nature in detail, our time in the same measure evinces characteristics in its thinking which resemble those of the original thinking of primitive peoples who lived quite differently from us within and with nature; it is true that at present this is on an entirely different, higher spiral of thought. This is perhaps, however, a very great natural process to which our life and our thinking are subjected: and then Einstein's theory of relativity, the physical work of Planck, James Jeans, Schrodinger, Eddington, and the psycho-analysis of Sigmund Freud—who introduced this "*a*causal" thinking into the the psychology of primitive tribes, children and sufferers from certain nervous diseases,—and the present war would be only events in that same gigantic natural process wherein humanity simply reverts once more to its natural and aboriginal state, and the destruction and reconstruction of the world have entered on an inconceivably revolutionary stage.

RURAL FINANCE*

By Dr. SUDHIR SEN, ph.d.

A rational system of rural finance can no doubt make a substantial contribution to the economic betterment of the rural population. Nevertheless, the role which credit alone can play in this field has often been exaggerated in the past. It is well to recall that the Indian cultivator is indebted because his income is low while it becomes difficult to lend to him at a low rate of interest because he is in debt and therefore not sufficiently credit-worthy. Low income, indebtedness, dear credit—so runs the causal chain. At the same time dear credit itself is a cause of low income and therefore helps to perpetuate indebtedness. If the cultivator has to pay high rates of interest for crop loans, marketing finance, etc., his net return is correspondingly lowered, if he has to pay such rates for the existing debts, he has a smaller balance left to make both ends meet; and lastly, dearth of finance coupled with high interest rates is a definite obstacle in the way of better farming and higher income.

Unless a comprehensive attempt is made to raise the income of the cultivator through every possible channel, efforts to cheapen rural credit can never be very successful. Operations when

*This article sets forth some of the conclusions reached by the writer while working as Secretary to the Sub-Committee on Rural Marketing and Finance of the National Planning Committee.

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concentrated only on the credit front can have but limited importance. Its strategic value, however, rises very considerably as soon as an all-round attack is launched simultaneously on various fronts.

With this simple but oft-forgotten truth in mind let us now examine to what extent the problems of India's agriculture can be tackled directly from the credit end.

II

The general practice of distinguishing between short and long term credit has not yet been firmly established in the field of India's agricultural finance. Not the least reason why a large number of co-operative credit societies has come to grief in the past, lies in the failure to realise that such societies from their very nature could deal only with short term loans for productive purposes. In actual practice the advances made by them were only too frequently used by the cultivator in paying off the interest and capital instalments to his creditor with the result that the number of defaulters mounted and the societies found themselves saddled with a disproportionate amount of unrealisable assets. The policy boiled down to one of borrowing short and lending long, which runs counter to the cannons of sound finance. One of our first desiderata in the field of rural finance is to evolve suitable institutions which could specialise in short and long term credit respectively.

III

Long term loans are required by the cultivator mainly for two sets of purposes: either to enable him to carry his load of debt or to bring about some permanent improvement of his land, *e.g.*, by increasing the facilities for irrigation, etc.

As regards indebtedness, the only possible solution of the problem lies (a) in scaling down the existing volume of debts to some reasonable dimensions which would more nearly correspond to the repaying capacity of the cultivator and (b) in bringing into existence some appropriate institutions which would advance to him long term loans at the lowest possible rate of interest with provisions for their repayment in suitable instalments spread over a period of years.

The action taken by provincial governments in recent years through legislation on debt conciliation has gone a long way in establishing a more rational relationship between outstanding debts and the repaying capacity of the borrower. It is difficult to see how such legislation could be avoided particularly after the steep fall in agricultural prices during the depression. As regards the actual working of this legislation there are no doubt points of detail which are open to criticism. Besides, it cannot be denied that debt legislation has, as it was bound to, upset the financial status quo of rural economic life and thus has given rise to some serious problems.

IV

In a country where the average size of holdings and the per capita distribution of land are very small, there is an imperative need for intensive cultivation. It follows that very much larger sums should be invested in land than has hitherto been the case. A good deal of such capital investments will necessarily fall within the purview of the Government as private individuals or small local bodies would not be in a position to undertake projects involving expenditure of large sums. Nevertheless, there is a vast scope for small-scale capital investment (*e.g.*, digging a well, re-excavating a tank, etc.) which can be profitably undertaken by private individuals either separately or organised in societies.

The long term credit facilities provided by private individuals (money-lenders, zemindars, etc.), co-operative mortgage banks and the Government are far from adequate. Apart from the fact that interest rates charged by private individuals are much too high, the supply of funds from this source is erratic. Loans advanced by the Government mainly under the Land Improvement Loans Act, can meet only a very small part of the total requirement. The development of co-operative mortgage banks except in Madras, has been very slow, their individual loans are relativly small in amount and the total volume of transactions has never been large.

Perhaps sooner or later Joint Stock Mortgage Banks will have to come into the picture. Such banks, if encouraged and supported by the Government, could be developed quickly. They could provide the necessary finance in much larger volumes and on rates which would be sufficiently attractive to the borrowing class. The major obstacles which now stand in the way of joint stock enterprise in the field of India's agricultural finance can, we believe, be largely removed through a comprehensive policy.

In some provinces the restrictions on the right to transfer land, though imposed in the interest of the cultivating class, make it difficult to borrow on the security of the land unless at very high rates of interest. Where long term loans are required definitely for productive purposes, such restrictions may be relaxed.

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Simultaneous provision may be made against the transfer of land from a cultivator to a non-cultivator and/or against the holding of such transferred land by a non-cultivator for more than a limited number of years. As for tenants at will and most of the peasants belong to this category, they can be made more creditworthy only if some provision were made for the transfer of their occupancy rights. Lastly, it would be indispensable to ensure that those who effect improvements on land should be in a position to enjoy the fruits of their labour. Such a guarantee would serve as a powerful incentive to land improvement.

V

Short-term accommodation is required by the cultivator for seasonal operations, for the movement of crops, also for the purchase of cattle, farm implements, etc. The bulk of such finance is provided by the money-lending class. The disadvantages of this overwhelming dependence are well-known. The borrower has to pay a heavy rate of interest. His loans are frequently accompanied by a pledge to sell his crop to the money-lender who also acts as a trader. Sometimes the crop is actually sold in advance at the time the loan is taken. An indebted cultivator cannot act as a free agent in selling the crop to his creditor and thus invariably receives an unfavourable price.

While the evil is undoubtedly there and its magnitude is at times appalling, a suitable remedy cannot be found simply by denouncing the money-lender. For, after all, the cultivator turns to the money-lender for financial accommodation mainly because he has no other source at his disposal. Our efforts should be directed to evolve a better credit system under which the cultivator would no longer be constrained to borrow from the money-lender on crippling terms.

Recent legislation on money-lending, like that on debt conciliation, has no doubt been inspired by the best of motives. Nor should there be any difficulty in accepting the principle that the transactions of the money-lending class should no longer be allowed to proceed on a perfectly laissez-faire basis and that the State has both the right and the duty to bring them under control through suitable legislation. The question, nevertheless, remains open whether the legislation in its present form will serve the purpose for which it is intended. For one thing, law alone is not likely to put an end to the existing abuses. If the money-lenders are honest and reasonable, they will not exploit the helplessness of the cultivator and in that case there would be no need for legislation. If they are not so, they can find out ways and means to evade the legal provisions and thus frustrate the main object of the law. Legal prescription of the upper limit of interest rates which can be charged and similar restrictions can have little practical value in these circumstances. In fact one of the less desirable by-products of the legislation on money-lending may very well be to drive the honest and scrupulous money-lenders out of this field and leave it entirely at the disposal of those who would not hesitate to employ dubious methods to circumvent the law.

There are reasons to believe that in most provinces these restrictions have created a feeling of nervousness among the money-lenders who are often reluctant to make any advances at all. Consequently, there has been flight of capital from the countryside to the towns while it has become difficult for the cultivator to get any financial accommodation at all. The legislation has thus created a gap in the present structure of rural finance without making any attempt to fill it.

Lastly, it is not yet realised that one of the essential condition for evolving a better system of rural finance is to make the cultivator more credit-worthy and, therefore, to raise his income. Unless simultaneous efforts are made to improve the economic conditions of the individual cultivator, money-lending legislation will be of little avail.

In these circumstances it appears that a policy of licensing lenders together with provision for a periodic inspection of their accounts would in all probability promise much better results than legal fixation of the maximum rate of interest. The fear that one's name may be removed from the list of approved money-lender would serve as a deterrent and would perhaps prove more helpful in eliminating just those practices which the law seeks to do away with. The inspection of accounts would be a salutary check on abuses; it would render possible a better appraisal of the actual incidence of rural indebtedness, and it would at the same time prepare the ground for establishing a direct link between the Reserve Bank and the money-lending class.

VI

In those cases where the role of the money-lender is interlinked with that of the middleman and the creditor of the cultivator is also the purchaser of his produce, the solution of the problem necessarily presupposes simultaneous arrangements for financial accommodation both for raising and selling the crop. The question

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of crop loans becomes important in this context. For this purpose it is essential to devise some method under which the hypothecation of crop would be both cheap and easy. The present stamp duty on crop hypothecation may be removed and the registration of all such hypothecation with the village headman on payment of a small fee could perhaps be made obligatory.

Credit institutions will, however, be reluctant to grant such loans unless the securing of such loans is assured. Special legislation would very likely be necessary for the purpose. It could, if necessary, be made a penal offence for a cultivator to remove or dispose of the hypothecated crop without the consent of the creditor. Similarly, provision may be made that such crops, when harvested, should be stored in public warehouses where they would be beyond the control both of the producer and the debtors, assuming that in accordance with the suggestions offered below, the services of such ware-houses would be increasingly available to the public.

Even then a drought or a flood may conceivably cause heavy damage to the crop or again, other creditors or the landlord might be the first to lay a claim on the produce. Unless these difficulties are overcome lenders would be unwilling to make advances on the basis of crop pledges. The first of these objections could be met by introducing some kind of crop insurance which would spread risks over years so as to avoid any serious loss. The other objection could be countered by creating a kind of chattel mortgage in respect of the crop in favour of the creditor, say, on the lines similar to those of the English or Irish Agricultural Credits Act so that such credit may have priority over all other claims.

VII

Large sales immediately after the harvest cause a slump in the market so that the producer receives a low price for his crop. The reasons why he is constrained to dispose of his produce as soon as it is harvested are (*a*) being sore pressed for hard cash he has no resources to hold out for a better price and (*b*) there are no facilities for storing his produce and borrowing against it. A system of warehouses combined with facilities for marketing finance would go a long way in removing these difficulties.

Warehouse storing is not to be confused with revalorisation (*i.e.*, an attempt to force up market price by an artificial restriction of supply) nor is it intended to put a premium on speculative holding of crop. Its object is much more modest, namely, to enable the cultivator to hold his crop only when he knows for certain that by putting off sales by a few weeks or months he would raise his income by a clear margin. There are without doubt cases where a cultivator knows fully well that holding the crop would pay but has not the means to do so.

The extent of the middlemen's profit resulting from the margin between the harvest time price and that prevailing a few months later has often been exaggerated. It has been overlooked that, were this profit to be unduly large, more middlemen would step in so that the normal play of economic competition alone may be expected to bring it down to reasonable proportion. Owing to the absence of adequate storing facilities the costs of storing including all incidental waste are at present high and this partly accounts for the rise in prices a few months after the harvest. Better storing facilities would automatically reduce such costs while in normal course the cultivator would benefit from such reduction.

As regards the construction of warehouses or godowns in rural areas, they can, as in other countries, be built by private enterprise and run for profit. In the United States, for example, warehouses are established within the market permises. They are all licensed and are independent both of the buyer and the seller. When warehouses are owned by private individuals competition can normally be relied upon to keep storing charges within reasonable limits while, if necessary, statutory rules may be laid down fixing such charges.

If in the initial stages it is found that private enterprise is not forthcoming on an adequate scale, the Government should, in our opinion, give whatever encouragement is possible for the construction of godowns or warehouses, for example, by providing cheap long term loans for the purpose as part of their rural development policy. Such loans could also be advanced to co-operative societies or other bodies which could be made responsible for running godowns. Railway companies, as recommended by the Indian Central Banking Enquiry Committee, could build godowns in suitable places for storing rural products. In all regulated markets it should be one of the main tasks of the market committee to provide godown facilities. To the Madras Government goes the credit for having been the first to take active steps for stimulating the construction of godowns in a number of marketing centres by agreeing to share the initial costs. The lead taken by Madras should be followed in other provinces.

The godowns must be rat-proof and fire-

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proof and afford protection against damage from rain and moisture. Further, it should be a general policy to insure the goods. This will reduce the risk involved in storing and would facilitate borrowing on the security of the stored produce.

It is clear that provision of storing facilities will help matters little unless accompanied by measures to facilitate borrowing by pledging the produce deposited in warehouses. If warehouses or godowns are constructed in accordance with set rules so that they may be licensed and if licensed warehouses issue receipts against goods in strict conformity with rules explicitly laid down for the purpose, there would be little difficulty in turning such receipts into negotiable credit instruments. Such a policy will enable the cultivator or the middleman to secure the necessary finances and will lead to the creation of genuine trade bills and thus fill up a serious gap in the present system of rural finance.

VIII

One of the major problems in rural marketing relates to the fact that, under the present system, there is often an embarrassingly large supply of some commodity in one place while there is an appreciable margin of unsatisfied demand for the same commodity in other places. This lack of co-ordination is reflected in the unusually high level of inter-regional price differences. As a result both the consumer and the producer suffer. It is clear that an equalisation of the price level would redound to the advantage of the country as a whole.

There is an analogous problem in the field of rural finance. In the bigger money markets there is a plethora of funds while financiers are at a loss to find channels for remunerative investment. In the rural areas there is need for investment both on short and long terms and people are at a loss to find enough funds for the purpose. This discrepancy is reflected in the very wide margin between the rates of interest prevailing in rural and urban areas. As a result the average saver receives a low return on the money he saves while the investor in rural areas has to pay a high price for the money he borrows. Clearly, a very much narrower margin would be advantageous to both.

To take another analogy, the present distribution of credit facilities reminds one of the excessive concentration of rain-water in certain regions while, simultaneously, there is a drought elsewhere. If man were to co-operate with nature on an adequate scale, in many cases a more rational distribution of the available water through a system of irrigation canals would be possible, which would bring relief to regions suffering from scarcity of water as well as to the flood-stricken areas. What we need most in the field of credit today is, so to say, a system for better financial irrigation.

While money has perhaps always been cheaper in bigger centres than in villages, in recent times the concentration of funds in such money-markets as Calcutta and Bombay has been aggravated. Several factors have been responsible for this. As was natural, during the depression more money was thrown on the money market which pushed down the rate of interest. The liquidation of gold holdings, in so far as it was not due to distress, increased the supply of short-term funds which flowed into the money market. Incidentally, the pull of the Post Office Savings Bank has always been in the same direction, as it transfers funds from rural into urban areas. Legislation on debt conciliation and money-lending has at times been responsible for an exodus of funds from rural into urban areas. Lastly, in some cases, *e.g.*, Bengal, it seems almost certain that the smaller banks, confronted with a growing competition among themselves, offered high rates of interest to the depositors in order to attract funds, and with the interest rates of banks at a high level, the small capitalist in rural areas had still less inducement to risk his savings by making new advances to the cultivator.

IX

This maldistribution of credit facilities could have been partly rectified if the Government were to float long term loans and were to make the sums raised in this way available through some suitable machinery (*e.g.*, the co-operative organisation) to the cultivating classes as long term loans for productive purposes on a slightly higher rate of interest so as to cover the costs involved. The case for such a policy was, to our mind, particularly strong during the depression years when the interest rate in the bigger money markets touched a very low level.

The maldistribution of liquid funds must, however, be attributed to institutional shortcomings. Leaving aside the question of direct transfer of funds to rural areas through governmental initiative we have to explore the possibilities of cutting a canal between the big financial centres and the rural areas so that liquid capital might automatically flow and irrigate the latter.

The simplest and most effective method of bringing the advantages of cheap money to the door of the cultivator would be to induce joint

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stock banks to participate more actively in agricultural credit. While the growth of branch banking in recent years is to be welcomed, it has not yet penetrated into the villages. One of the pressing needs in the field of banking in India is how to combine the efficiency of Western banking with the cheapness associated with the village Sowcar. Even in a country like England, branch banking in the countryside is remrkable for its cheapness. The credit requirements of the tenant farmer are met by commercial banks through their branches flung far and wide over the countryside. For example the Midland Bank has numerous branches in agricultural districts where the staff consists of a Manager and a "Junior" who does the work of the messenger in addition to his clerical duties. Sooner or later branch banking in India will have to be developed on such inexpensive lines if the credit system is to function efficiently.

The more important question for the time being is to create first-class agricultural bills which would be acceptable to commercial banks. Joint-stock banks can be induced to participate in agricultural credit through small branches only when there is a sufficient volume of business to be transacted. We have shown how crop bills and warehouse receipt can be turned into first-class agricultural paper. Railway receipts too can be easily converted into negotiable instruments of credit.

X

In this context much will depend on the rediscounting facilities offered by the Reserve Bank of India. For commercial banks will be willing to invest their funds in crop bills, warehouse and railway receipt only when they themselves would have the possibility of replenishing their cash reserves, whenever necessary by rediscounting them at the Reserve Bank.

Section 17 of the Reserve Bank of India Act confers wide powers on the Bank to engage in transactions with a view to rendering active assistance to agriculture. The interpretation put on certain phrases in Section 17(4)d ("supported by documents of goods which have been transferred, assigned or pledged") stands in the way of creating a short term agricultural bill on the basis of the marketing operations in rural areas. The difficulty can be obviated if rural warehouses were erected on the lines recommended above. It will necessarily take some time before the warehousing system can be introduced in rural areas on an adequate scale and if the country were to wait till then, the creation of rural trade bill would be a needlessly slow process. There is thus a strong case for a less rigid interpretation of this particular clause of the Act.

The above difficulty can be circumvented in another way, namely, through the application of Sec. 17(2)(b). This clause lays down that the Reserve Bank could engage in the purchase, sale and rediscounting of those bills of exchange and promissory notes which bear two or more good signatures. The word "good," however, seems to be interpreted so strictly that in the present condition of the co-operative movement in India it becomes well-nigh impossible to supply such signatures. The Reserve Bank through its circular has laid down the condition which co-operative banks will have to fulfil before they can be eligible for obtaining financial accommodation. In fact what it has been asking for is a complete rehabilitation of the movement as a condition for such accommodation. It has tended to overlook the vital consideration that it can itself lend a helping hand in bringing about the rehabilitation which it demands. We strongly recommend that as an experiment, a number of co-operative central banks or societies from among the best existing at present should be selected and that the Reserve Bank should declare its willingness to rediscount their promissory notes on condition that these notes also bore the signature of the provincial co-operative bank. In this way a beginning can be made here and now in cutting the canal of which we spoke earlier, connecting the rural areas with the Reserve Bank so that the benefit of a low Bank Rate would also be available at the rural end.

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AUTHORS I HAVE MET

Louis Bromfield : John Gunther : Somerset Maugham : Upton Sinclair : Ethel Mannin : Ernest Hemingway

By KHWAJA AHMAD ABBAS

In every man and woman there is a tendency to hero worship, a desire to make the acquaintance of the great and the famous. Some idolize cricketers, others pursue politicians while many get a kick out of a signed photograph of a film star. Personally, I like to meet and talk to my favourite authors.

The first author of importance I met was Louis Bromfield whose novel of India, *The Rains Came,* had such well-deserved success and was filmed, too.

It was eight years ago that I first met Bromfield when he came and stayed for some time in Aligarh, the quiet university town in U. P. where I was an undergraduate at that time. About half a dozen of us were asked by the Vice-Chancellor to look after Mr. and Mrs. Bromfield who were anxious to get familiar with the problems of young Muslims. They were the first Americans I met in my life and the first thing that struck me was their charming informality and warm friendliness which was in such a marked contrast with the chill aloofness of the other 'White' visitors we sometimes had at the University. Within a few hours of our introduction we were like old friends and talked endlessly on every conceivable topic under the sun—from politics to films, from religion to sports !—and what flattered us youngsters was that they let us talk and patiently listened to our youthful pronouncements.

The next time I met the Bromfields was in the autumn of 1938 in Sen Lis, a pretty little town near Paris, where they own a villa in idyllic surroundings. With characteristic hospitality they told me to visit them as frequently as I liked. On Saturday they used to keep an "open house" and one might meet all sorts of interesting people—American diplomats, struggling young artistes, well-known journalists and, not infrequently, someone from India. For India has a special place in the heart of the cosmopolitan Bromfields who since I met them in Aligarh, have visited the country twice, spending altogether not less than three years in various places from Kashmir to Travancore, making a host of friends everywhere. They did not dash from place to place like most tourists but saw the country and the people in a quiet, leisurely manner, making long stops in places they liked. In Baroda they rented a house in the Indian quarter and spent several months during which they hardly saw any "White" people. Such a close familiarity with

Upton Sinclair

the people coupled with his sincere regard for the Indian sentiment has given Louis Bromfield that deep understanding of India which is so apparent in *The Rains Came.* It is no secret, of course, that Baroda provided the model for Ranchipur, that State described in his penetrating novel.

I shall not forget the last occasion I and an Indian friend met Louis Bromfield. It seems so long ago now. The villa was quiet and empty, for those were the days of the Munich (September, 1938) crisis and he had sent his family away to America. We sat in the book-

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lined study, sipping tea, and talking—not about novels and films but about the international situation ! In journalistic circles in Paris I had heard that if war broke out Bromfield might go to the United States to rouse public opinion in favour of intervention on the side of democracies and one felt a vague thrill in talking about politics with this man who might play such a big role in the war that, we then thought, was imminent.

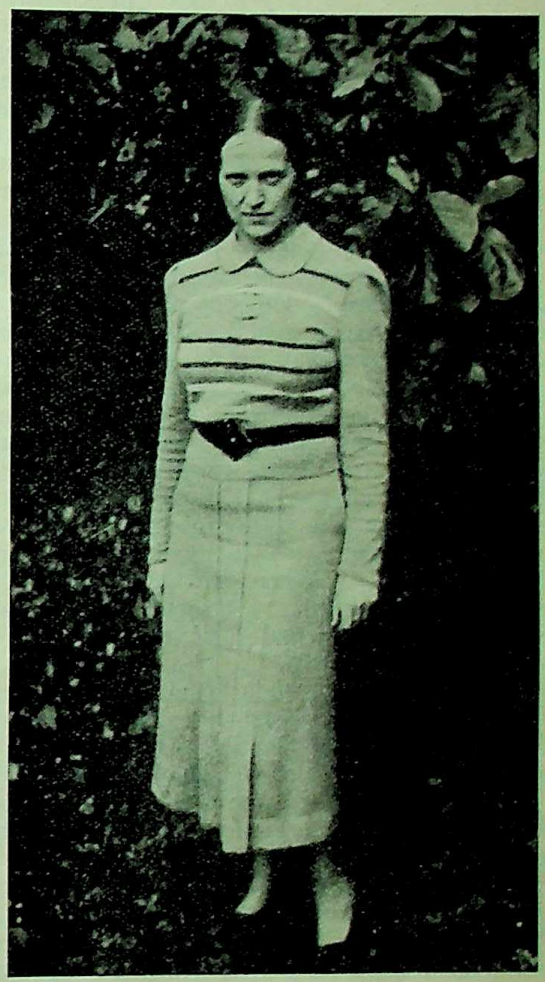
Two old French ladies, the Bromfields' neighbours, dropped in to talk with him. Their sons were in the army and, like millions of mothers all over the world, they were naturallly anxious about their future. It was raining outside and the leaden, grey skies seemed to portend impending doom. We—two Indians, one American and two French women,—linked together by the common danger of war, waited for something to happen.

And it did happen. The telephone rang. It was the American Embassy calling, the news had just come over the wire that President Roosevelt had sent a personal message to the two Dictators, appealing for peace. Good old Roosevelt, I felt, always doing something spectacular and splendid ! Did he, far away in Washington, know that even if his message did not deter the Dictators in their madness, it at least brought a ray of hope to two old women in a little French village called Sen Lis !

We took leave of Louis Bromfield, and came away in a more cheerful mood. His last words were : " See you in India " !

My encounter with John Gunther, the live-wire correspondent who shall continue to be known as a journalist even if he is the author of two best-selling books, was brief but it left an impression on me of a pleasant personality, full of energy and bubbling with good humour, inquisitive and impatient, who does not forget for one moment that he is out for " news." Over three years ago when he was in Bombay, gathering material for *Inside Asia,* I went to interview him at the Taj. His room was in characteristic disorder—books and papers, newspaper clippings, typewriter and piles of of manuscript lying about in magnificent disarray ! It was about lunch time but he was still in pyjamas and evidently we had disturbed him in his work.

He had to speak the same eveneing at the Cowasji Jehangir Hall and was preparing notes for his lecture. But he was not too busy to talk with me and answered all my questions. And when I had finished, to my utter surprise, he started interviewing me with the skill of a trained reporter that he is. " Now that you have wasted half an hour of my time, why shouldn't I get something out of you ? " he said and plied me with questions about the cross-currents of Indian politics—the difference between Communists, Socialists and Royists, the differences



Ethel Mannin

between Muslim League and Congress and the social position of the Harijans. It appeared that he had already discussed these questions with the respective leaders of all the parties but wanted the objective view of a journalist to round off his impressions. Rather flattering, what !

Within a few minutes of meeting John Gunther, I met a literary personality of greater eminence who is quite a contrast with the lively American reporter. I met Somerset Maugham, author of such classics as *Of Human Bondage.* He too, was staying at the Taj. While Gunther's

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room was flooded with light, the windows wide open, Somerset Maugham sat in a room as neat and quiet as himself, the drawn blinds throwing it in semi-darkness. Is Maugham afraid of light? I asked myself.

It is as difficult to draw Maugham into conversation as it is easy to talk with Gunther. I think he is incurably shy, a little self-conscious, terribly afraid of saying something which might hurt you. When talking he chooses his words with the same meticulous care that he displays in his writings. Politely he refused to discuss politics and we talked mainly about literature—about his plays, novels and short stories. While the world admires his novels and short stories, he himself has a preference for his plays. At the time I met him his *Summing Up* was in the press. He described it as the "autobiography of a soul." After reading this masterpiece I know how apt his description was.

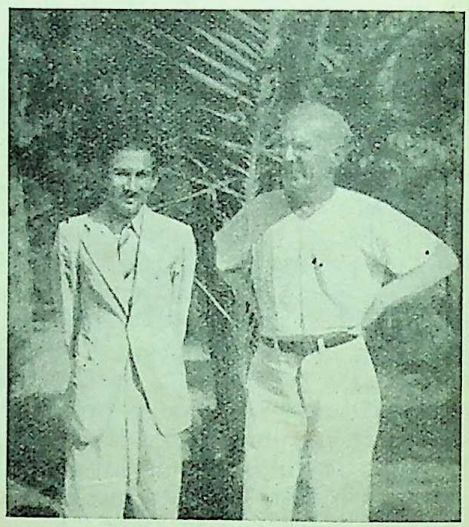
One may not be able to talk much with Maugham but the experience is elevating. One has the impression of a highly sensitive soul, seeking expression in his work with the self-effacing earnestness of a true artist, observant not superficially like us journalists but with a penetrating insight which probes the deeper mysteries of life. When the Gunthers of the decade are forgotten, Somerset Maugham's contribution to literature shall endure.

Upton Sinclair, whom I met in Pasadena (near Los Angeles), turned out to be an American edition of Mahatma Gandhi. Of course, he is not so short or thin, nor was he clothed in a loin cloth. But he has the same penetrating eyes behind glasses, the same air of unaffected simplicity. He was dressed in a cheap pair of linen trousers and an undervest instead of a shirt, the most sensible clothes to wear in the heat of the Californian summer, and I felt self-conscious and over-dressed in my carefully pressed suit and tie and collar.

But one cannot be self-conscious for long in the presence of Upton Sinclair who has got the knack of all truly great men to put one at ease. It was difficult to imagine that this unassuming, obliging man, who had thoughtfully kept iced orange juice ready for an unknown Indian journalist, was the author of sixty best-sellers, each of which has run into several editions and has been translated into practically every known language of the world (including almost a dozen Indian languages !).

Upton Sinclair is not one of those Americans who think India is a land full of fakirs, maharajas and coolies. In fact his knowledge of Indian politics astounded me. Within a few minutes of my arrival he said, "You must be a Congressman, of course, but do you prefer Gandhi or Nehru ?"

It was interesting to talk to Sinclair about the election for Governor of California which he fought some years ago with his now world-famous slogan "End Poverty in California" (abbreviated as E P I C). Without malice or bitterness he told me the causes of his failure—the coalition of the capitalists against him, the active hostility of the motion picture magnates and the campaign of lies and slander that was launched against him by the reactionaries. His fight, however, was not in vain. It was the first blow struck at the entrenched reaction in



Author with Upton Sinclair

California and it is mainly due to the spade work done by Upton Sinclair that a progressive candidate won last year.

I asked Sinclair about his novel *No Pasaran* and was surprised to find that he wrote it without going to Spain, simply with the help of a map and newspaper cuttings.

While taking leave of him, I had the privilege of presenting him a copy of Jawaharlal Nehru's *Autobiography* thus introducing one famous author to another.

While crossing over from New York to France I met Ernest Hemingway (the author of *Farewell to Arms*) in peculiar circumstances. The 82,000—ton steamer, *Normandie*, left New York at a time when the war scare (August, 1938) had just started and many of the passengers had cancelled their passage. Just as we were about to steam out of New York harbour a rumour went round that Ernest Hemingway was on board on his way to rejoin Government

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forces in Spain and that the Police wanted to arrest him.

Hemingway, however, kept himself to his cabin and did not show himself until after we had left behind the Statue of Liberty. Next day I and a group of others who were returning to England after the Youth Congress sent a note to Hemingway (who was in First Class) to come down and meet us. That evening he appeared —looking like a fierce army officer, red in face, stout and heavy, far from the general conception of intellectuals.

Over innumerable drinks he talked to us. But it was significant that he didn't seem to care to talk about literature. His one topic was the war—the war in Spain where he had been fighting, with the International Brigade. With the help of bottles, glasses and ash trays he explained to us at length the exact strategic position of the rival armies in Spain. It was almost pathetic—as well as heroic!—to find this brilliant writer talking about the relative importance of bombers, machine guns and tanks. Hundreds of other intellectuals from all over the world rallied, like Hemingway, to help the people of Spain in their fight against Franco. It is sad to reflect that their noble efforts should have proved futile against the might of the Fascist International.

I had a strong prejudice against all women writers—until I read Ethel Mannin's *Confessions and Impressions*. Once I had read it, she was immediately put in the select list of authors I wanted to meet personally. And so, soon after I arrived in London, one afternoon I and a friend (another Ethel Mannin fan) found ourselves roaming about the pleasant suburb of Wimbledon Common, looking for "Oak Cottage." Finding a colossal oak tree and under it a doll's house in a pretty garden we knew that must be the place. There is nothing doll-like, however, about Ethel Mannin, who is as practical as she is free from any of those frivolities of gesture and temperament which are generally associated with the modern young women. She is not very young, either, and it is her constant complaint that her readers don't seem to understand that she has grown since she wrote *Confessions and Impressions*. Plainly dressed, with her straight hair, her face sometimes appears severe, betraying the strain of years of hard work on an acutely sensitive personality. But then she smiles and the severe expression is gone and she is just a pleasant young woman of 39 who enjoys life (even if she is not unconscious of its sordid aspects), likes her friends and can keep them amused and entertained by her talk, and, above all else, has an exquisite taste for beauty which is apparent as much in the pictures on the walls as in the flowers in her garden.

Her complete disregard of conventions has sometimes been misunderstood and misrepresented. But this iconoclastic attitude is so spontaneous and unostentatious that one is hardly aware of it when one actually meets her. She suffers neither from hypocrisy nor from that studied recklessness which unfortunately passes for modernism in some circles. Apart from being a brilliant writer, Ethel Mannin is perhaps one of the finest representatives of modern womanhood.

Her generosity and kindliness are among her most likable qualities. Her life's saving she recently donated to the cause of Republican Spain.

Her interest in all progressive movements is deep rooted and she is an active worker in many socialist organizations (though she is far from being a communist) like the Independent Labour Party. "You can call me a revolutionary," she says in her sequel to *Confessions, Privileged Spectator*, adding "And you may spell it with a capital 'R'".

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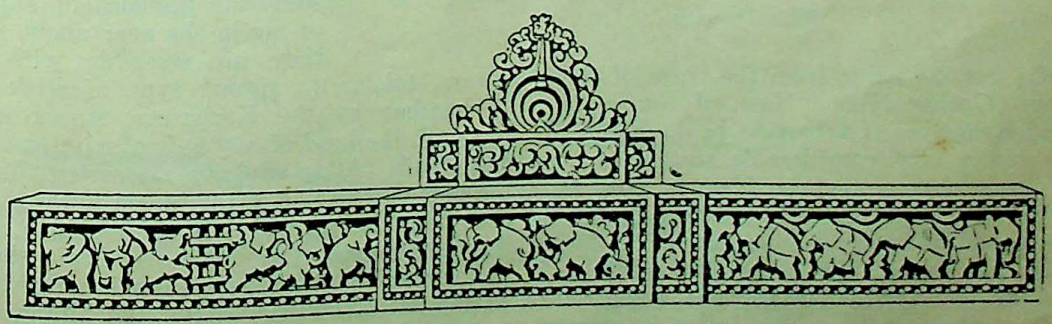

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AMONGST THE PUB-KACHAREES OF ASSAM

By S. K. MUKERJEE,

Member, Royal Photographic Society

As an amateur photographer, I love taking picturesque scenery and people of the places I chance to visit. It is a pleasure to photograph people who are rather conscious of the camera and who would not easily submit to being photographed. I have to visit places in Assam where tribal people live and I would like to tell something about the Pub-Kacharees.

Pub-Kacharees are a branch of the Kacharee tribe, who are one of the real natives of the province of Assam. If they migrated from outside Assam, it is not known when they came here and from what place,—at least I have not come across any details about that in the historical books that I have read. As far as is known, this tribe got the name from the place of their residence—Cachar Hills. Now, of course, one will find Kacharees (Cacharees) in the plains of Assam and a very considerable section of the tribal people has settled in Kamrup District. There are also some percentage of Kacharees in Goalpara and other districts of Assam.

Bihu Dancing

The Kacharees, like other tribal races of Assam are believers in snakes and some wild animals as their deities. They offer prayers to the elephant, snake, tiger, bear and some other animals as well. In offering prayers to the deities they sacrifice goats, pigs, dogs, fowls pigeons and ducks, which they specially rear for the purpose.

They do not believe in any medicines and if anybody falls ill they make prayers and offerings to their deities. They also believe in witches.

They are very simple and are mostly very truthful.

The Kacharees are peace-loving by nature and honest in dealings.

The women are very hardy and they do more work than the men. They manage the household, do the planting and harvesting of the crops, weave clothes, go a-fishing and do any other work that may be necessary. The male persons only do the ploughing of the land. The Kacharees cultivate mainly paddy and in some areas they also cultivate mustard.

The main food of the Kacharees consists of half-cooked rice and *Lau-Pani* (wine made from rice at their own houses). They take flesh of the animals they sometimes kill, but they never cook it properly;—they only roast the meat to some extent and take that with relish.

Their mode of hunting is very interesting. When they scent the presence of any deer or pig in the near about jungle, they all assemble with nets, spears, *tokans* (a special type of stick made of bamboo by the Kacharees, strong enough to smash the head of any animal with one blow) and dao's. After all have assembled they put the nets on one side of the jungle towards which the animal is supposed to try to flee when chased. They then enter the jungle and begin shouting and screaming. The poor animal is then forced to the net and killed. After the killing of the animal they come to the border of the jungle

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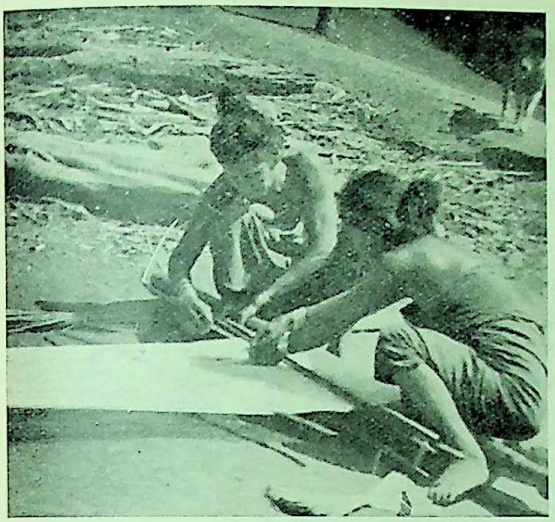
and each person present in the hunting expedition gets an equal share of the meat, no matter



Kacharee women weaving the Endi

how little one gets. The sharing of the meat is very interesting to watch.

The most interesting part of their life is, I believe, their marriage. When a man decides on marrying, he visits his own and near about villages, and tries to find out a marriageable girl. When he has been able to select his bride, he snatches her away to his own home by force. When this has happened, the relatives of the girls, together with the villagers go and challenge the bridegroom-to-be and tries to bring the girl back, when the bridgroom's party have a hot discussion. The next procedure is that there arises a question of the price the bridegroom can pay for the girl. The term is *gao-dhan* (price for the body). The *gao-dhan* varies from 3 scores to 20 scores and unless the settlement about the *gao-dhan* is arrived at and at least some portion of the same is paid on the spot to the bride's guardian, the marriage is not settled and the trouble is not ended. When the marriage is settled, both the contesting parties feast together and go away to their places with presents from the bridegroom's party. There are no rites to be observed in connecion with their marriage.

Of the festivals, the Kacharees, like other people of Assam, have their *Bihu* which corresponds with the Bengali *Sankranti*. During

Kacharee types

Bihus (they have this every month on the last day) they have feast, drinks and dancing festivals and in some of the bigger events they dance continuously for three days and live by drinking only.

[Photographs illustrating this and the following article are by Mr. S. K. Mukerjee, author of this article.]

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THE NEW YEAR OR THE BIHU FESTIVAL IN ASSAM

By PRANGOPAL CHANDRA DAS

The fourteenth day of April is a great day in Assam, for on that day falls the Assamese New Year. Few people who pass through Assam this season will fail to observe on what a lavish scale the New Year is observed in this part of India. From time immemorial the New Year has been observed as a great national festival throughout Assam and it has been the custom of the people to observe the first week of the New Year as one of joy and happiness even for the poorest of the poor.

This festival is popularly called the *Bihu*. The origin of the Bihu festival is rather shrouded in obscurity now. Scholars derive it from the Sanskrit word *Visuva* meaning Vernal Equinox and indeed the principal Bihu takes place on the

Chief woman dancer who directs the women dancers

Visuva Sankranti day—Vernal Equinox. There are three Bihus celebrated in Assam—*Bohāg* Bihu, *Kāti* Bihu, and *Māgh* Bihu.

The Bihus mark the changes of seasons: they come at times when there is some well-earned rest from the monotony of life and its work and with opportunity to forget oneself and give oneself upto joy and merry-making. The Bihu is essentially a peasants' festival and Assam is predominantly an agricultural country.

Chief male dancer who directs the men dancers

During the six months of summer and rains, no such festival is held, and thereafter each festival takes place after an interval of three months each.

The *Kāti* Bihu comes off on the *Asvin Sankranti* or autumnal equinox and continues to the first day of Kartika. The Kāti Bihu does not offer plenty and the festivities are also limited. Therefore the Kāti Bihu is called the *Kangāli* or Bihu of non-plenty.

The next Bihu is the *Māgh* Bihu held on the *Pousa Sankranti* or Winter Solstice and the first day of Magha. It lasts only two days but feasts and enjoyments are great on this occasion. This corresponds to the second week-end of January. It is the middle of cold season and householders have gathered a good year's harvest. But the approach of the Māgh Bihu is felt as early as the beginning of January. In the outskrits of the towns and in the villages when the stillness of the night has overtaken the world one can hear the sounds—monotonous and unceasing—of

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A mixed party of Bihu dancers

small *dhols* (drums) and *takā* (a simple device made from split bamboo) played by boys and youths of the village sitting around a well-lit fire inside a temporary grass house; the monotony is broken now and then by a song in a spirited voice when it is echoed in the hills and dales beyond. At night preceding the Māgh Bihu a great feast is held in the grass house and the young and even elders take part in the repast. Very early next morning, people take their "holy-bath" and all gather round the *meji*—a tall camp made of bamboo, grass and dry leaves—and there make a bonfire of it.

This Bihu takes place soon after the harvest, plenty of winter and it is the *Bhogāli* Bihu—Bihu of feast and enjoyment. The granaries are full and preparations many and varied. *Pithās* (sweet half moon-shaped cakes), *Sāndha* (fried rice beaten flat), *Kārais* (fried grams and grains), etc., are abundant and Bhogāli is an apt description. Winter harvest is the main staple crop in Assam and Māgh Bihu is an auspicious occasion coinciding with the great harvest time and the expression of joy of the people as they provide for the coming months. In ancient Greece and Egypt also, such agricultural festival was held.

But the grandest of the Bihus is the *Bohāg* Bihu which marks the beginning of the Assamese New Year which is also the Hindu New Year. It corresponds to the vernal equinox in mid-April and begins on the last day of the old and continues for the first seven days of the New Year. The

In this festival only women dance

first day, *i.e., Chaitra Sankranti* is the *Uruka*—Bihu Eve and observed as *Garu* or cow Bihu and the rest *Mānuh* or man-Bihu.

In the morning of the Cow Bihu day, the

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Kacharee hunting party, ready to start

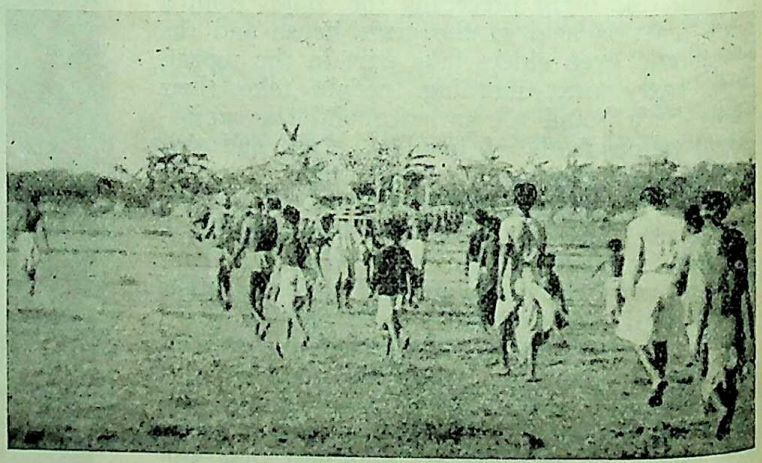
cattle of the village are collected together in a place and taken to the nearest river or tank where they are ceremoniously bathed. Before they are taken out, thick garlands made of slices of gourd, brinjal, etc., are placed on the heads of the cattle and holy water is sprayed on them. Usual sticks are forbidden that day and only small twigs of *Mākhiyati* and *dighalati* (small plants) are used. The boys throw water on them singing some verses the gist of which is that though its (cow's) sire might be small, it may grow bigger every year. They are given special food, the old rope is discarded and a new one used from that day. With the shades of evening falling around, three *yāgs* (from go-yagna, cow sacrifice) composed of small heaps of selected kinds of shrubs are ignited for the welfare of the cows. The cattle is the cultivator's best friend and it is only meet they should also begin the New Year auspiciously. Nor is the plant world forgotten. On the dawn of the New Year's day the fruit trees are girdled around with long fibres of *Tarā* (a fibrous shrub), perhaps in the expectation of a better return.

Then the *Man-Bihu* starts on the first day of the New Year. The "bring in" should be as auspicious as possible and nothing should be done to impair its grand sweetness. The people begin the year with a puff of fan, the idea being that this will keep the body immune against a sultry day in the coming year. Because of the sweetness and grandeur, the Bohāg Bihu is called *Rangāli*—Bihu of joy and merriment.

This Bihu is the outward expression of joy of man at the advent of Spring. The approach of the Bohāg Bihu is heralded from long before by nature and its agencies. Assam everywhere is rich in natural beauty. At this season of the year, Assam is a verdant and smiling land. Fresh green leaves on the trees, countless beautiful flowers in blossom on all sides, innumerable minstrel birds with their sweet, moving songs, and mid-day raging blasts blowing away dust and the last vestiges of dry leaves, all herald the advent of Spring and the coming of the Bohāg Bihu. On the advent of Spring, nature in its abundance has transformed the earth and the soft and newer atmosphere around doubtless has its influence on human breasts.

The New Year must begin with everything new. A whole set of utensils (earthenwares) are brought and the old cooking vessels are cast away for good. Those of metal are specially cleaned and washed.

All classes of people put on new dresses. For months past, indeed all the year round, womenfolk are busy with the loom. For inability to weave on the part of an Assamese maiden is considered a standing disgrace on the girl and the family, and it is difficult to find a suitable husband for such a girl. A friend or relative must be presented with a *Bihuān* (Bihu present). Hand woven fabrics, such as *gāmochā* (richly designed towel), *cheleng* (chaddar), *hāchati* (long handkerchief), *Barkāpor* (double-sized chaddar) are presented according to means.



Kacharee hunters in the forest

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Those parted by distance and marriage are joined on this occasion and children pay respects to the elders. Hospitality is open-handed then.

Sports and games are usual features of the Bohāg and Māgh Bihus. Rabbit hunting is very popular with village lads. The common game of cowries, and egg-breaking are common and cock-fights, goat-fights and wrestling are pleasant items. Buffalo-fights are not so common everywhere nowadays, even now such fights take place in some localities during the Māgh Bihu. In the towns nowadays modern sports are held and prizes offered.

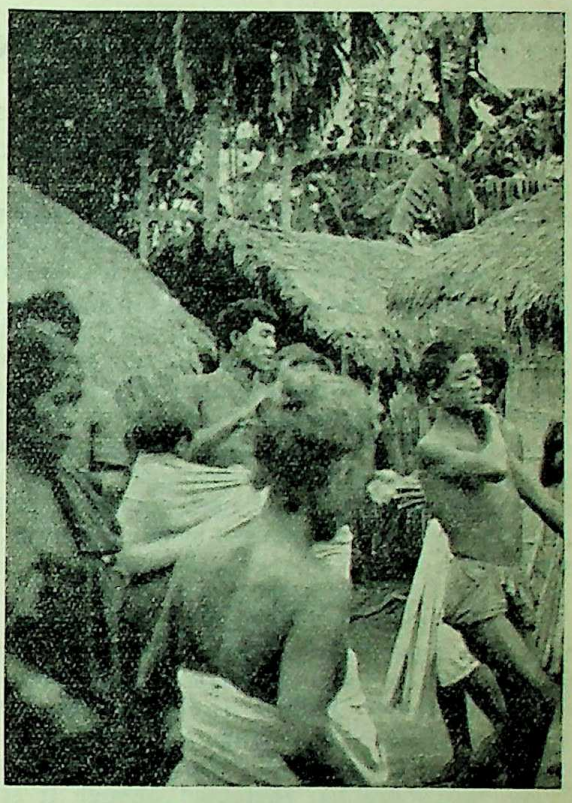
In the evenings, *Huchari dal*—itinerant parties of singers and dancers visit the village from door to door and for seven days the village resounds with forceful singing and dancing, the party of course, never returning empty-handed, In many places they have theatricals in the evenings.

But the unique character of the Bohāg Bihu reaches its climax in the special class of songs and dances known as Bihu song and dance. It is specially for this reason among others, that it is so eagerly looked forward to by young and old alike. In the villages of the interior, and in districts by the side of hills and dales, and the uplands of Eastern Assam inhabited by more simple folks, life still dances like a song far away from the busy haunts of civilisation. The Bohāg Bihu has been the occasion for countless beautiful songs : they are intermingled with *Bangit* (pastoral songs). Spontaneous self-expression of the people as they are, in them we find the joys and sorrows, hopes and fears of rural Assam. These songs are songs of youth, beauty and love. They are sure to make a very enjoyable reading when translated into English. Youths sing the ballads and perform the traditional folk dances which make them much more sweet and enjoyable. On this occasion, dancing is a "passion" with the youth.

The village maidens in gay festive dresses—in their beautiful national dress—*Mekhalā* and *Rihā* (women's girdles)—meet in groups under the greenwood tree in the village common and dance and sing to the accompaniment of musical instruments. The young men have their own village green where dance festival takes place with great vigour.

These festivities and mirth continue till the seventh day of the New Year when it reaches its supreme height. All classes of people—old and young—conscious of the impending close-down of the gayest of festivals, gather in the open field and there the young ones dance and sing away the *Rangāli* Bihu to begin life thereafter with renewed vigour and resolution. And thus ends the great festival but not without regrets and earnest longings. "When Bihu departs, what wilt thou sing of ?" laments the young.

The Hindu New Year is observed throughout India and it is possible that some observe it with much enthusiasm, but the New Year or Bohāg



Every hamlet is gay, men and women of all ages take part in Bihu dancing

Bihu as observed in Assam—the easternmost province, surpasses anything of its kind in other parts of India. Some suggest that this Bihu is equal to "Vasantotsab" held in Spring in ancient Hindu India. Though in the impact with the outside modern world, the festival has lost some of its former grandeur and universality, still it has not suffered in any way in its national character. In some towns these days the festival is celebrated on modern lines. Boat-racing, some times horse-racing and other modern sports are held and socials are arranged. It is the greatest national festival of the Assamese people and no other festival evokes so much enthusiasm, so much joy as does this Bihu. Whatever its origin might have been, it is not purely a religious festival now. This is a popular national festival in the true sense of the term : on these

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occasions people of other rligions also join with the Hindus in the mirth and sports. The Chrismas and the English New Years come very near Bohāg Bihu in point of gay festivity and universal rejoicings. The Bihu is nothing but a spontaneous expression of joy and happiness of the human heart at the advent of Spring and Verdant Nature.

INDIAN SHIPPING AND SHIP-BUILDING INDUSTRY

By P. C. JAIN, M.Sc. (Econ.) (London),
University of Allahabad

In India we do not, as yet, have a shipping and ship-building industry worth the name. This fact assumes a grave appearance when we remember that we have a 4000-mile coast line to defend; in the past both these industries flourished in our country, and even today we have all the necessary raw material and labour resources for reviving these industries. Moreover, we aspire to become a powerful industrial nation which, in modern days, is completely impossible without some well-equipped shipyards, a mercantile marine, and a powerful navy.

Our Coastal Trade

Every year nearly 7 million tons of cargo and about 2 million passengers are carried in coastal trade of India. In 1924, Mr. Haji calculated, that of this trade only 13 per cent was shared by the Indian shipping companies. Today this share has increased, though it still remains low, to nearly 20 per cent of the cargo and 5 to 8 per cent of the passenger traffic. The Indian tonnage operating on the Indian coast does not exceed 1 1/3 lakh tons gross and this is hardly 23 per cent of the total tonnage. In the overseas trade about 25 million tons of cargo and 2 lakh passengers are transported every year; of this, the share of Indian shipping does not exceed 2 per cent; the British ships carry over 64 per cent and the foreign ships nearly 34½ per cent of this trade.

This backward condition of Indian shipping is due mainly to two factors. The British and foreign companies are well-organised and they have formed themselves into 'rings.' In the face of competition with an Indian firm prices are cut to unremunerative levels, till the newcomer is throttled. Prices are again raised when the coast is clear. By these unfair means, more than 20 Indian companies involving a capital of over Rs. 20 crores have come to grief during the last 35 years. This is a huge waste. Moreover, these foreign companies make every effort to hold their customers by means of the deferred rebate system. A customer who exclusively gives trade to a member of the 'ring' for a continuous period of, let us say, 6 months becomes entitled to a rebate of 10 to 15 per cent of the freight paid by him. Thus the Indian trader is prevented from giving a trial to the Indian companies. Secondly, the grant of subsidies by the various governments to their shipping companies makes them powerful competitors against Indian shipping companies, who have obtained no such help from the government. The League of Nations calculated that out of 33 maritime countries 27 have granted subsidies to their shipping companies. This naturally enables them to quote a price below costs of operation. In most cases the coastal trade of these countries is also reserved for their own shipping companies; and this is a big advantage. Moreover, the Japanese shipping companies, which have increasingly invaded the Indian coastal trade ever since 1914-18, have the additional advantage of an occasionally depreciated currency and a unified trade policy.

The inactivity of the Government of India becomes still more intolerable when it is realised that two government-appointed committees have recognised the rights of Indian shipping to special protection, at least in the coastal trade. The Indian Mercantile Marine Committee (1923) and the Imperial Shipping Committee (1939) have both recommended measures to enable the Indian shipping companies to have at least a major portion of our coastal trade. It is a pity that nothing has so far been done.

There are, however, many cogent reasons why the Government of India should assist the Indian shipping industry. The mercantile marine acts as a second line of defence in a national emergency. The merchantmen can be converted into units of a fighting fleet in case of war and even today naval warfare plays an

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important part in keeping the national independence intact. Further, the mercantile marine will afford a suitable chance for the training of our seamen and naval officers. This is a very important consideration. Secondly, shipping in India gives rise to an annual income of over 57 crores of rupees out of which nearly Rs. 50 crores are taken away by the foreigner, who even takes away nearly 75 per cent of the income arising from coastal trade. A major portion of this income, if not all, can be retained in India if our shipping industry is developed. This money will be a welcome source of additional income to us. Finally, even today in spite of the war there is a serious unemployment in the ranks of our educated and semi-educated young men. The shipping industry will prove a good source of employment to many a deserving youth.

A Shipping Policy

Some Indian companies have made brave efforts in the past to establish themselves; the device of mutual agreements and government mediation has been tried but without success. The Government of India has also issued communiques with a pious wish, but all this has utterly failed. The only method to secure a permanent and stable foothold for the Indian companies—and this has become imperative by reason of a wartime shortage of foreign shipping—is by means of legislative action. It is unfortunate that Mr. Haji's Bill of 1928 and Sir A. H. Ghaznavi's Bill of 1936 failed to pass through the legislatures. They were noble efforts and if more commonsense was used at that time the problem of Indian shipping should not have faced us with such acuteness today.

Now two things are urgently needed. The Indian coastal and river-borne trade should be reserved exclusively to Indian-owned and Indian-controlled shipping companies. This procedure is nothing new or unique since, as we have already noticed, many maritime countries have reserved their coastal shipping to their own companies. Moreover, there is no element of discrimination in this policy because it is proposed to give full compensation to the foreign companies. It has been estimated that Rs. 20 to 25 crores will be needed to buy up the existing non-Indian shipping companies operating on the coast and in the river trade of India. There is no doubt that Indian capital is fully capable of supplying this money. Further, there has been a wrong misapprehension that the Indian shipping companies will prove costly to the Indian business community because of inefficiency and because of a tendency to monopolistic exploitation. The existing Indian companies have proved their worth and there is no doubt whatsoever that their costs of operation will not be higher than that of the European companies. A condition of healthy competition which in any case, as recommended below, involves a system of government control will amply ensure that the business community gets fair terms.

It may be noted that the reservation of coastal trade to Indian companies does not involve any cost to the Government of India. We do not recommend the grant of shipping subsidies because the Indian companies, in the absence of unfair competition by foreign 'rings,' are thoroughly capable of standing on their own legs. In view of all these arguments it passes comprehension why the Government of India has so far been inactive. It is of course clear that this inactivity cannot be justified on the basis of laissez faire policy which is an already exploded doctrine.

Secondly, in addition to the reservation of coastal and river-borne trade to Indian shipping effort has to be made to prevent cut-throat competition and the rate-war among the Indian companies themselves. The best way of doing this probably is by authorising the Government Controller of Shipping to fix minimum and maximum prices for each type of work and to allot definite quotas to the different shipping interests. This measure will prevent the inefficient companies from becoming a burden on the business community and will prevent chaotic conditions that result from a rate-war.

Ship-Building

An Indian shipping industry cannot be sustained without the backing of a few modernised ship-building and repairing yards. It is of course true that under the present-day war conditions it is not an easy task to set up even one or two modernised ship-building yards in our country. The supply of specialised machinery, engines, and superior technical skill will offer special difficulty; but with the assistance of the Indian Purchasing Commission in the U. S. A. the supply of these essentials should be possible. What is, however, needed is a sympathetic attitude on the part of the Government of India. The Indian ship-building yards, in addition to advancing the interests of Indian industrialisation, will prove a good source of supply to the British mercantile marine and the navy.

In India, at present, we have half a dozen repairing and re-fitting yards at Calcutta and Bombay. These yards, in addition to repairing and re-fitting work, can also produce small craft, tugs, barges, etc., upto about 600

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tons, and in some cases even upto 1500 tons, replacement. These yards by their very nature are small and old-fashioned. It is estimated that with some renovation they can probably produce seagoing vessels upto a replacement of 3,000 to 5,000 tons. It will of course be necessary to set up new yards to build bigger ships.

The Scindia Steam Navigation Company, under the able guidance of its leader, has made noble efforts to construct a ship-yard at Vizagapatam. The opening ceremony of this yard was performed recently (June 21, 1941), though it may take more than two years to place the first ship on the market. It is intended to build ships of 6,000 to 10,000 tons and ultimately 16 vessels involving an expenditure of over 4 crore rupees will be produced. In the beginning, steel for making hulls, propelling machinery, and technical skill are to be imported from abroad. Ultimately, all the requirements will be met by our own country.

The Scindia Company first wanted to establish a yard at Calcutta but negotiations with the Port Trust broke down. The choice of Vizagapatam has also been wise inasmuch as the supply of cheap coal, electric current and cheap labour make it an economical spot. It must, however, be admitted that at present Vizagapatam is an out of way city and, what is more, the local labour force has not received the benefit of skilled training that Calcutta and Bombay workers usually get in the general engineering workshops and in the ship repairing yards. Moreover, Calcutta is a trade centre in close proximity to coal and iron deposits. Hence, Calcutta would surely have been a more suitable site. The Scindia Company had to construct a yard at Vizagapatam after they had failed to secure a site in Calcutta. It is, however, keenly expected that the Scindia project at Vizagapatam will be a big success.

It appears to us that it is the clear duty of the Government of India to help this industry. An attitude of indecision, vacillation and lack of sympathy cannot be justified on any ground whatsoever. The Government of India can do three things, and the conclusions and recommendations of the Indian Mercantile Marine Committee (1923) fully support this policy. In the first place, assistance should be given to the Scindia Company to enable it to purchase its requirements of machinery, raw materials, and technical skill through the Indian Purchasing Commission recently constituted in the U. S. A. and the Ministry of Supply in Great Britain. This assistance is most urgently needed at the present moment. Secondly, the Government and Port Trust work should be promised to the company provided it confirms to competitive requirements of quality and price. Fnally, when the ship-building yard at Vizagapatam proves its worth it should be made compulsory for all the vessels plying on the coast and in the rivers of India to have been built at this ship-yard. When other yards are constructed they will also be included in this scheme. At present there are 150 to 225 vessels operating on the coast and in the river traffic of India. This number is expected to increase. The Vizagapatam ship-yard when in full operation should be able to supply the entire annual requirements of our country.

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GANDHIJI AND NON-VIOLENCE

By BIJOYLAL CHATTERJEE

Gandhi is, after all, a philosophic anarchist. He belongs to the group of Kropotkin and Tolstoy. The philosophic anarchists do not believe in violence. To them coercion is always bad. Man and woman should be left free to realise the best of his or her personality. The majority should not be ruled by the minority nor the minority should be ruled by the majority. Thus say the anarchists. Each man should be a law unto himself. Such is their watchword. Those who hold such views cannot tolerate the existence of the state, for the state means violence in some form or other. The anarchists want to do away with the state. To them government is organised violence.

But all men are not perfect. Possessive impulse still plays a dominant part in the lives of men and women. There are persons who will stick at nothing for gaining their selfish ends. There are brutes in human form who are slaves to their instincts. Such men will trample on the sacred rights of their fellowmen, commit rape and murder and other major crimes. Society cannot afford to keep such people at large, for in that case no civilised life is possible and the law of the jungle would reign supreme. It would mean the end of civilisation and the beginning of barbarism. The sense of security will be gone, and where there is no sense of security, the growth of the individual is well-nigh impossible. The anarchists will say that education will enable people to control their instincts by the power of reason, instil the spirit of toleration in their breasts and thus transform their lives. People are bad—because they are deprived of the advantage of education. With the spread of real education—defects in character will be removed, people will learn to cherish a loving consideration for their neighbours and adjust their interests in a friendly way. Moreover, with the abolition of private property poverty will disappear, and with the disappearance of poverty—crimes against property will not occur. Thefts and dacoities will be things of the past.

Communists here differ from the anarchists. They do not share with the anarchists the view that a time will ever come when every man will be perfect in his behaviour. The communists say that there will always remain lapses in conduct due to passions and temptations unconnected with wealth or the absence of wealth. Therefore, according to their opinion, though the state as a coercive machinery will wither away, a sort of 'house-keeping state' as opposed to 'police state' will come into being to deal with the moral lapses of men and women.

Mahatma Gandhi is an idealist in the true sense of the term but a practical idealist. I have already said that Mahatma Gandhi is a philosophic anarchist by faith and as an anarchist he cannot support coercion in any form. He says, "A society organised and run on the basis of complete non-violence would be purest anarchy." Yes, Gandhiji is struggling to create that new world where the principle of non-violence will dominate the lives of men and women. His mission is to bring in that 'purest anarchy' where everyman would be a law unto himself and every form of coercion would disappear. His faith in the essential goodness of human character is so unshakable that he believes that the ushering in of such a millennium is possible. Had he not that burning faith in the divinity of man—in the final triumph of non-violence, his failures would have by this time driven him into the caves of the Himalayas. But he belongs to the tribe of Columbus and even when the horizon seems to be darkest, he is still sustained by his heroic faith.

When somebody asked him whether such anarchy was possible, Gandhiji replied, "Yes. It is realisable to the extent non-violence is realisable." He is perfectly logical here. Anarchy involves the extinction of the state. The state can be abolished only when men have become perfect in their behaviour. Where men have learnt to love each other, they would respect each other's faith and rights. Where the spirit of non-violence reigns supreme,—interest will not clash against interest, faith will not clash against faith—there would be perfect harmony in society. When such a state of things would come to pass, the state would become unnecessary—there would be no need of governmental violence to prevent people from doing injustice to their fellowmen. Until people learn to love each other and respect each other's rights—until they cease to exploit their fellowmen, the might of the state will be necessary to make justice prevail in society. In a society where man is not perfect in his behaviour, where

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injustice prevails and exploitation has not ceased, anarchy would mean untold sufferings and miseries to the people.

Gandhiji is a practical idealist and therefore knows the limitaiton of human character. He cannot, therefore, think that in the immediate future men at the helm of the State of Independent India would be able to do away with violence altogether. He writes :

"But no Government worth its name can suffer anarchy to prevail. Hence I have said even under a Government based primarily on non-violence a small police force will be necessary." (*Harijan*, 9-3-1940).

Again he says :

"A Government cannot succeed in becoming entirely non-violent because it represents all the people."

We must keep the fact in mind that Gandhiji is not only a saint but a statesman, too. As a statesman he cannot afford to ignore stern realities. He knows perfectly well that in the immediate future there is no possibility of bringing in that new order when the state can be safely abolished and therefore no force would be necessary. People are not yet non-violent, society is still based on exploitation, men do not respect each other's faith and the masses are woefully deprived of their legitimate rights which are so essential for the realisation of their best personalities. To give people their rights over the instruments of production, to make the masses free from exploitation, poverty, ignorance and disease, the intervention of the state would be necessary, force has to be used by the government to prevent exploitation and to make the ideal of justice triumphant in society. Gandhiji, therefore, cannot think of a state of affairs in the near future when force can be entirely dispensed with. The Congress Government of Bombay exerted force (law is useless unless backed by force) to make the scheme of prohibition successful and Gandhiji did not utter any word of protest against the policy pursued by the Prime Minister of Bombay. Sj. Rajagopalachari also exerted governmental violence to make the learning of Hindi compulsory in the educational institutions of Madras. Did Gandhiji raise any voice of protest against the action of Mr. Rajagopalachari ? In his speech at the Round Table Conference Gandhiji told his audience very frankly that independent India would not hesitate to use the force of the state to expropriate those expropriators who have unjustly gained vast property to the detriment of the people. Only a visionary who has no sense of reality will say that complete non-violence on the part of the state is possible at the present stage of human evolution. Gandhiji is a dreamer no doubt. But every great man is a dreamer. Plato dreamed of his republic, Marx dreamed of classless society, Lenin dreamed of a new world where exploitation had completely ceased and the proletariat had become free. Gandhiji also dreams of an ideal society where non-violence would become the dominant principle. But dream is not reality. A statesman has to take reality into account; otherwise he would be a prophet crying in the wilderness. Gandhiji, the dreamer, who sees the divinity of man, sings the glory of non-violence; Gandhiji, the realist, who sees the brute in man, says that

"Even under a Government based primarily on non-violence a small police force will be necessary."

ON THE SECRETARY OF STATE FOR INDIA

I got upon a 'bus one day,
And 'bus-conductor Amery
In fourteen tongues my fare required :
While fumbling for a coin to pay
"How long before the boundary
Of Independence ?" inquired.

"So that is where you want to go !
No Sir ! I shouldn't, for your health;
Besides, you'll need another 'bus :
Dominion Status, you must know,
Within the British Commonwealth
Of Nations is our terminus."

But we remained just where we were.
"Let's go as far as that at least;
What are we stopping for ?" I said.
"Two passengers are bick'ring there;
Well, West is West and East is East;
Out 'East' they bicker till they're dead.

"But once they stop we'll put on speed
And move as fast as Tilden sends
A tennis ball of Slazenger's;
And 'till' they stop we can't proceed;
The progress that we make depends
'Entirely' on the passengers."

He shook his head as if in pain,
And stopped; I thought he'd said his say :
But then he added, "Well, meanwhile
It's time you paid your fare again;
A wealthy man like you should pay
Fares by the minute, not the mile."

DIOGENES
—*The Bombay Chronicle*

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THE ALL INDIA RADIO

Its Administration and Its Programmes

By DROPDI NANDAN

Recently there raged a controversy in the columns of most of the Northern India papers on the question of the language patronised by the All-India Radio under the name of Hindustani. The very importance of the question and the fact that the agitation has hitherto yielded no tangible results, are sufficient justification for carrying on the agitation with renewed vigour. Indeed, as things at present stand in the airy preserves of the All-India Radio, Hindi-loving people cannot feel or agitate too strongly on this language question. Regardless of protests in the press and on the platforms and waiting of deputations the All-India Radio authorities stand unmoved, while every day Hindi language, literature and culture are being insulted, mutilated and literally murdered by the lesser fry of this department.

The controversy hitherto has centred round the language question, but there are wider and deeper aspects of the problem. Perhaps it is not necessary for me to dilate on the importance of Radio as a nation-building department at the present day. It is not merely a source of entertainment for the wealthy and the idle, or even a machinery for wider dissemination of news. It is something more. On the way in which it is used by those responsible for running it, will depend the future linguistic, literary, artistic and in fact the entire cultural development. It will gradually but irresistibly mould the tongue, the thoughts and the tastes of its listeners. When we will ponder over this aspect we will realise the immense importance of this question. And when we ponder over the policy being pursued by the All-India Radio under the direction of those who are in control, we wake up to the realisation that surreptitiously but persistently efforts are being made to strangle Hindi language, literature and culture, and to give a fillip to Urdu language and Islamic culture.

What Hyderabad (Deccan) did in a smaller way, is sought to be done by the A.I.R. in a much bigger way, though by both at the expense of the vast majority of Hindu tax-payers. In short, efforts are being made to make 'Pakistan' a greater reality than even the sponsors of that scheme could envisage.

In spite of vehement protests, the language used in the broadcasts and announcements from the Radio stations of Delhi, Bombay and Lucknow, not to speak of Lahore and Peshawar, continues to be Urdu, and the most intriguing part of the affair is that this language is obstinately paraded under the name of Hindustani. The inference is obvious, *viz.*, that the intention is to make Urdu synonymous with Hindustani. An unwary announcer of the Bombay Radio station, let the cat out of the bag, when he told the listeners the other day that the A.I.R. was issuing three journals, one in English called *Indian Listeners*, one in Hindi called *Sarang* and one in "Hindustani" called *Avaz*. Was it just a slip, or part of the deliberate policy of the A.I.R. ? Recently the Lucknow Radio station announced a forthcoming 'Kavi-sammelan,' and the obliging announcer took the trouble to explain it to the listeners as *Hindi zuban ka mushaira*, and went on to add "*is shero-sukhun ki mahfil men sare Hindustan ke mashur shora hissa lenge.*" This is simply blasphemous.

Of late, an attempt has been made to sprinkle a few Hindi words here and there in the announcements and broadcasts, as an eyewash, but the attempt has necessarily been clumsy, and it has been rendered more clumsy at the hands of the announcing staff, which seems to consist overwhelmingly of Muslims. Multiplying instances will make this article endless and so I have to content myself with just a few. Formerly 'Foreign Minister' used to be translated as 'Wazir-a-Kharija' in Hindustani news broadcasts, but of late 'Videshi mamlon ke wazir' has been substituted, but the announcer can never get over the habit of pronouncing *videshi* as *wadeshi*, as also he pronounces *prem* as *parem*, *kripa* as *kirpa* and *Dropadi* as *Daropdi* and so on. This murder of Hindi words reached disgusting proportions in the broadcasts of Hindi dramas like *Shakuntala* and *Geeta-Jayanti* programmes, and all this is due to the fact that the overwhelming majority of the staff and permanent "artists" of the A.I.R. are not only Urdu-knowing but Muslims. The Controller of Broadcasting pleaded helplessness in this matter before a deputation which waited on him

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recently at Lucknow, but went on to tell that the staff will henceforth be subjected to a departmental test in Hindi, in which, however it will not be compulsory to pass. What fun is there in holding the test at all ? And above all, what were the circumstances which led to this state of affairs with regard to the staff and permanent artists ? How lightly this question is taken by the department is evidenced by a reply which the Controller of Broadcasting gave to the deputationists. Asked why even Hindu religious programmes were broadcast through Muslim announcers and artists, he said that this was done with a view to promote inter-communal harmony! I do not know whether to put this down to his sense of humour or to his sense of malice. Further asked why Muslim religious programmes were not for similar reasons broadcast through Hindu performers, he turned the topic. Shri Sampurnanandji recently laid stress on a very poignant feature of this question, *viz.*, that the programmes are always started and closed with *adab-arz*, the Muslim form of salutation, and devout listeners must have felt scandalized on being greeted with *adab-arz*, at the end of ' Geeta-Jayanti ' programme one night lately.

The conditions described above are serious enough. But this is not all. The policy of discrimination in favour of Urdu and Islamic culture does not stop at this. It is not insignificant that in children's and ladies ' programmes the leading characters are always ' Mamoon-jan,' ' Appa-jan,' ' Apa-shameem,' ' so and so Mian,' etc. Amateur performers, youngsters no less than grown-ups, as well as listeners, must thus imperceptibly get into the habit of using Muslim phraseology. The deputation referred to above also drew the attention of the Controller of Broadcasting to the fact that too much patronage is extended to prostitutes, whereas every possible encouragement should be given to respectable amateur artists. The Controller replied that they are solely guided by the popularity commanded by the various artists. That is at best a fallacious argument, but at any rate the practice of associating prostitutes with young boys and girls in children's and ladies' programmes is intolerable.

A study of the Radio programmes throws further light on the partiality of the department. For too many talks, stories, sketches, plays, etc., are in Urdu, and by Urdu writers and in fact, Muslim writers, and depicting Muslim life; Hindi writers do not receive the same hospitality. Similarly there have been more *mushairas* than kavi-sammelans and even the few *kavi-sammelans* have been allowed smaller time, individually as well as in the aggregate. As if all this were not enough, payments made to Hindi writers and poets are not on a par with those made to Urdu writers. The Controller all but admitted this, but tried to explain it away by saying that it was a matter of bargaining. The fact that Urdu writers are always able to strike better bargains with A.I.R. would require better explanation than has been vouchsafed by the Controller.

One could go on writing in dealing with the doings of this Pakistani department, but it is time to close this article with just one more glaring instance. For this I would invite a comparison of the programmes of Hindu and Muslim religious festivals. A glance at these programmes will reveal that, for instance, the Moharram, Idul-fitar, Id-uzzoha, Shab-e-barat and Bara-wafat programmes are much bigger and much more elaborate than those of Holi, Diwali and Dashera. These all important Hindu festivals have received scant attention from the A.I.R., while other important festivatls have altogether been ignored.

The above should be enough to show that there is something very much wrong in the state of A.I.R. and it is high time that the Hindus awake to the necessity of effective agitation before the mischief has done its work. Men who count, public men who owe a duty towards the people on whose suffrage they enjoy their leadership or seats in the legislatures, have yet to do their duty in this matter. Will our representatives in the Central Assembly, utilize their opportunity in giving vent to our grievances and asking for redress ?

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ARABICISATION OF SINDHI: THE LINGUISTIC PROBLEM OF SIND

By Swami JAGADISWARANANDA

It was Sir Charles Napier who annexed Sind to the Bombay Presidency in 1847. There is in the city of Karachi a road named after Napier. About five years ago Sind was made a separate province and its first Governor Sir Lancelot Graham has just retired and his successor Sir Hugh Dow has lately assumed his office. Sind is a small province divided into six districts. According to the census of 1941 the population of Sind has swelled to about forty-five lakhs from thirty-five lakhs of the last census. Of all the three Indian provinces having Muslim majority, Sind ranks highest. Hindus are about fifty per cent in Bengal, about forty per cent in the Punjab and only twenty-five per cent in Sind. Besides more than a lakh of non-Sindhi Hindus of this province, the number of Sindhi Hindus lies in the vicinity of a million. Sind has therefore the lowest record of Hindu Minority.

From *Chach-Namah,* Sind's earliest historical record written in Arabic in the eighth century A.D., we find that Hinduism and Buddhism were the dominant religions of this desert tract of North-Western India in pre-Mahomedan period. It is Mahomed-bin Kasim who first invaded Sind in 712 A.D., with a small band of soldiers. Since then this province has been under the supremacy of Muslim religion, culture and language. On account of Muslim oppression and tyranny in pre-British days, Hindus had fled to Guzerat, the Punjab and other adjoining provinces. Hundreds of Hindu women were taken away to Arabia by force. Being under Muslim influence for over twelve centuries Sindhi Hindus are the most Muslimised of all Hindus of other provinces.

Guru Nanak, who effectively checked the tide of Muslimisation of Sindhi Hindus, is their true saviour. Hence they are devout followers of Guru Nanak and his religion and study more the Granth Sahib of the Sikhs than the Gita or any other Hindu scripture. In many domestic and public shrines of the Sindh Hindus the Granth Sahib is installed and worshipped. It has been rightly said by a modern thinker that a Sindhi Hindu is more a Sikh or a Sufi than a Hindu, and Hinduism in Sind is a mixture of Sikhism and Sufism. Though Hinduism has derived its name from the Sindhu and Hindu culture had its birth in the Indus valley, the purest form of Hindu religion and culture is unfortunately not to be found in this province. Hindu customs and traditions which are the carriers of true faith are also very rare here. Sindhi Hindus are badly in need of re-Hinduisation.

Besides Urdu, which is spoken mostly in the Punjab, Sindhi is perhaps the only language in India which is spoken by the Hindus, yet written in the Persian script and Arabic method from right to left. In 1857 the Persian script was adopted by the Sindhis with the assent of the Amils, a section of the Sindhi Hindu who served under the Muslim Mirs. Before that Devanagri alphabets were used. Even now old Sindhi books printed in Nagari script are found, preserved in the libraries of Karachi, Hyderabad and other towns of this province. Sindhi spoken by the Hindus is called Hindu Sindhi, whereas Sindhi spoken by the Muslims is called Muslim Sindhi. Hindu Sindhi has a preponderance of Sanskrit words and Muslim Sindhi has got a majority of Arabic and Persian words. A great Hindu poet of Sind, Swami, has incorporated the great ideas of the Gita, the Upanishads and other Hindu scriptures in his inspiring Sindhi poems which are recited by the Hindus of this province. Even Shah Abdul Latif (1689-1752) who is the greatest Sindhi poet and is said to be the Shakespeare of Sind, has used Sanskrit words profusely in his famous *Risalo* (poetical works.) It has been calculated that out of 20,000 words used by Shah Latif in all his works, more than twelve thousand words are Sanskrit.

A vigorous attempt at Arabicisation of Sindhi, like Bengali, has been on foot and Dr. Daudpota, the present D. P. I. of Sind, who is a Muslim, has taken up the work in right earnest. Daudpotisation is the new word coined by the Sindhi Hindus for Arabicisation. As the Bengali Muslims are trying to Arabicise Bengali by the arbitrary introduction of Arabic and Persian words into the Bengali language, so Dr. Daudpota and his hench-men in Sind are about to Arabicise Sindhi by making changes in the orthography. A Sind-wide agitation has been afoot to protest against this attitude of the D.P.I. Professor Jethmal Parasram of the National College, Hyderabad (Sind), as the leader of this movement is busy in travelling all over the province and mobilising public opinion against the proposed murder of the Sindhi language. Recently a Sindhi Sahitya Sammelan was orga-

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nised on a very grand scale in Karachi to lodge a collective protest against this move. The Sammelan was attended by almost all the Sindhi Hindus of light and leading including the two Hindu Ministers of the Sind Assembly, namely, the Hon'ble Mr. Nihchaldas Vazirani and the Hon'ble Mr. Gokaldas Mewaldas. An exhibition of ancient and modern Sindhi books and manuscripts was also opened on the same occasion by the Hon'ble Mr. Nihchaldas the Revenue Minister. Mr. Kishinchand Bewas, who is the greatest living Sindhi poet, presided over the Sammelan and emphatically protested against the newly introduced changes in pronunciation and orthographical signs of all Sindhi text books. In reply to their protest the Sind Government issued a Press Note upholding the action of the Muslim D. P. I and warned the Hindus not to place these academic matters before the public. Arabicisation of Sindhi, opines a Sindhi scholar, is the most burning question of the day for the Sindhi Hindus. The present-day Sindhi, remarks Mr. Kishinchand Bewas, is like a big river in which meet and merge a number of tributaries —Sanskrit, Prakrit, Persian and English. This meeting can, reiterates Mr. Bewas, enrich it and enhance its splendour or it may destroy its originality and genius. This depends on how words and idioms from other languages foster the freedom of Sindhi.

The said Sammelan condemned the action of Dr. Daudpota as 'literary vandalism' and unanimously passed a resolution requesting the Government not to destroy the beautiful structure of Sindhi by Arabicisation. Literature of Sind has been a shrine at which both Hindus and Muslims have worshipped, in which both have sat together forgetting their differences. It is the authoritative opinion of the Hindu scholars of this province that the linguistic structure of Sindhi that has been in vogue for generations is more natural, more scientific and more convenient for reading, writing and printing. Dr. Daudpota's fad of Arabicisation will not only disturb the musicality and metrical scales of Sindhi language but also will kill its vitality. The D. P. I. however thinks that the changes he is making in Sindhi are only corrections and will do no harm to it. The so-called corrections, according to the expert opinion of the Sindhis is nothing but an attempt at distortion and disfiguration of Sindhi. The Sindhi Hindus believe that Arabicisation of Sindhi means for them more Muslimisation under which they have been groaning for ages. Prof. Jethmal Parasram, who is a distinguished Sindhi Hindu scholar, asserts with authority that eighty per cent of the Sindhi words are Sanskrit and that Sindhi of all Indian vernaculars is nearest to Sanskrit. An Indian savant remarked some years ago that Sanskrit being the mother of all Indian languages, Sanskritisation is the real solution of the linguistic problems of India. Sanskritisation has led to the modern revival of all Indian vernaculars. Tamil, a very ancient language of South India, which is in many respects different from other sister languages, has had to absorb a good stock of Sanskrit words for a rejuvenation. Hence it is but natural that Sindhi Hindus prefer Sanskritisation to Arabicisation of their mother-tongue.

A young Brahmin scholar of Hyderabad (Sind) who has recently translated into Sindhi the great Ayurvedic Shastra of Bagha Bhatta has recently brought out the fruits of his study and research in the ancient Sanskrit literature about the place which Sind occupied in ancient civilisation historically, socially, linguistically and culturally. Sindhu in the Rig Veda is known as the "Bride of the Ocean" and the Padma Puran speaks of Sind as "Sindhu-Sagar-Sangam," the confluence of the river Indus and the Indian Ocean. On the two sides of the latter stand India and Arabia. It is at this confluence that the Rishis sang the glorious mantras describing the lights and the twilights of the rising and the setting sun. It was at Tatta (Deval Bander) of Sind that Deval Rishi wrote his Deval Smriti which as well as Agni Puran permits reconversion in Hinduism and this was followed till the tenth century A.D. In the eighth century when Sind was captured by the Arabs, Hindu thinkers under the influence of Deval Rishi created this new Smriti to meet the new situation. Converted Hindus including pregnant women were, in accordance with the injunctions of this Smriti, reconverted into Hinduism. Al Biladuri, a Muslim historian of Sind, also admits that in the eighth century when Muslim influence was at an ebb, coverted Hindus became Hindus again. It was in the river-forest of Sind, says a Sanskrit commentator, that Vyasa recited the Srimad Bhagavat. Some of the greatest pilgrimages as famous as that of the present Kumbha Mela existed in Sind. It is said that the great Ayurvedic system was founded in Sind and its writer Bagha Bhatta was a Sindhi. It was in Sind, as given in the Rig Veda, that many valuable and beautiful articles were produced and splendid horses bred. The young Brahmin scholar referred to above, has also found out interesting details about Sindhi and its connection with the ancient Vedic language. In one chart he shows significant words which are to be found in the Rig Veda, not found in later Sanskrit

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literature but found even today current in the Sindhi language. He also traces the development of Sindhi from the Mohen-jo-Daro picture-language by quoting authorities and showing the origin of Hindu Sindhi, the much derided current writing of the commercial community of Sind. In another big chart he shows the affinities of this Hindu Sindhi script with Pali.

Threat of Arabicisation of Sindhi has been a blessing in disguise for the Sindh Hindus to whom its reaction has been a powerful urge to learn Sanskrit and Hindi. Many Headmasters of high schools are now seriously thinking of introducing Sanskrit in their schools. The Hindi Prachar movement sponsored by the Congress has penetrated into distant villages. Many middle and high schools have already introduced and some have made compulsory the study of Hindi in the lower classes. Till now Sindhi Hindu boys and girls used to take up Persian instead of Sanskrit as second language in schools and colleges as the script of both Sindhi and Persian are identical, that of Sanskrit being different. Popularity of Hindi is now driving that script-phobia away from the mind of the students. Improved primers for picking up elementary Sanskrit have been published and some Sanskrit schools have been started in many towns of the province. The Ramayana, Mahabharata, Gita Bhagavat and other Sanskrit scriptures have been translated and published in Sindhi. Arya Samaj, Ramkrishna Mission and Brahmo Samaj are doing their level best to revive and spread Sanskrit learning among the Hindus of Sind.

However much Dr. Daudpota and the Bengal Premier may try to Arabicise Sindhi and Bengali respectively, scholars are of opinion that their efforts will prove abortive. Arabicisation of Sindhi or Punjabi or Bengali is an impossibility. Arabia cannot be transplanted into India and vice versa. Christian missionaries also attempted in vain to Romanise Assamese and other Indian languages. Arabicisation will only stunt the natural growth of these great flourishing languages but Indianisation will enrich and vitalise them. Bengali which is now the seventh or eighth richest language of the world, and which is the best language of the East and the second greatest language of the British Empire, has become so rich owing to Indianisation. Arabicisation means first alienation, then isolation and finally inanition for either Sindhi or Bengali. Inanition is another name for atrophy. Language is like a living organism. One cannot dictate terms as regards its growth. Its evolution, like that of a plant, is spontaneous. Any outside interference is a hindrance to its growth.

The greatest Sindhi poets both Hindu and Muslim were Sufis. The very air of Sind is full of the mystic fragrance of these flowers of Sufism, Inayat, Sachal, Rohal, Dalpat, Bedil, Bekas, Swami, and Shah Latif. For centuries the Sindhis have listened to their rapturous outbursts and sung their songs to the accompaniment of musical instruments. These inspired Sufi poets who were real messengers of peace and harmony, amity and unity, have brought home to Hindus and Muslims alike the essential identity of Rama and Allah. So it is not uncommon in Sind even now to find Hindus bowing in reverence before a Muslim shrine or Muslims bowing before a holy place of the Hindus. The water-god festival is common to the Hindus and the Muslims in Sind. There existed great friendship between the Muslim saint Jamali Sultan and the Hindu saint Dayal Bhaban of Girot. There was in Central India a Muslim saint named Mahomed Shah Dulla who compiled a book made up of selections of passages from both the Hindu and the Muslim scriptures. Though he had been born a Mahomedan, he adopted as his supreme Diety the Hindu god Vishnu. Thus Arabicisation of Sindhi is sure to estrange the feeling of the Hindus, throwing the apple of discord before both the communities.

The linguistic problem of Sind or Bengal, I repeat, will not be solved by Arabicisation but by Indianisation. If Dr. Daudpota is bent upon Arabicising Sindhi let the Sindhi Hindus like the Sikhs and Hindus of the Punjab adopt either Gurmukhi or Devanagri script for their language. This sound advice was given by Master Tara-singh to the Sikhs and Hindus of Sind in his presidential address to the All-Sind Akali Conference recently held in Karachi. Sindhi Hindus should establish closer relation between Sindhi and Sanskrit. The other day Dr. Thomas, Professor of Sanskrit, Oxford University, while presiding over the All-India Oriental Conference in Travancore pleaded for the revival of Sanskrit as a spoken language. While I was at Colombo about a decade back, Dr. Waldsmith, curator of the Indian section of the Prussian Museum of Berlin paid a visit to our Ashram on the Colombo Beach and began there to talk with me in Sanskrit saying, 'I wish to speak with you in Sanskrit as your civilisation and culture is embedded in Sanskrit.' He remarked during his conversation that a Hindu who does not know Sanskrit is not a Hindu. Sanskrit being the repository of all Indian wisdom, chairs have been founded for it in many distinguished universities of Europe and America. Hence Sanskritisation of our language and literature is the only antedote to Arabicisation which is eating into the vitals of Sindhi and Bengali.

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THE CANDRA-DUTA-KAVYA OF JAMBU KAVI

By Prof. J. B. CHAUDHURI, ph.d. (London)

The Dūta-kāvyas form an important branch of Sanskrit Literature. They are more or less composed after the model of Kālidāsa's Megha-dūta. The central theme is always the same, *viz.*, a messenger is sent by one party to another, although all sorts of subjects have been chosen, such as, love, religion, philosophy, etc.; also, all sorts of messengers, animate and inanimate, such as the moon, the wind, the swan, the tulasī-leaf, etc.

In this short paper we shall deal with an unpublished Dūta-kāvya, called Candra-dūta, by Jambū Kavi[1] or Jambū-Nāga Kavi. This work is important from two points of view, chronological and rhetorical. Chronologically, it is an earlier work than Dhoyī's Pavana-dūta, generally believed to be the earliest extant Dūta-kāvya in imitation of the Megha-dūta. There is, however, another complete Dūta-kāvya, at least contemporaneous with, if not earlier than, the Megha-dūta, *viz.*, the Ghatakharpara-kāvya, attributed by some to Kalidas himself, by others to Ghatakharapara, traditionally, one of the nine jewels of the court of King Vikramāditya. Rhetorically, the Candra-dūta represents the various forms of the Yamaka.

Authorship of the Candra-duta

There are several manuscripts of Jambū Kavi's Candra-dūta kāvya: (I) the MS. belonging to Bhandarkar Oriental Research Institute, Poona, No. 176(iv) of Bhandarkar's Collection A of 1882-83 (New No. 258 of Gode's Catalogue, 1940, p. 314); (2) that belonging to a private library at Ahmedabad, as noted by Peterson in his Third Report of Operations in search of Sanskrit MSS. in the Bombay Circle, April 1884-March 1886 (p. 292), no particulars about the library, however, being given; (3) that belonging to the *Badā* Bhāndāra of the Sambhavanātha Temple at Jaisalmere, as noticed by Prof. S. R. Bhandarkar in his Report of Sanskrit MSS. in Rajputana and Central India in 1904-1905 and 1905-6 (p. 25); (4) that belonging to the *Badā* Bhāndara at Jaisalmere, noticed by C. D. Dalāl in his Catalogue of Manuscripts in the Jaina Bhāndāras at Jaisalmere, Baroda, Central Library, 1923 (p. 43), No. 345(I), and containing, in 18 folios, probably, the commentary of Sānti Sūri as well on the same. As the original text consists of 23 stanzas only, 18 folios would hardly be needed for it alone. The Catagolue of Jaina MSS., compiled by Hamsavijaya, notices a MS. of the Candra-dūta with the commentary of Sānti Sūri. Probably, it is identical with this. This MS. is not the same as the Manuscript No. 3 above, as it does not bear the name of the author or the date as No. 3 does; (5) that belonging to the Pattana (Pātan) Bhandāra No. I, as noticed in the Jaina Granthāvali, compiled by the conveners of the Jaina Svetāmbara Conference, Bombay, 1909, p. 319, No 5. We are not sure whether this MS. is identical with that noticed by Peterson in his Third Report.

There is another anonymous Candra-dūta belonging to the same *Badā* Bhāndara as the MS. 4 above, recorded by Dalāl in the said Catalogue under 198(5), p. 23. It is stated in the colophon that in Samvat 1343, *i.e.*, 1287 A.D. Khetasimha of Chitor again purchased the MS. The word 'again' is significant, as it indicates that the MS. was copied earlier than 1287 A.D. The MS. being unavailable and no other evidence being at hand, it is not possible for us to assign it to Jambū Kavi definitely.

Of these MSS., only the first one is available, and was kindly lent for my use by Mr. P. K. Gode, Curator of the said Institute. Unfortunately, however, the other MSS. could not be availed of. The library to which the second MS. belonged could not be traced, and no reply from the custodians of the third and the fourth MSS. of the *Badā* Bhāndara at Jaisalmere was received in spite of repeated requests.

The first MS. does not give the name of the poet in the colophon or anywhere. The colophon to the second MS. also, as quoted by Peterson, does not contain the name of the poet, but as Peterson records it explicitly under the name of Jambū Kavi as the author, there is no doubt that either he actually got the name of the poet somewhere in the MS. itself, as it sometimes happens in the case of Sanskrit MSS., or that he had some other strong grounds for assigning the authorship of the poem to Jambū Kavi. So there can be no doubt that the Candra-dūta, the second MS., noticed by Peterson is by Jambū Kavi. The third MS. gives the name of the

1. This is being edited as Work No. 3 of my Series Samskrta-Duta-Kavya-Samgraha.

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poet as Jimbūnāga Kavi, which, evidently, is the same as Jambū Kavi, whether Jimbū be a misprint, or a misnomer or an alternative name. The fourth MS. is anonymous. The fifth MS. gives the name of the poet as Jambū Kavi. Now, we have to find out the authors of the two anoymous Candra-dūtas. As regards the Candra-dūta used by us, the first MS. as noted above, that its author too is Jambū Kavi can be definitely established. (1) In the first place, it has the same name and subject-matter as Jambū Kavi's Candra-dūta. (2) Secondly, the first verse of the Candra-dūta of Jambu Kavi quoted by Peterson, is exactly the same as the first verse of this anonymous Candra-dūta. (3) Thirdly, both the verses, the first and the last, of the Candra-dūta of Jambū Kavi, quoted by Peterson, represents a special kind of rhetorical device called the Yamaka; *i.e.*, one in which a group of letters, generally speaking, in some pāda or other is identical with those in some other pāda or pādas of the same verse in exactly the same position.[2] Now, as the last verse of the anonymous Candra-dūta is unfortunately missing, it is not possible for us to compare it directly with the last verse of the Candra-dūta of Jambū Kavi, although we have found, as noted above, that the first verses of these two Candra-dūtas are one and the same. But, as both the first and the last verses of Jambū Kavi's Candra-dūta represent the Yamaka, there can be no doubt that in the entire poem the very same rhetorical device has been employed, particularly so because in all the works together with which the MS. of this Candra-dūta is found, the very same thing occurs. Now, in all the verses of the anonymous Candra-dūta too the Yamakas are found employed, and as this MS. also is imbedded in the self-same series of works, all representing the Yamaka, the missing verses of this Candra-dūta must also do the same. Therefore, there can be no doubt that these two Candra-dūtas are one and the same. (4) Fourthly, the very same arguments apply as well with regard to the metre employed. The first and the last verses of Jambū Kavi's Candra-dūta, reproduced by Peterson, are in the mālinī metre; and all the fourteen verses of the anonymous Candra-dūta are in the same. Therefore, there is perfect similarity between the two with regard to the metre too. (5) Finally, both the MSS. of Jambū Kavi's Candra-dūta and the anonymous Candra-dūta are found in the very same series of works, *viz.*, the Vrindāvana-kāvya, the Meghābhyudaya-kavya, the Ghatakharpara-kāvya and the Sivabhadra-kāvya.[3] Thus, as the Candra-dūta of Jambū Kavi and the anonymous Candra-dūta, the first MS., both have the same name, subject-matter, first verse, rhetorical device, metre and appear in the same series of works, it can be asserted without a vestige of doubt that the two Candra-dūtas are one and the same, and that the anonymous Candra-dūta is really by Jambū Kavi.

As regards the other anonymous Candra-dūta, the fourth MS. noticed above, its authorship too can be definitely assigned to Jambū Kavi. All the MSS. contained in Bundle No. 345 *viz.*, Candra-dūta-kāvya, Meghābhyudaya-kāvya, Vrindāvana-yamaka-kavya, Rāksasa-kāvya and Ghatakharpara-kāvya represent Yamakas, and therefore, this Candra-dūta is identical with Jambū Kavi's Candra-dūta, which also does the same.

Date of the Candra-duta

The MS. of the Candra-dūta, belonging to the *Badā* Bhāndara of the Jains underneath the Sambhavanātha Temple in a dark underground cellar, is dated Samvat 1342, *i.e.*, 1286 A.D. Therefore, the date of the Candra-dūta cannot be later than the middle of the 13th Century A.D.

Sānti Sūri wrote a commentary on Jambū Kavi's Candra-dūta. Now Sānti Sūri flourished in the 11th Century A.D., as is evident from the dates of his Sisya-hitā and the commentary of Devendra Ganin on the Uttarādhyayana. He died about 1040 A.D. Thus, on this evidence, it can be definitely asserted that Jambū Kavi must have flourished prior to the 11th Century A.D.

There is a work called Jina-sataka, by one Jambū Kavi, also called Jambū Guru, belonging

2. *e.g.*, V. 3 of the Candra-duta :

अपरमपि शृणुत्वं सत्यवादी नतायाः
सितकर वचनं मे लम्भकं दीनतायाः ।
यदि कथमपि गच्छेत्पथं नाथकान्तः
क्षणमिदमभिधेयः सस्मितेनाथ कान्तः ॥

Here the last four letters in the first and second, and in the third and fourth, padas are the same. This is an illustration of what is known as अनियत-पादः-भागावृत्ति-यमक There are many other varieties.

3. The anonymous Candra-duta is found in a composite MS., *i.e.*, this MS. consists of five different works, *viz.*, (1) the Vrindavana-kavya, (2) Meghabhyudaya-kavya, (3) Ghatakharpara-kavya, (4) Candra-duta-kavya and the (5) Sivabhadra-kavya, the pagination being continuous as found in a single work and the scribe also being the same. Now, Jambu Kavi's Candra-duta, recorded by Peterson too, in Third Report, pp. 291-292, the same order stands in only the Ghatakharpara-kavya being dropped.

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to the Candragaccha. Now this Jina-sataka was commented upon by Sāmba Kavi, also called Samba Sādhu and Sāmba Muni, in the Saka year 1025, *i.e.*, 1103-4 A.D., as is stated by the commentator himself in his commentary, the Panjikā.[4] It is clear from the concluding verses of this commentator that Jambū Kavi was not alive at the time of its composition and was held in high esteem by the commentator. The way in which the commentator refers to Jambū Kavi seems to imply that the latter flourished a good many years prior to the former. Therefore, the lower limit of the date of this Jambū Kavi may be concluded to be not later than the 10th or the 11th Century A.D.

It is possible, however, to fix the date of this Jambū Kavi precisely with the help of another work, *viz.*, Munipati-carita, or Manipati-carita, composed by him in 1005 Samvat *i.e.*, 949 A.D.[5] Thus, on this evidence, Jambū Kavi flourished during the first half of the 10th Century A.D.

This Jambū Kavi is, most probably, identical with Jambū Kavi, referred to by Pārsva[6] of the Candragaccha in his work called the Srāvaka-pratikramana-vritti, composed at the Jaina Temple in Gambhūkā, 24 miles from Pattana or Patan, during the Saka year 821 *i.e.*, 899-900 A.D. Jambū has been referred to here as a srāvaka, very learned and of much assistance to Pārsva in the composition of his Vritti. In 899-900 A.D. Jambū must have been very young, *i.e.*, he must have been born towards the end of the 9th Century A.D., as he composed the Munipati-carita 40-50 years later. He had already attained the status of a guru when he wrote the Jina-sataka.

Now, most probably, this Jambū Kavi, author of the Jina-sataka and the Muni-carita, and the assistant of Pārsva was no other than our Jambū Kavi, author of Candra-dūta. Both equally had the epithet 'Kavi' explicitly attached after their names.

There is another fact that strongly supports the identity of these two Jambū Kavis. The style of both their works, the Jina-sataka and the Candra-dūta, is similar—rather heavy and artificial, and it is at once evident that their authors laid more stress on sabdālamkāras or mere word-embellishments, anuprāsa or alliteration in the first and yamaka in the second, than on thought or expression. As a result, in both the cases, genuine poetry has been sacrificed to artificial rhetorical devices. Thus, as both the poets have the same names with the very same epithets attached, and also the same style and the same strong leanings towards word-embellishments, we may reasonably conclude that they are identical.

It is a matter of speculation whether the fact of his belonging to the Candragaccha made the author fix upon the moon as the messenger, though, of course, it is not a matter of great importance. The subject-matter of the Candra-dūta is a light one, quite distinct from that of the Jina-sataka, and Munipati-carita but probably the author meant this as a specimen of his rhetorical skill, rather than as a work of mere poetry.

We know of another Jambū, but he cannot be identified with the above Jambū Kavi or Jambū Guru, for, firstly, this Jambū is always found referred to as Jambū Svāmin, never as Jambū Kavi, there being also no statements whatsoever about his literary activities and poetical gifts in the bibliographical treatises of which we possess not a few[7]; secondly, this Jambū Svāmin belonged to the Kharataragaccha, succeeding Sudharman, and not to the Candragaccha as Jambū Kavi or Jambū Guru did.

Thus, while on the direct evidence of the commentary of Sānti Sūri on the Candra-dūta it can be definitely asserted that Jambū Kavi flourished prior to the 11th Century A.D., it can further be reasonably concluded that he, as identical with Jambū Kavi, the author of the Jina-sataka and the Munipati-carita, must have flourished towards the end of the 9th Century A.D., continuing his literary activities as least up to the middle of the 10th Century A.D. So he was earlier than Dhoyī, author of the Pavana-dūta, of the court of King Laksmana Sena (12th Century A.D.) by a couple of centuries. Hence, the date of the earliest extant Dūta-kāvya, so far known, in imitation of the Megha-dūta, is pushed back by two centuries, and the Pavana-dūta is no longer to be regarded as such, as supposed by some.

Subject-Matter of the Candra-duta

The MSS. of the Candra-dūta used by us is incomplete though the colophon indicates the

4. The Jina-sataka has been published in Kavya-mata series, Saptama-gucchaka, fourth edition, 1926, pp. 52-71. There is another Bombay edition as well (1914). But the commentary of Samba Kavi is not, however, available in print. *See* Peterson's Fourth Report of operations in search of Sanskrit MSS. in the Bombay circle, April, 1886—March, 1892.

5. Jaina Granthavali, compiled by the conveners of the Jaina Svetambara Conference, Bombay, 1909, p. 229.

6. Patan Catalogue of Manuscripts, *Gaekwad's Oriental Series*, Vol. LXXVI, pp. 18 and 120.

7. *e.g.*, Jambu-svami-carita by Jayasekhara Suri, Atmananda-grantha-ratna-mala, No. 21, etc.

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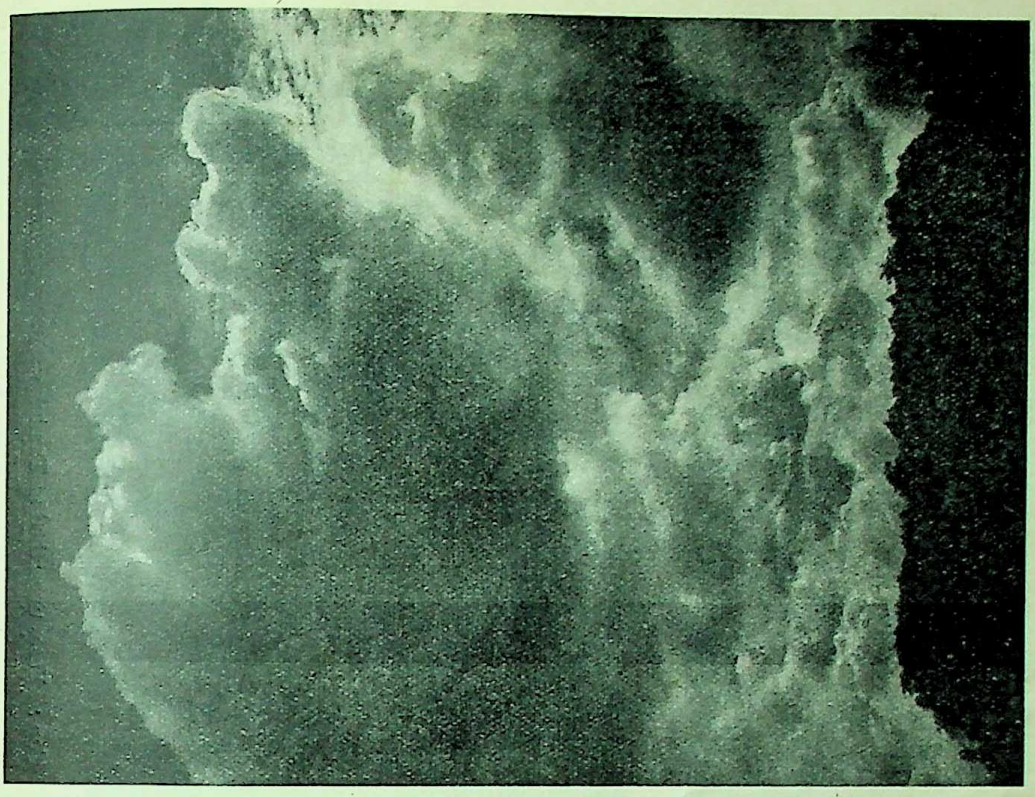
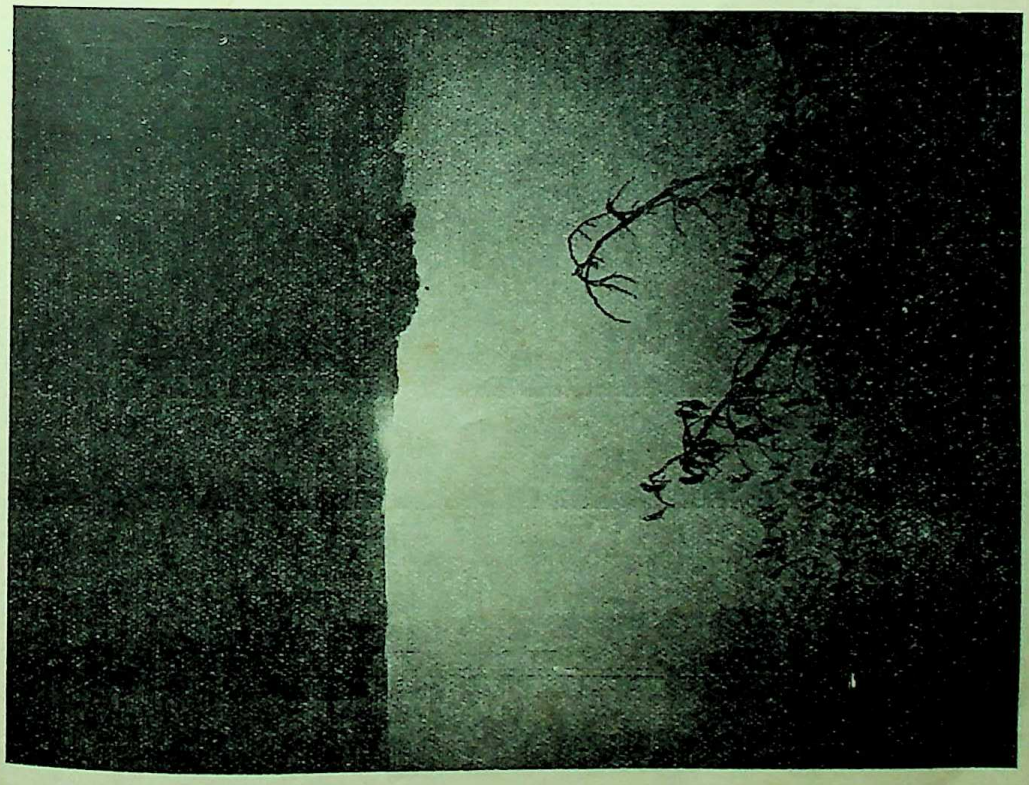


Clouds
Photograph by S. K. Mukerjee



The Sun-rise
Photograph by S. B. Bhattacharyya

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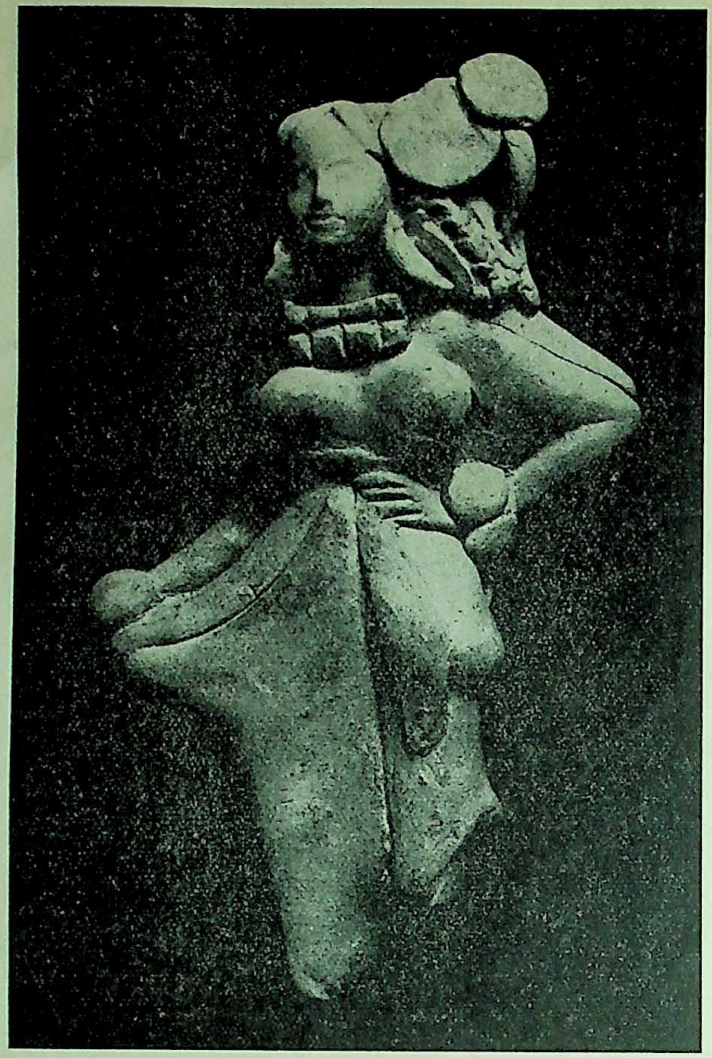

Dancing girl. A terracotta figure unearthed at Tamluk, showing characteristics of Sunga Age but there are reasons to take it as pre-Maurya antiquity

Top : Vases unearthed at Tamluk with the sun, swastika, leaf and cater-pillar designs. The two long vases have no parallel in Indian archæology but have analogy with the vases of Minoan and Mycenaean origin

Bottom : Part of a scroll painting from Western Bengal, depicting a procession of ascetics headed by Rama [Dutt's collection

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completion of the work. The present MS. contains only 14 verses and it is clear from the last verse that the poem is not complete. This is also supported by the fact that the MS. of the Candra-dūta, noticed by Peterson in his Report, consists of 23 verses. Some of the verses of the MS. used appear detached from their original order. Until another MS. is available and some happier readings are found, if at all, and the real order is verified, thoroughly satisfactory interpretations are not always possible.

The subject-matter of the poem is an age-old one. Here the autumnal moon is sent as a messenger by a lady separated from her lover to her beloved. She asks the moon-messenger to inform him of her wretched condition even in the midst of autumnal gaiety all around and request him to return immediately. Then the moon sets as if to carry out her behest.

The verses are indeed interesting from the point of view of Yamakas. Thus, here we get illustrations of Niyata-pāda-bhāgāvritti, Aniyata-pāda-bhāgavritti, and Pāda-vritti-sandastaka Yamakas.

Another characteristic feature of the poem is that it is written in the Mālinī metre and not in the Mandākrantā, employed in a large number of Dūta-kāvyas.

The poem cannot claim any originality of thought or sweetness of expression. On the contrary, as already noted, the easy flow sf poesy has all along been marred by the artificial rhetorical devices. In fact, it would be wrong to regard it as a piece of poetical composition pure and simple; but we should look upon it rather as an attempt, not very successful, to show off rhetorical skill, which, as pointed out above, was, most probably, the real intention of the author.

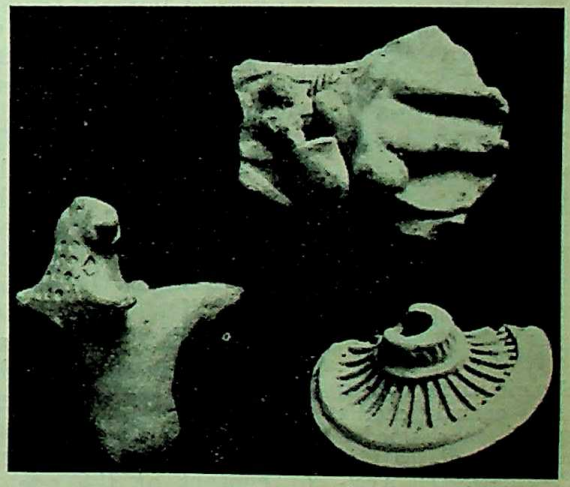
G. S. DUTT AND THE INDIGENOUS ARTS OF BENGAL

By SUDHANSU KUMAR RAY,
Curator, Bratachāri Janasiksha Pratisthan Museum

By the sudden death of Mr. Gurusaday Dutt, founder of the Bratachari Momevent, India has lost a pioneer of her rural reconstruction work as well as a worker in the field of women's welfare, and a well-known social reformer, but particularly Bengal has lost a real lover and rescuer of her rural traditions of arts and crafts, dances and songs.

The value of the folk arts and dances was first realised by Mr. Dutt in Bengal. I may quote here a few lines from Mr. R. Chatterjee's writings from which readers will understand how Mr. Dutt became a lover of his own national art :

"It was during Mr. Dutt's fourth visit to England in January, 1929, *i.e.*, twenty-four years after his joining the Indian Civil Service, that he had an opportunity of witnessing the All-England Folk Dance festival at the Royal Albert Hall, London, and of observing how the movement for the revival of the well-nigh extinct folk songs and dances of England, started by Cecil Sharp, was being enthusiastically supported and followed by the most cultured classes in that country. The demonstration of the folk dances and songs vividly recalled to his mind the equally simple, beautiful and vigorous but more spiritual folk dances and songs of his native village and numerous other villages of Bengal. It had a magical effect on him. As he watched these simple demonstrations, he felt a sudden breaking within him of the heavy chain of inferiority complex with which the modern high school and university education of India had bound his soul. It generated within him a new respect for the living culture and traditions of his native land and a new spirit of self-respect which he had never felt before; and sitting there in that Hall in London, he formed in his mind a firm resolution to inaugurate on his return to India a similar movement for the conservation of the folk dances and songs of Bengal which, unlike the well-nigh extinct traditions of English folk dances and songs revived by the English



A few antiquities unearthed in Tamluk.
Dutt's collection

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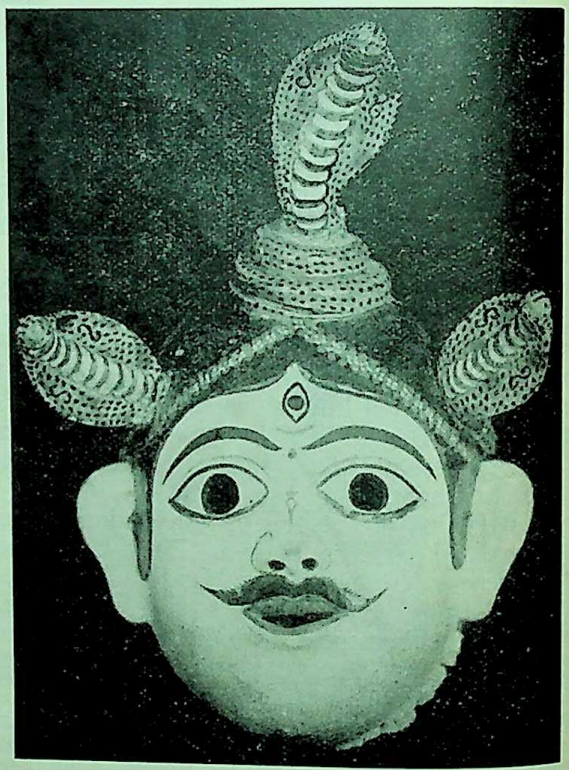
Folk Dance Society, were still vigorous living traditions practised by large sections of the village people."*

When he returned to India he came entirely as a new man, with a new outlook and a new determination.

In November, 1929, he had established at Mymensingh a society for the conservation of folk dances of Bengal. This Folk Dance Conservation Society developed in the year 1932 into the Rural Heritage Preservation Society of Bengal founded by him. He was then convinced that in the folk dances which were still subsisting in a living form in the villages of Bengal are to be found, conserved through the centuries, the subtle essence of the spirit, character, and rhythm of the whole of the Bengalee people. The discoveries made by him in the villages of Bengal of the surviving folk dances and folk songs of the Bengalee people were closely followed by important discoveries made by him of valuable traditions in the field of folk art first in Western Bengal and then in other parts of the province and the result was an inner renaissance within his own self and a realisation of re-establishment of contact with the cultural soil to which he as a Bengali belonged, from which he had sprung, but from which the educational mill of our country through which he had passed had separated him during the years intervening between his childhood and this re-establishment of contact at the age of nearly fifty. As the first fruit of the work of the Rural Heritage Preservation Society of Bengal, whose object was to conserve and revive the practice not only of the folk dances and folk songs but of all branches of the folk arts of Bengal, a training camp was held at Suri, the headquarters of the District of Birbhum, of which he was then the District Officer, for imparting instruction in the folk dances, folk songs, folk sports and folk games of the province.

Superimposed human and animal motifs curved on a wooden panel of a Ratha (24-Parganas). Dutt's collection

After having made a large collection of interesting specimens of the folk arts of Bengal, he organised in March, 1932, a Folk Art Exhibition in Calcutta—the first of its kind in India, under the auspices of the Indian Society of Oriental Art, and an attempt was made to explain their high aesthetic qualities as well as their national value as materials for the art education of the Bengalee people. Then, again, in April, 1932, and September, 1933, he delivered two lectures before the Calcutta University on Folk Art and its Relation to National Culture. Dr. Abanindra Nath Tagore in course of his lecture in connection with the opening of Mr. Dutt's Folk Art Exhibition mentioned above, said :



Mask of Mahadeva (Siva) used by the dancers in Gambhira festivals (Mymensingh). Dutt's collection

"Mr. Guru Saday Dutt who is one of our respected pioneers in the collection and preservation of interesting relics of arts and crafts scattered in our villages, has

* *Bratachari Movement*, p. 13.

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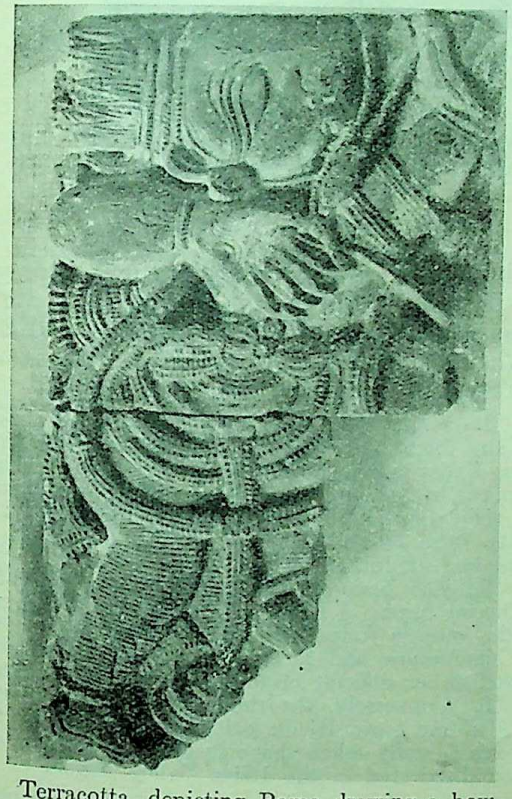
been able to make a good representative collection from village to village of paintings, wood-carvings, etc., which are here presented before us in this exhibition."

"These charming and valuable objects of art are most vitally related with the social life of Bengal, and any history of our social life, as well as of the arts and crafts of the province without them is incomplete. It is unfortunate that nowhere in Bengal is there a museum where the art-products of the province can be permanently housed for exhibition. There is indeed no knowing how many of our valuable relics of the past—wood-carvings, kantha-designs, pats, patas, etc., for example—are gradually perishing out of our reach for want of collectors and museums for housing the collections. Mr. Guru Saday Dutt . . . . deserves thanks and respect from us all, especially from the artists of our country."

Mr. Laurence Binyon, an undisputed connoisseur of Oriental Art, once observed :

"It seems to me that all over the world—of course, we feel it more in the West—with all our technical advance, we have lost sight somehow of life as a whole.



Terracotta, depicting Rama drawing a bow (Jessore). Dutt's collection

We have lost somehow the art of living." (Address delivered in the India Society, London, while presiding over Mr. G. S. Dutt's lecture on the indigenous arts of Bengal, *Indian Arts and Letters*, Vol. X, No. 1, page 33).

And he explained that wholeness cannot be achieved while men whether in ordinary life or in the domain of art attempt to imitate or impose from above or outside instead of following unsophisticatedly the natural stream represented by their own regional tradition. So far as Bengal is concerned, Mr. Binyon pointed out that Mr. G. S. Dutt had rendered a national

Mask of Kali the Mother, used by the dancers in Gambhira festivals (Mymensingh). Dutt's collection

service by reviving her living traditions of arts, which have been handed down to us in an unbroken current from the remotest antiquity but were neglected and forgotten and which people had not even suspected to be works of art.

People had, in particular, no idea about the distinctive character of Bengali indigenous paintings. This was frankly confessed by Mr. Binyon in the address referred to above, after he had heard Mr. Dutt's lectures. Mr. Binyon said :

"When I was in the British Museum, collecting Indian paintings, I found it very difficult to ascertain from Indians where particular paintings came from. I fancy the tendency was to call everything either Moghul or Rajput, but I believe we have something there that really come from Bengal."

As a result of this ignorance and negligence, an eighteenth century decadent painting on a book-cover is representing Bengal (except steles of the Pala period) in an elaborate survey of Indian art by a scholar like Dr. Coomaraswamy. Undoubtedly it is a regrettable thing to us and the reason for this poor representation is that the people had not taken the trouble to find out

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the Arts that are still alive and rooted in the soil of Bengal.

But we see that during the last 10 or 12 years at least one man was endeavouring his utmost to find out our forgotten or well-nigh forgotten art-treasures and today we are really proud of the effort of Mr. G. S. Dutt for the discoveries of Bengali traditional arts and crafts in all their manifold ramifications.*

Commenting on an old scroll-painting discovered by Mr. Dutt, Dr. Coomaraswamy remarked that it was the most important and interesting of all the Indian scroll-paintings hitherto discovered. "The surprising boldness of the line drawing and colour design of these paintings" (*London Times*) of Bengal were highly appreciated by Western connoisseurs. For a future surveyor of Indian Art, the art treasures of Bengal brought to light by Mr. Dutt's untiring efforts will be indispensable materials. No one can ignore a painting by a Jadu-Patua (magic-painter), a Krishna-lila scene from a scroll-painting by Patuas of Western Bengal, a Kānthā by a Bengali village woman, a painted Sara from the Eastern Bengal districts, a wood-sculpture from Birbhum and Bankura or a terra-cotta plaque from the Mathurapur monument, while surveying Indian Art in general.

In the year 1935, Mr. Dutt visited England for the fifth time to acquire further knowledge of the activities of the existing folk culture societies in Europe, specially of the work carried on by the League of Nations. Moreover, he worked for six months at the British Museum on the subject of the prehistoric arts and antiquities of India. As a result of this research work, he was inclined to think that the present-day Bengali traditions of popular arts are the direct continuation of prehistoric arts and crafts of the chalcolithic age. His convictions were expressed in these few lines :

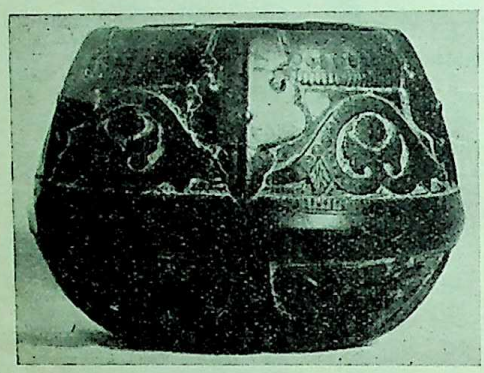
"1. While the Proto-Indian civilisation has not left any direct traces of its continued existence in the Indus Valley region or its vicinity, certain elements of it appear to have continued in an uninterrupted succession right down to the present day in the Bengal region in the form of beliefs, practices and traditional cult-forms and art-forms."

"2. The basic civilisation, culture and art-forms of Bengal furnish a key to the understanding of many of the objects found among the Indus Valley relics the significance and meaning of which have hitherto proved either difficult or impossible to comprehend."

"3. Conversely, the rudiments of the various aspects of the basic Hindu culture of Bengal are found to have actually taken shape in the Proto-Indian civilisation discovered in the Indus Valley region."

In two issues of *The Modern Review* he put forward his thesis.† Rao Bahadur K. N. Dikshit, Director of Archaeology in India, in connection with a lecture at the University of Calcutta mentioned the importance of Mr. Dutt's valuable researches in this direction.

In the field of archaeology his discovery of antiquities from Tamluk (ancient Tamralipti) throw new light on the past history of Bengal.



Two brass rice measures (Western Bengal). Dutt's collection

* (1) Painting (see the *Journal of the I. S. O. A.*, June, 1933; *Modern Review*, May 1932 and November, 1933; *Ruplekha*, No. 12, 1932). (2) Wood-sculpture (see the *Journal of the I. S. O. A.*, June, 1937; *Studio*, August, 1933). (3) Cottage Architecture (*Indian Arts and Letters*, Vol. X, No. 1, 1936). (4) Pottery (*Vichitra*, 1939 B. S. Aghn.). (5) Painted Saras (see the *Journal of the I. S. O. A.*, June, 1934). (6) Kantha (Coloured embroidery, *Modern Review*, October, 1939; *Vichitra*, 1939 B. S. Aghn.). (7) Clay Modelling (*Modern Review*, December, 1934). (8) Chalachitras (*Modern Review*, November, 1932). (9) Dolls and Figure Toys (*J. A. C.* July, 1938). (10) Alpanas (*Bangalaxmi*). (11) Moulds of Sweetmeats. (12) Temples and Terra-cottas (*Modern Review*, March, 1934. *Journal of the I. S. O. A.*, June, 1938), etc., which "had been a revelation to most of us."

† *The Modern Review* for November, 1939 and February, 1940.

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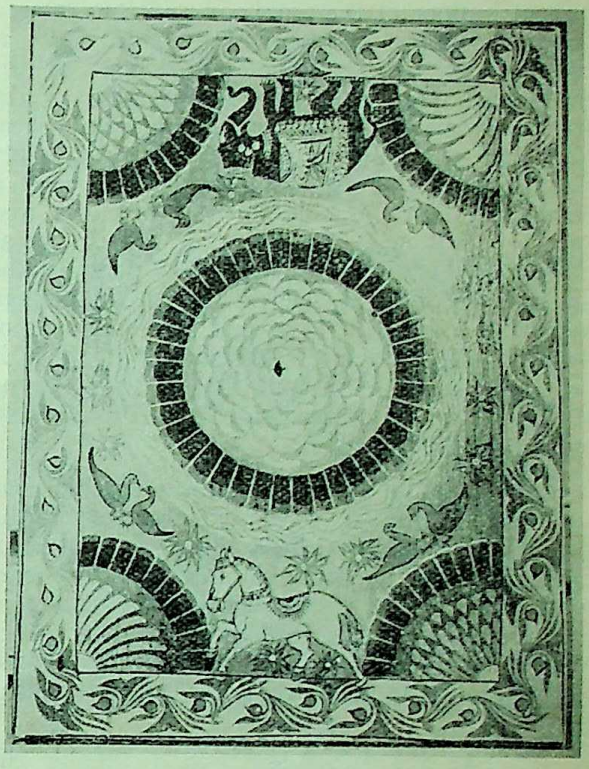
Mr. Dikshit wrote a letter congratulating him for his discoveries at Tamluk of prehistoric vases which bear analogy to those of Minoan and Mycenian origin of 4000 years old.

A year before his death Mr. Dutt discovered two miles long ruins of a city at the sea-coast in the Sagar Island and unearthed very rare antiquities of historic and prehistoric times which are now under the inspection of the Archaeological Department, Indian Museum.

We are glad to find that Mr. Dutt's invaluable discoveries of the indigenous arts of Bengal have furnished creative inspiration not only to the artists of India but also to professors and students in the Indian universities who are engaged in art study and research and that as a result what has been hitherto contemptuously referred to as "folk" art is finding a place of honour in the portals of the Calcutta University. Bengal will never forget its debt of gratitude to Mr. Dutt for the pioneer work he has done in discovering and creating interest in her indigenous arts and in restoring it to its rightful place in the domain of art throughout the world.

Before his sad death Mr. Dutt, Founder of the Bratachari Movement, presented his entire collection to the Bengal Bratachari Society, who are making necessary arrangements to conserve and exhibit them in a museum at the Brataharigram in the district of 24-Parganas.*

In conclusion I appeal to the public and to the Government of Bengal and India and specially to the authorities of the Department of Archaeology in India for favour of every possible help in bringing out Mr. Dutt's dreams of a Museum of popular Bengali Art into a reality for understanding our national traditions



A Piri-chitra (painted wooden board) by a village woman of Khulna. Dutt's collection

of arts and crafts, dances and songs. Mr. Gurusaday Dutt, has been chiefly responsible for its phenomenal growth; but the time has now come when, we think, the people should take it up and expand it in the cause of national regeneration.

* The Bengal Bratachari Society has drawn up a comprehensive scheme for establishing an educational and cultural centre "for giving simultaneous physical, moral, literary, craftual and cultural training as well as training in manual work, social service and rural reconstructional activities to the people of Bengal," under the name of Bratachari Janasiksha Pratisthan. For this purpose the Society has acquired through the Government a plot of 100 bighas of land on Diamond Harbour Road near Thakurpokore station on the Kalighat-Falta Railway, in an essentially rural area but only within 8½ miles from the centre of Calcutta. This plot of land has been named *Brataharigram.*

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GURU SADAY DUTT

By S. R. VENKATARAMAN, B.A., B.L.,
Member, Servants of India Society, Royapettah, Madras

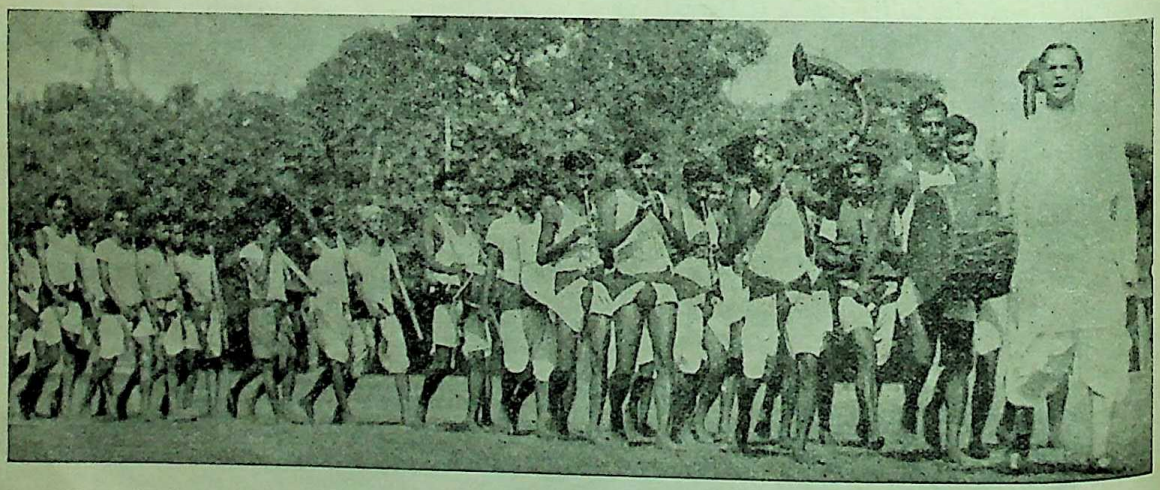
Mr. Guru Saday Dutt is no more. He was a great builder of the manhood and the womanhood of India. In South India Mr. Dutt is known only as the Founder-President of the Bratachari movement and the supporter of the great movement started by his noble wife Saroj Nalini for the uplift of women in Bengal. Outside Bengal it is not generally known what a great authority he was on the folk art and culture of Bengal. It found in him a great champion and supporter. He was perhaps, the first person in India, long before any one began collecting folk songs, to collect the folk songs of Bengal and perhaps the Calcutta University is the first of its kind in India to publish a volume of the folk songs of Bengal, collected and edited by Mr. Dutt.

He spent his life's savings, his energy, time and learning in supporting and spreading the Bratachari movement, the women's movement in Bengal and in collecting at a very heavy cost some of the finest specimens of the folk art of Bengal. Perhaps there is not a more representative collection of folk art of Bengal anywhere in India. To see them is education itself.

It was his life's ambition to make the Brataharigram founded by him last year on a plot of ground measuring about 40 acres in Thakurpukur near Calcutta, the centre for the revival and the teaching of the folk art and crafts of Bengal and of the other provinces in India and make it a live centre of cultural and educational activities.

His aim in life was to harmonise the diverse elements in the Indian social life. He was above all communal feeling or antipathy. When I was in Calcutta last December, he introduced to me a gentleman and said that he was his cousin. From the name I understood his cousin to be a Muslim. This gentleman was staying with Mr. Dutt at Calcutta at the time and was treated by Mr. Dutt as a near and dear kith of his own. This gentleman had come from Sylhet, the birth place of Mr. Dutt, for medical treatment to Calcutta and was staying with Mr. Dutt. Later, I understood that about 200 years ago one of Mr. Dutt's ancestors embraced Islam and this Muslim gentleman was his descendant and that in spite of this change of faith, Mr. Dutt's and his Muslim cousin's families were on friendly terms attending all the social and religious functions in each other's household. When this Muslim cousin of Mr. Dutt came to Calcutta, Mr. Dutt not only gave him shelter in his house for several months but also gave him all the help that he needed and treated him with all the cordiality and affection due to a brother.

Mr. Dutt was a great exemplar of what he preached. May his soul rest in peace and may the institutions that he had founded and supported prosper and grow from strength to strength breathing the same vigour and dynamic force they did during his life time enriching the great stream of national life of India.



Bratacharis marching in accompaniment of national songs, drums, etc., led by Mr. G. S. Dutt

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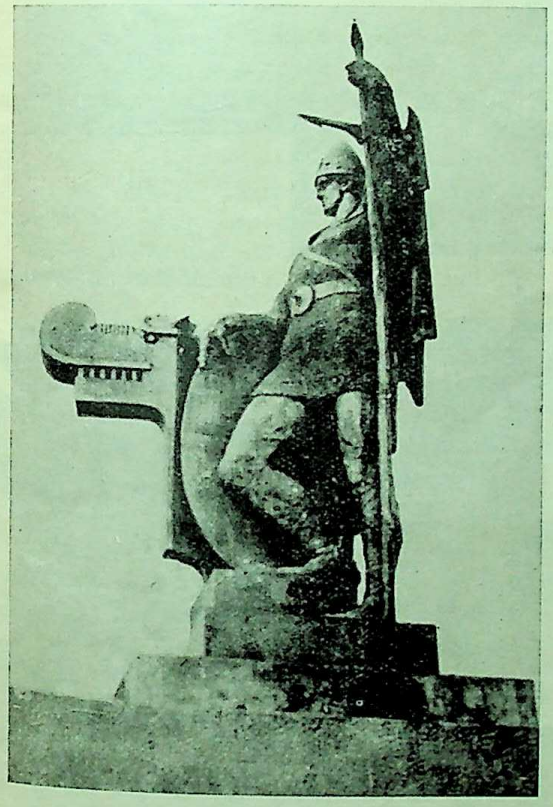
A VISIT TO ICELAND

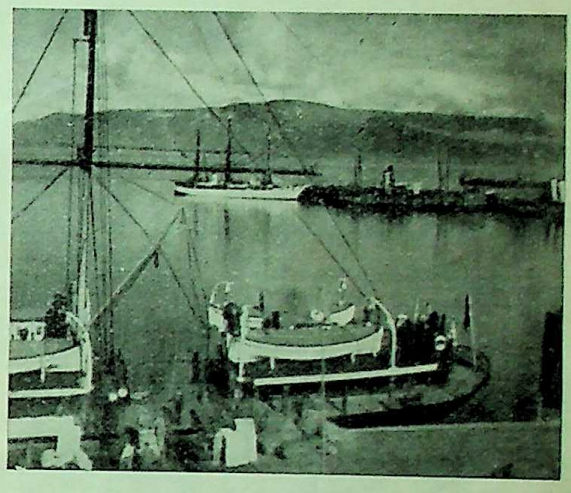
By LAKSHMISWAR SINHA

The present war has brought the name of Iceland—the land of volcanoes and sagas, geysirs and ice-fields—into prominence in the columns of war news in the press. While residing at Sweden I became interested in that country on reading the interesting Icelandic sagas and in particular —the Heimskringla—a history of the Norse kings from the mythic times down to about 1180, written by the great Icelandic author and historian Snorri Sturluson. My interest brought



A statue by Einar Jonson, the famous Icelandic sculptor

me in touch with Mr. Thorbergur Thordarsson, the well known present-day author of that country. On 11th April 1935, I got into the steamer *S. S. Lyra* at Bergen bound for Reykjavik—the Capital of Iceland. On our way, the *Lyra* touched Thorshamn of Faroe Islands and stopped there for a while. On 15th April in the morning, the snow-clad peaks of Icelandic mountains became visible and the same evening the *Lyra* reached the harbour of Westman Islands. It is a group of islands, rising almost perpendicularly from the sea to the height of several hundred metres. While observing the sea-birds, hundreds of thousands of



Reykjavik : A view of the harbour

them fluttering about the rugged cliffs, I came to know from a fellow-passenger that the inhabitants of Westman Islands use rain water for drinking purpose, as drinking water is not otherwise available. On 16th April, early in the morning, we landed at Reykjavik, the capital of Iceland.

Iceland lies just south of the Arctic circle and is situated between lat. 63° 24′ to 66° 33′ north, and from long. 13° 30′ to 24° 30′ west. Its greatest length from east to west is 500 kilometres, and from north to south is 317 k.m. The country is about 550 nautical miles north-west of the British Islands, 200 miles east of Greenland and 600 miles west of Norway; its area is about 105,000 sq. kilometres, *i.e.*, it is about half the size of Great Britain. The country as it appears in the map, is deeply indented with bays and fjords on all sides except the south. Only some 15 per cent of the island of 105,000 sq. kilometres are lowland—divided into cultivated grass land, mowable meadowland and pasture land. The rest is for the most part uninhabited tableland broken here

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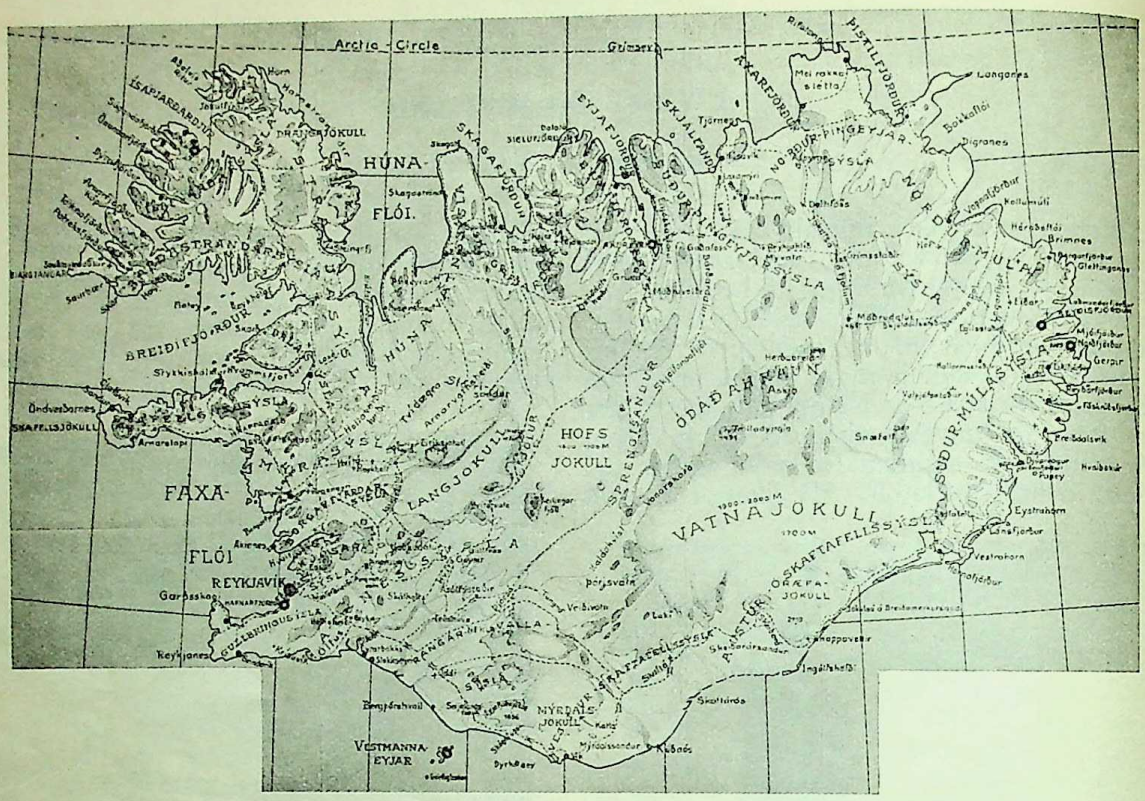
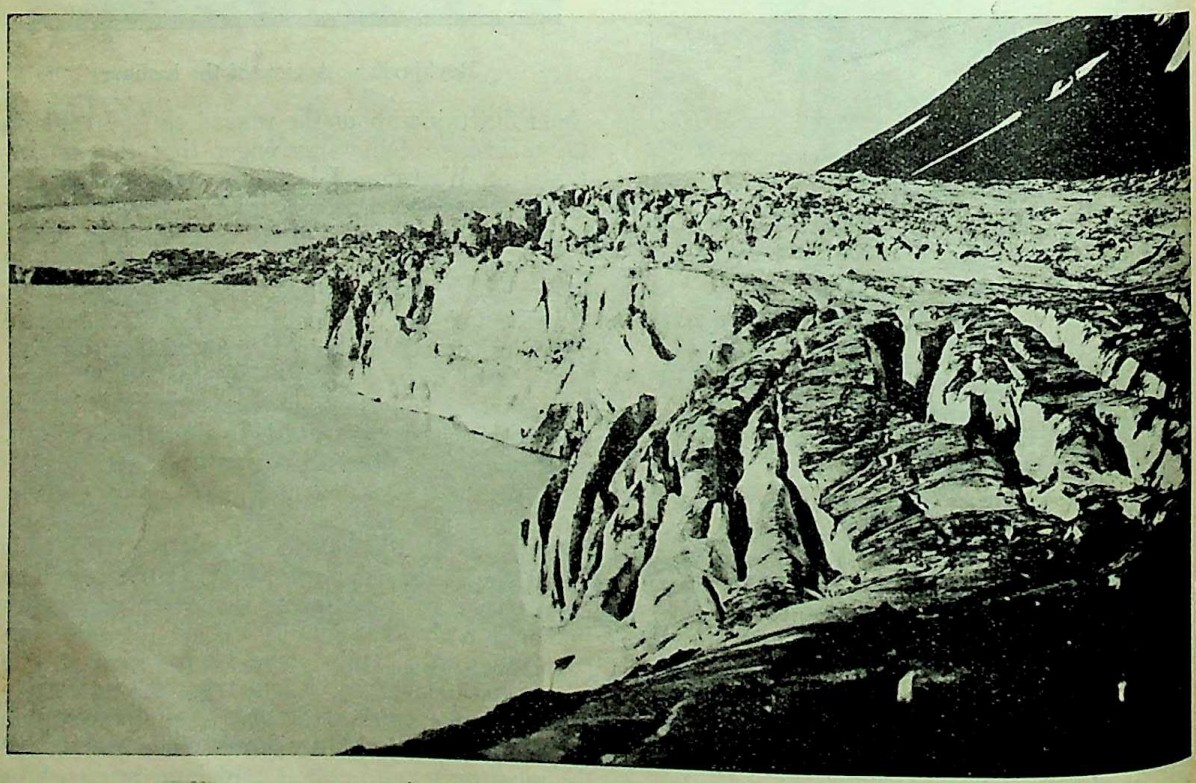


Map of Iceland



Langjokul Glacier

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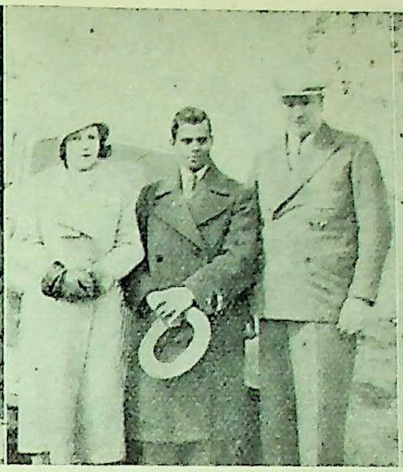
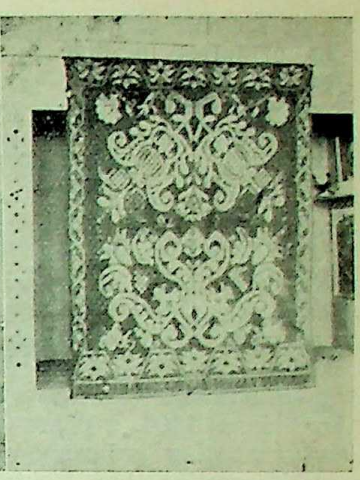
Mr. Thorbergen Thordarsson and his wife



The writer on way to Snorri's place



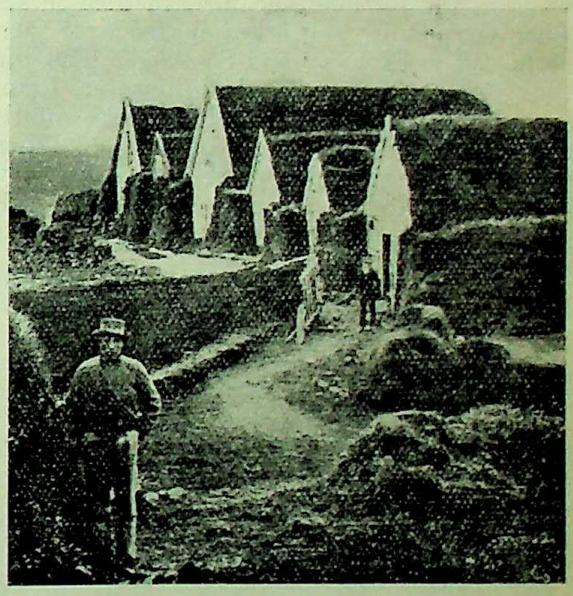
Handmade carpet of 16th century

and there on the outskirts by valleys and fjords. This great plateau rises to 600 metres, on the average, above the sea-level, and is covered with vast expanses of both pre- and post-glacial lava, sand deserts, stretches of morasses, moorlands and lakes. High mountains are usually covered with perpetual ice and snow.

The unusually clear atmosphere of the country impressed me much just on landing. It

A rift filled with transparent water. Thingvellir

is very difficult, indeed, for those not used to it, to judge distances in Iceland. The clarity of the atmosphere tends to make objects and places appear much nearer than they really are. In the absence of woodland, wherever one looks



Njall's place of famous Story of Burnt Njall

at, one finds only bare nature. When I visited Hafnar fjordur, a small town and a fish-curing centre, about ten miles from Reykjavik. my friends promised to show me a forest there. After seeing the fishing harbour and fish-curing by womenfolk of that place, I was taken to a natural park where at the foot of a hillock stood the promised forest of eleven birch plants—say about 8-10 ft. high. It is, however, a fact that when the first settlers came, far larger areas of the country were covered with forest

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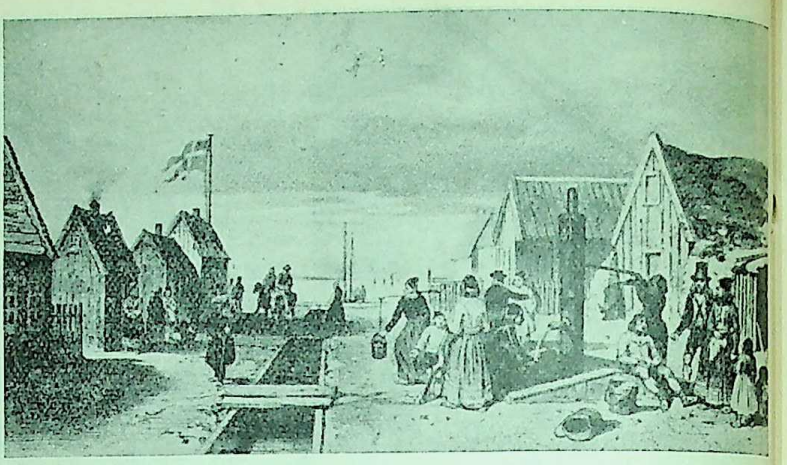
than is the case at present. The using of forest for fuel during centuries and grazing of sheep proved greatly harmful to vegetation. Volcanic eruptions from time to time are also responsible to some extent for this state of things.

There are more than one hundred volcanoes or places where volcanic eruptions had taken place. The most known volcano is Mount Hekla, which is credited with eighteen eruptions since 1104. There are, however, other volcanoes far more interesting than Hekla, in many respects. Amongst them the Askja and the Laki are two volcanoes well known for the amount of lava they ejected. The former has a crater of immense dimensions, covering about 50 sq. kilometres. Very little was known of Askja prior to the terrible volcanic explosion in 1875, when the pumice and ashes ejected were carried as far off as Norway and Scotland. The crater thus formed is now filled with water, forming a big lake. In 1921 and again in 1926, eruptions of lesser degree took place in Askja. When I expressed my intention of visiting Askja, I was told many stories and my friends and guides actually dissuaded me from doing it. People who went there on scientific expedition had had most uncomfortable experience—some even lost their life—some went mad. Laki has craters numbering over a hundred. It is famous for the "magnitude of lava issued at one outbreak in 1783,—the lava flood during the period of about five months has been calculated to amount to 400 thousand million cubic feet, to which must be added about one-fourth more ashes and scorie."



A view of Reykjavik in 1735

Icelandic ponies carrying hay after harvest

There are a good number of lava fields in Iceland. The lava ejected from the hundred of post-glacial craters, covers about 12 per cent of the whole area of the country. The lava fields have been rightly described as a "picture of erratic ruin where the entire district looks as if it had been baked, broiled, brunt and boiled by some devish hand until its chemical soul had fled, and left nought behind save a grim grey shroud of darkness and despair."

The census, taken in 1921 showed the population of Iceland as 106,000, less than half of which are at present occupied in farming. During 9 years (1920-29) the average annual increase of population had been 1·26 per cent. That the country is very thinly populated, can be explained by the fact that almost four-fifths of Iceland are unihabited and for the most part uninhabitable.

The Icelanders belong to the Teutonic branch of the Aryan race and to that particular division of this branch which comprises the Scandinavians, *i.e.*, Swedes, Danes, Norwegians and Faroese, whose nearest relations they are.

Reykjavik is the seat of the Government of Iceland. The first Scandinavian settler Ingolfur Arnarson took up his residence in Reykjavik in

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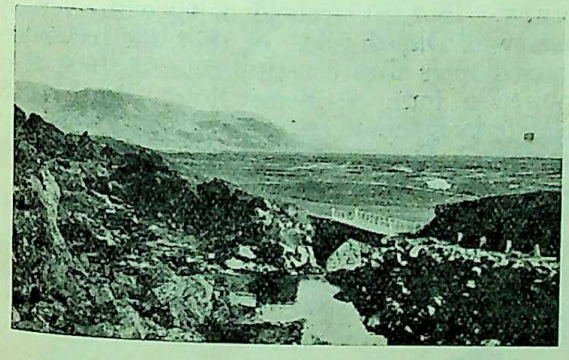
deference, as he believed, to the will of his gods. The present population of the capital is 26,500, *i.e.*, about one-fourth of the whole island. Some forty years ago the inhabitants of the capital numbered not more than some 5000. Since the last war, all the newly built houses are constructed of reinforced concrete, but a few pre-war houses of wood and covered with corrugated iron are still to be seen there.

In Reykjavik, I had been introduced, thanks to Mr. Thorbergur Thordarsson, to home circles as well as to many Icelandic personalities, including the Prime Minister, who kindly put his car at our disposal. In it, we made several trips to the fish-curing stations in the outskirts of the capital and in the outlying districts, including one to Reykolt, where lived the famous Snorri Sturluson and where he was also treacherously murdered in 1241 by the order of King Haakon of Norway. Snorri's bathing place—circular in form, about 4 metres in diameter,

The writer visiting a fish-curing centre at Hafnarfjordur



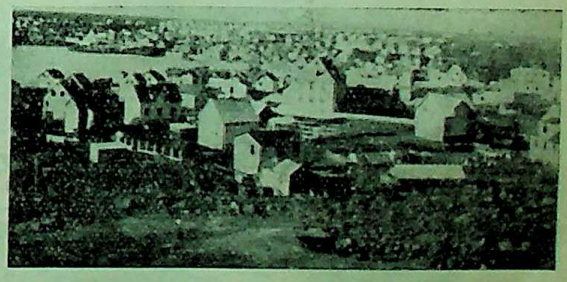
A view of Thingvellir—the Plain of Parliament

built of stones cemented together, still remains. It is supplied with water from one of the many hot springs in the neighbourhood. It was one of his habits to enjoy the luxury of hot baths in the company of his friends, discussing philosophy, politics, history, etc.

Fish, the chief produce of the country, plays an important role in her economy. During the last war (1914-18), Iceland made enormous profit by exporting fish and fish-oil. The total quantity of fish exported in 1927, was 100,402 tons, valued at 45·2 million kronur. The total quantity of cod-liver oil exported in the same year was 5,196,000 kilos, valued at 3,620,800 kr. Besides, cod's roe yielded 266,000 kr; swims 83,000 kr; and guano 5,510,000 kr. in that year. No less than 85 per cent of the total annual exports of Iceland are represented by fish and fish products.

In Iceland, I have seen her great ice-fields, waterfalls, a good number of Geysirs—the thermal springs either of boiling or tepid water and they are all wonderful marvels of nature but more wonderful is Thingvellir—the Plain of the Parliament. I had been there thrice but it was not enough to see and learn all about the greatest of all wonders in Iceland. It is a spot of exceptional interest both from geological and historical points of view. On Thingvellir writes an Icelander :

"Many of the mountains that can be seen miles away to the north are old volcanoes from which—thousands of years ago—streams of molten lava poured,



A view of modern Reykjavik

one after another, and in the course of a long period formed an expansive and enormously thick lava field. Then, after a lapse, the length of which is uncertain, an earthquake is believed to have caused a portion of

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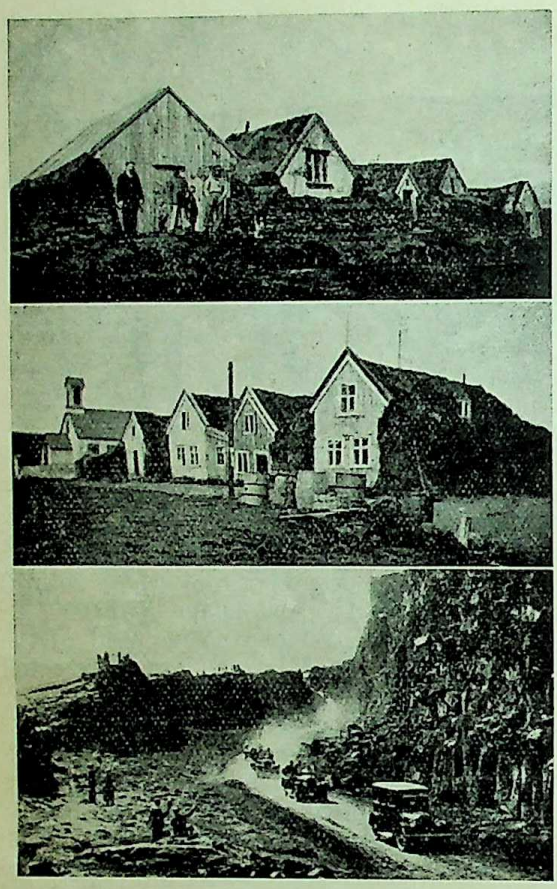
this lava field to subside, making a drop of more than a hundred feet, leaving on each side, some three miles apart, the sheer rock walls of the two rifts, running



Top : The writer in a farmer's home
Middle : Typical Icelandic Village
Below : Almannagja of Thingvellir—the eighth wonder of the world

upwards, and almost parallel. These are known as the Almannagja and the Hrafnagja. The surface of the subsided land between these two great rifts is rent with minor rifts and fissures, some of which are half-filled with deep blue, transparent water."

There is a mountain stream running across the Parliament Plain and flows into the great lake Thingvallavatn. On both sides of the river, there are to be seen inside the Almannagja itself, the ruins of many of the booths occupied by some of the famous Icelandic leaders of ancient times and their successors.

Among the many rocks forming the eastern wall of the great rift Almannagja is the famous Logberg which means the Rock of Laws. From this the speaker or the president of the assembly proclaimed the existing laws and it was from there, all other important declarations were announced. For about nine centuries, all the laws of Iceland were passed at this assembly. It was in this place in the year 930 A.D.—that parliament was first established and the commonwealth of Iceland organised.

The colonization of Iceland took place in the years A.B. 874 to 930. Most of the first settlers came from Norway, being unable to endure the severe cold of Haraldur Fairhair. In 930 these men and their sons organised the Icelandic Commonwealth at Thingvellir mentioned above. The descendants of these liberty-loving Vikings maintained their political liberty until in 1262, when after a long period of civil strife they were compelled to submit to the king of Norway. In 1380, Iceland along with Norway came under Danish rule. In 1874, the Icelanders obtained their first constitution. In 1904 they acquired a form of Home Rule. Since 1918 Iceland has, however, been an independent sovereign state, united to Denmark only by the fact of having the same king.

In the present year, Iceland declared complete independance severing that only connection with Denmark. What next ?

Iceland is a country still in the making.

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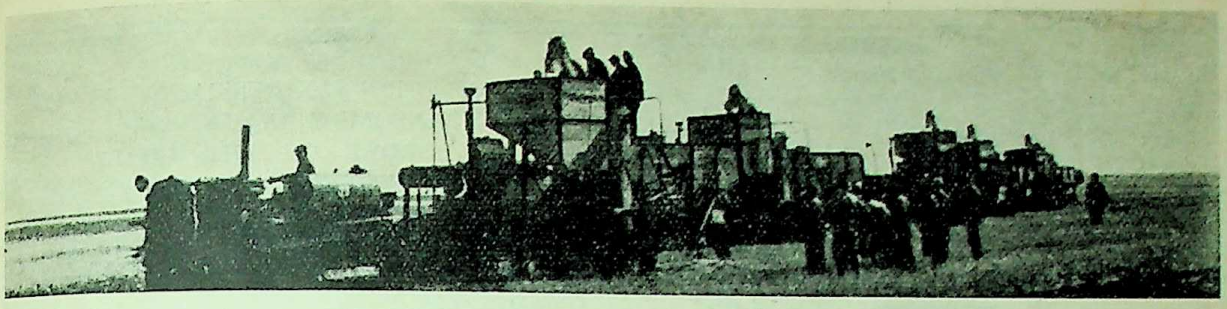

The mechanical harvesters at work on the wheat fields of the U. S. S. R.

RUSSIA IN THE TOILS

By KEDARNATH CHATTERJI

It is just a month since the blitzkrieg was launched against the Soviets, and yet the issue is by no means clear. It is true that the German gains have been tremendous if the area of territory wrested from the Soviets and the losses inflicted on the Russian armies be computed against the time factor. But if the more sensational parts of the news be reduced to the proper perspective of the history of a campaign, it will be seen that the armies of the Soviets have up till now fully justified their much challenged reputation of vast defensive strength and tremendous fighting power. Further, if the associated elements of surprise, completion of mobilisation and organisation of the campaign be taken into consideration, it must be admitted that the proletarian led and manned forces of the Soviets have so far made a far better showing than what the armies of the democracies—organised, directed and led by military "caste" men—did in the West, and in the actual fighting in the East they can as yet lay equal claim to the honours of war. Let us consider the facts.

The German attack was made with the suddenness of a bolt from the blue. Only in the attack on Norway the element of surprise was nearly as much in favour of the attacker, in Crete it was much less so and in the other campaigns it hardly existed. The assault was planned and fully organised on a scale so titanic that it must have confounded the most imaginative of military experts outside Nazi Germany, and it was delivered with a momentum that surpassed by far anything that the allied forces have had to face elsewhere. The German mobilisation was absolutely complete and their plans organised to the last detail and their forces were marshalled and led by experts versed in modern warfare to the last technical detail. And further, these forces—on land or in air—were armed with weapons of traction and destruction that were of the very latest. In short the

Girl factory workers of the Soviets

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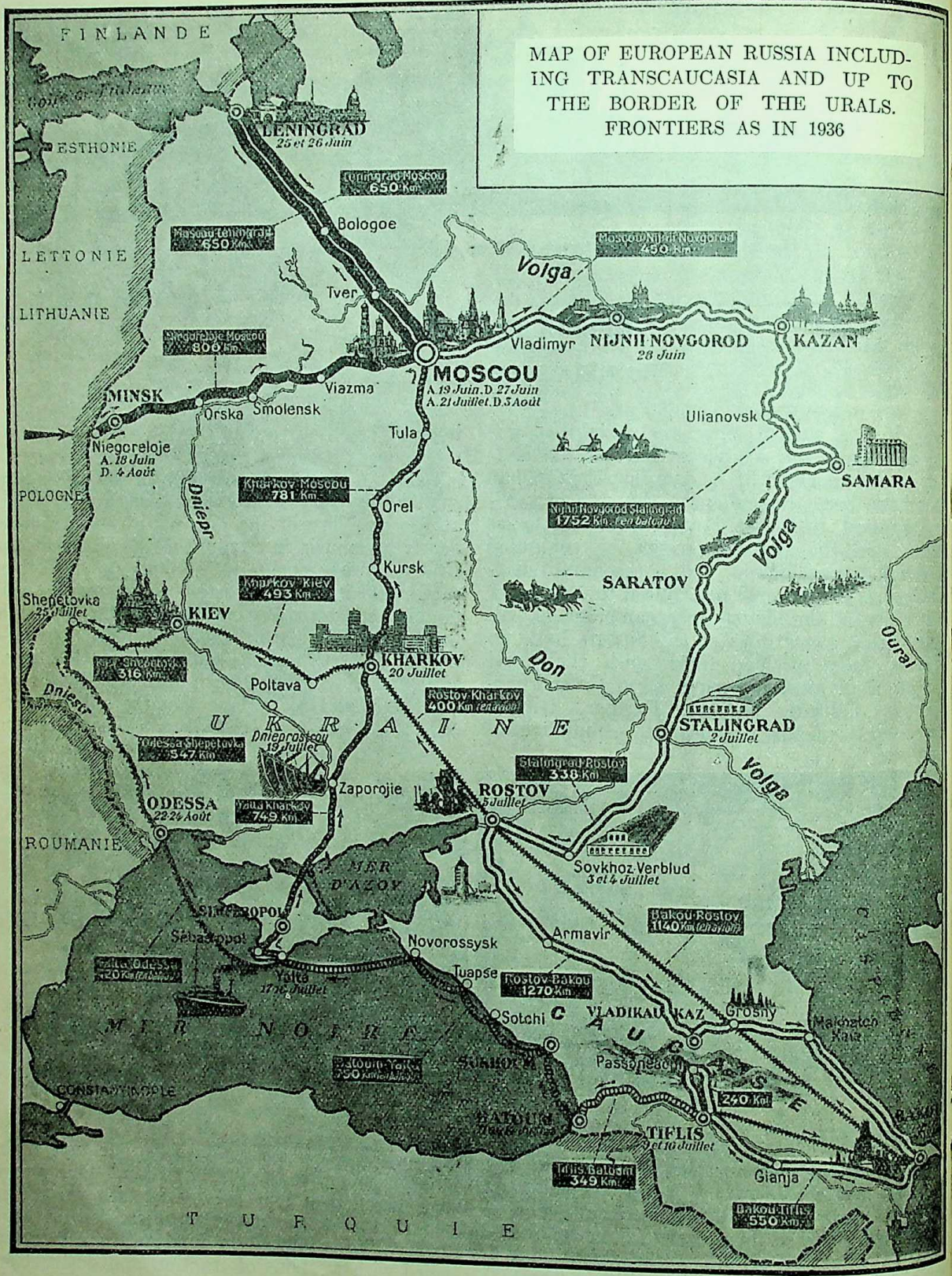

European Russia with Trans-Caucasia. Showing all the objectives of the present German campaign

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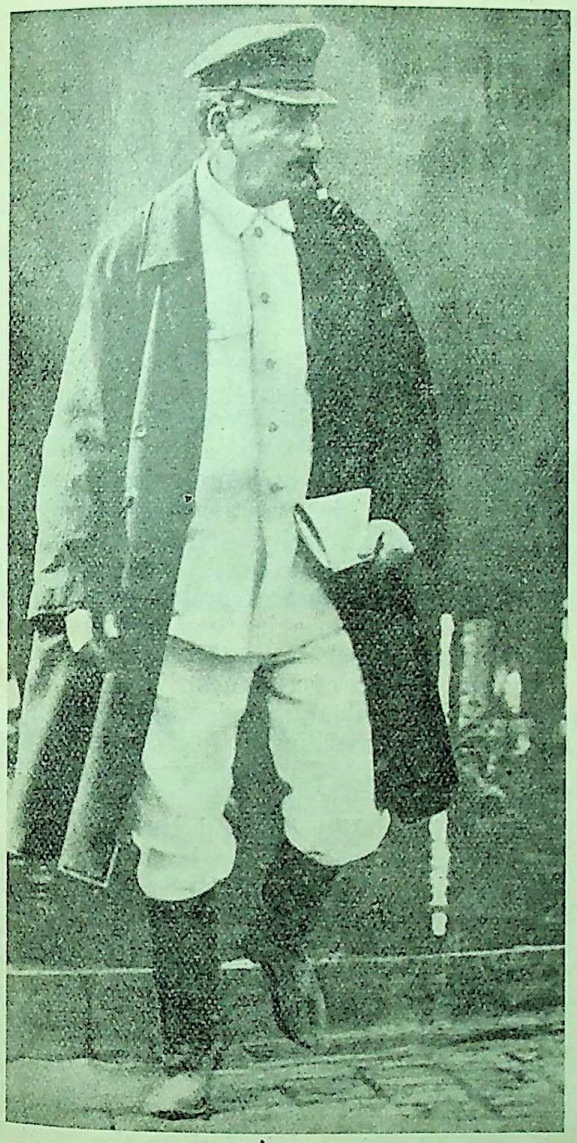
Germans had the fourfold advantages, of initiative, of organisation of strategic skill and of technical superiority in destructive power, to the fullest degree. Indeed in the first three of these



M. Stalin

they enjoyed a superiority over the Russians to a much greater degree than they ever had against the allies in the West.

Now what about the Russians ? There can be no doubt that they were not prepared for this assault. It may be true that they were preparing for war, but the very fact that such great numbers of their air-planes were caught unawares and destroyed on the ground proves beyond all doubt that they thought war was still some distance beyond the horizon. German claims of capture of enormous booty in the first week of war and Stalin's broadcast instructions for the " Scorched earth " procedure, *issued after the campaign had begun,* all go to prove that the Russians were caught unprepared. Russian mobilisation is proverbially slow and their organisation—specially with regard to transport—admittedly defective, and so it is doubtful whether even now they have been able to marshall their forces to the fullest extent against the Germanic armies. It is evident from the Moscow broadcasts that the Soviets are straining every nerve as yet to make up for the time gained by the Germans. For, time is of the essence in modern warfare, in mobilisation, in the carrying out of strategic plans and in the crippling of the opponent through the destruction of his forces and his technical equipment at a higher rate than his capacity for production and transport. Germany's major advantages lie in these time factors of production and transport which explains the tremendous magnitude of the far-flung battle-line in the East and the relentless fury of the assault in so many sectors of the front.

In the matter of technical equipment the Russians are obviously in a better position. Unit to unit the German equipment is undoubtedly superior but in numbers, both of machines and men fully trained in the use of them, the Russians possibly have an advantage. Indeed in this mechanisation of the armed forces and in several other details, the " crude rude proletarian " high command of the Soviets seem to have had a far better idea about the requirements of modern warfare, than had the high " caste ", highly trained directorate of the democratic fighting forces. If only their organisation and speed of action were anywhere near the standard of the Germans—but what is the value of " if " in this war ?

But in spite of the great advantages that the Germans enjoy and in spite of all the shortcomings of the Russians, the fact remains that their forces are as yet fighting with unbroken front and with undiminished valour and energy. A month has gone since the most tremendous assault in the world's history was launched against Russia. Appalling destruction and damage has followed in the train of the mightiest war-machine ever got together by man. And as yet the Red army with its proletariat high-command is facing it resolutely, giving and taking tremendous blows, despite losses the measure of which cannot even be realised excepting by a very few. This is the first time that the Germans have failed

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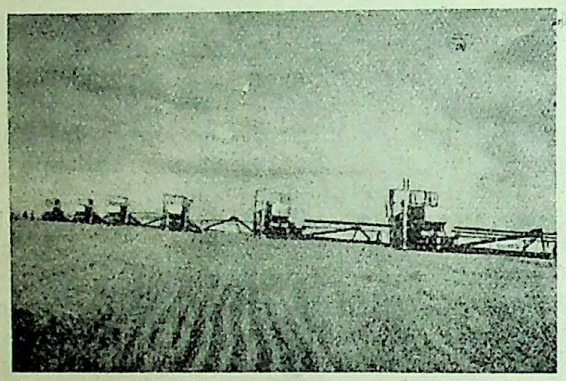
to achieve their objectives in one sustained assault. For there is no doubt that the Red army fought this assault to a standstill before Smolensk about the 11th of July. This in itself is no small achievement whatever may happen in the future, now that the Germans have resumed their advance.

The Russian certainly have the advantages of stationery defences and evidently these were far better planned to meet the requirements of



The grain fields of Ukraine

modern warfare than the much vaunted Maginot lines. Further they have the advantages of unlimited terrain for manouvring and immense reserves of men trained to warfare. But these the Germans are now attempting to offset by the speed and magnitude of destruction of their engines of war, which are striving to weaken the Russian opposition by surpassing the replacement capacity in an increasing degree and are trying to get into position to deliver a final paralysing blow at the very nerve-centres of the Soviet forces, the industrial areas from which proceed all the innumerable vital necessities of an army engaged in modern warfare.

In this matter also the Russians seem to have realised that mechanisation has shortened distances. They had planned the organisation of industrial centres located at very considerable distances from the frontiers. How far their plans have been carried out we do not know, but even if a substantial foundation has been laid then Russian resistance will continue unbroken, for the further the German war-machine moves away from its home-land, the more difficult it would be to feed and maintain with efficiency.

For the present it can be said that as yet though the Germans are in a position of advantage all over the front, the Russians have not suffered any mortal blow, though their losses have indeed been grievous. The Germans have not been able to break the Russian line, and as yet the main centres of Russian industry are covered by the Soviet forces.

In European Russia these nerve-centres—the vital sources and focii of production, supply and transport—were concentrated in the first five year plan in six industrial and productive areas. Of these the Leningrad district in the north and the Ukraine in the south are the most exposed to the present German thrust, the Moscow area is still some distance away. The Donetz basin, adjoining the Ukraine area and the Baku area of the Trans-Caucasus are as yet a long way off as is the great Ural industrial region, which is the best protected of all.

Moscow, as the headquarters of the Soviet high-command naturally is the focus of all the German thrusts in the north and in the centre. But apart from being the capital—which in itself has little significance in these days—it is also the pivot on which turns the entire supply and transport system of European Russia, and further it has valuable industrial organisations dealing with machine-building, metal-refining and engineering. But far more vital on the score of production only are the great industrial regions of the Ukraine and the Donetz. The Ukraine area contains the largest part of the heavy industries of the U. S. S. R. and most of the coal-output is also obtained from the Donetz Basin. Coal, iron and steel and wheat are produced in vast quantities in this area and as such the German thrust towards it is far more dangerous to the Soviets than those directed against Leningrad or Moscow.

The U. S. S. R. made plans for the establishment of great industrial centres further away from the frontiers and of these the great Ural industrial region has been fairly well-developed. Of the others, little is known definitely to the outside world but it is possible that intensive work has been done on them during the last two or three years.

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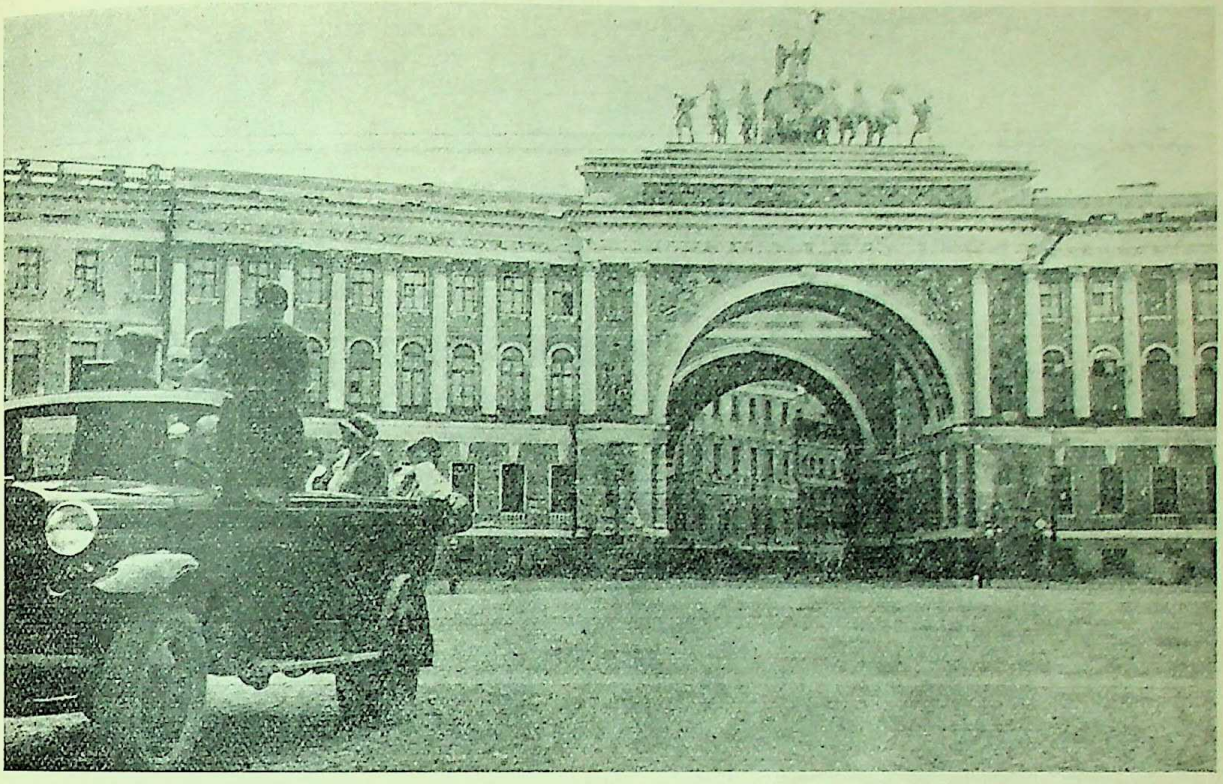

The Winter Palace, Leningrad. This was the Ministry during the Tsar's regime

The Palace of State Industries. Kharkov

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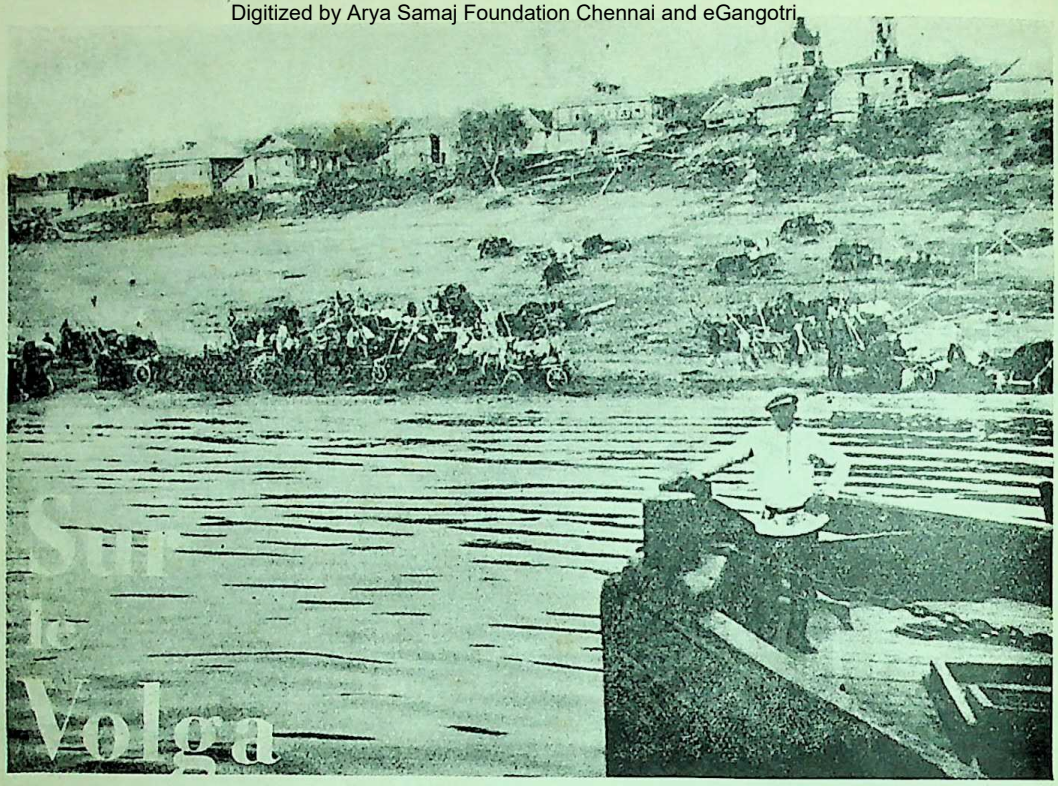

The Volga and the Volga boatman at Nijni-Novgorod

Folk dancing *en masse* in the Moscow Cultural Park

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Book Reviews

Books in the principal European and Indian languages are reviewed in The Modern Review. But reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college text-books, pamphlets, reprints of magazine articles, addresses, etc., are not noticed. The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto answered. No criticism of book-reviews and notices is published.—Editor, The Modern Review.

ENGLISH

ADMINISTRATION AND SOCIAL LIFE UNDER VIJAYANAGAR: *By T. V. Mahalingam, B.A. (Hons.). Madras University Historical Series No. 15, Madras. 1940. Pp. 476.*

Much water has flown down the Tungabhadra river since the days when Sewell referred to Vijayanagar as a "forgotten empire." Many scholarly works about it have been published during the last quarter of a century, and we possess today a fair amount of reliable knowledge concerning an empire which during the three centuries of its existence (1336-1650 A.D.) covered at its greatest extent practically the whole of the modern Presidency of Madras, and may be said to have marked the culmination of the political and cultural achievements of South India.

It is in the fitness of things that the University of Madras should make the study of this subject its special concern. The volume before us, is the work, presumably, of a young research scholar, but it may justly be regarded as a worthy continuation of the series inaugurated by Dr. S. K. Aiyangar, the first Professor of Indian History in the University of Madras. A general idea of the field covered by the author would be evident from the following titles of chapters into which the book is divided: Central Government, Revenue Administration, Law, Justice and Police, Military Organisation, Provincial Government, Local Government, Society, Religion, Education and Literature, Architecture, Sculpture and Painting.

The author has brought together a mass of relevant information on each subject, and cited authorities for all important statements. His method is strictly critical and objective, and his style is concise and simple. In a book of nearly five hundred pages, full of detailed information, it is not difficult, perhaps, to specify errors or mistakes, here and there. But we are deeply impressed by the industry, sincerity and honesty of the author who has tried to depict the administration and social life of Vijayanagar in a scholarly and interesting manner. We commend this book to all who are interested in the history and culture of mediaeval India.

R. C. Majumdar

ISLAM AND CHRISTIANITY: *By Lootfy Levonian. Messrs. George, Allen and Unwin, Ltd., London. Pp. 153. Price 6s.*

Relations between Islam and Christianity have been generally vitiated by fanatical antipathies and political antagonisms since a very remote past. The spirit of the Crusades still lingers in the Near East where the impact of these two religions has had the most far-reaching consequences on their mutual relations. The author of this monograph, however, approaches the subject from a fresh angle of vision and studies Muslim-Christian relations mainly from the psychological point of view. Several things in Islam are clearly repugnant to Christian ways of living. Christian writers had taken these things for granted rather than analysed them with an impartial outlook. Even so authoritative a writer as Sir William Muir, for example, closed his *History of the Caliphate* (London, 1891) with a chapter in which he asserted that Islam cannot alter its system in many important respects. "The Islam of to-day," he maintained, "is substantially the Islam we have seen throughout this history. Swathed in the bonds of the Qur'an, the Muslim faith is powerless to adapt itself to varying time and place, keep pace with the march of humanity, direct and purify the social life or elevate mankind. Freedom, in the proper sense of the word, is unknown; and this, apparently, because in the body politic, the spiritual and the secular are hopelessly compounded . . . . nor there has been any change in the conditions of social life. Polygamy and servile concubinage are still as ever the curse and blight of Islam." Even so authoritative an historian as H. A. L. Fisher has made certain references to Islam and particularly to its Prophet in his *A History of Europe*, (London, 1936, pages 139-40) that would easily rouse the idignation of the adherents of that faith. Prof. Fisher's analysis of Mahomed's character in the pages referred to above is, to say the least, lacking in moderation and uncontested historical truth. Such an approach to the study of Islam is what Levonian characterizes as more psychological than scientific. Muslim writers as well have often derided the story of the Virgin Mother and other popular articles of Christian faith. Levonian recognises, however, that Islam is not as changeless as depicted by Christian writers, and in spite of the great tradition of the Cairene University of Al Azhar where "groups of white-robed students seated on the floor, swing back and forth in a mood of fanatical ecstasy, as they intone the sacred words of the . . . . Prophet to whom all wisdom and all modern science were miraculously revealed" (Fisher *Op. Cit.* p. 141), there is the Egyptian National University which is rapidly becoming a centre for progressive thought. Besides, evidence of national transformation is noticeable in many Moslem States of the Near East, in Kemalist Turkey, in Pehlavian Iran and in modern Egypt.

The author analyses the Moslem mind and concludes that it has a tendency towards concretising and

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is materialistic in outlook. It is difficult to agree with the author's viewpoint in this respect, since there is even in Islam a body of mystical literature, which in the purity of its religious emotion vies with the spiritual masterpieces of Jewish or Christian faith. The author concedes, however, that Christianity itself is in need today of being awakened to the reality of the spiritual. He closes his book with an appeal for conciliation between international Christianity and international Islam on the basis of a true evangelism. The book is informative and pleasant reading.

MONINDRAMOHAN MOULIK

CIVILIZATION IN EAST AND WEST: *By H. N. Spalding. Published by the Oxford University Press. 1939.*

Encyclopædic reading has gone into the making of this book in which the author ranges over the whole field of civilization all over the world from the primitive to the present stage. He speaks of the Materialist State, the Moral State, the Moral-Spiritual State and the Spiritual State and the Coming of the Kingdom, the Kingdom of God. He pleads for the synthesis of civilizations so that there will be, "though infinitely diverse, one civilization and not many: a civilization without barbarians or Gentiles or foreigners: a civilization in which that competition alone will be respected that serves, or at least does not injure others; a civilization, consequently, in which the things of the spirit flourish and the things of the body are not disregarded; in short, a civilization which understands and respects and is guided by that greatest of all practical principles: 'Seek ye first the Kingdom of God and His Righteousness, and all these things shall be added unto you!'"

P. KODANDA RAO

SOURCES OF THE HISTORY OF THE NAWABS OF THE CARNATIC, PART II, BURHAN'S *TUZUK-I-WALAJAHI* (SECOND PART). *Published by the University of Madras. 1939.*

Burhan Ibn Hasan was a court historian of the Nawabs of Arcot, Nawab Anawaruddin and his son Muhammad Ali, whose claims to the Carnatic were backed by the English during the Carnatic Wars. It was under the patronage of Nawab Muhammad Ali that Burhan wrote his Persian chronicle *Tuzuk-i-Walajahi*, mainly devoted to the career of his sovereign. Though we have a vast literature on the Carnatic Wars in English and French, Ananda Ranga Pillai's Diary and Burhan's *Tuzuk-i-Walajahi* are the two indigeous sources of great interest. Burhan was intimately acquainted with contemporary events partly through personal knowledge but mainly through official archives of the Arcot Darbar; and his account—except what concerns the character of his master, and his share in the English success—generally agrees with what we learn from other sources. Even the literary skill and irritating flattery of Burhan could not make much out of a worthless hero of his book, Nawab Muhammad Ali.

In the *Daily routine* of Muhammad Ali we are told that the Nawab used to get up at 3 p.m., answer two calls of nature and eat two meals during twenty-four hours, devote six hours to state business, and the rest to prayers and sleep. Burhan naturally treats the Nawab as the principal and the English as his subordinate allies during his struggle with Chanda Sahib, which is perhaps perversion of history. The author gives incidentally an account of the low origin and treacherous acts of Hyder Ali of Mysore who ousted Kalachuri Nand Raj from power. Burhan's history is eminently readable, and it bears the stamp of the age in which it was written—Indian beliefs and superstitions, miracles and miraculous cures. Nawab Safdar Ali Khan, and a friend of his, Muhammad Taqi Khan, Qiladar of Wandiwash, were suffering from loss of appetite, one for food and the other for sex. One *Bairagi* gave two packets of medicine for their cure with the result that Safdar Ali began to eat five seers of *palaw*, two seers of bread, roasted flesh of one goat, besides fruits and thick soup of one goat every night! the other patient became a veritable stud bull collecting one thousand women of every community in his harem and raising a crop of two hundred children in a short time! We are told that the headless trunk of Husyn Dost Khan (Chanda Sahib) migrated mysteriously from the grave in conformity with the beliefs of the Imamiyya sect.

Dr. Muhammad Husayn Nainar, Head of the Department of Arabic, Persian and Urdu, has rendered a valuable service by publishing a lucid and very faithful English translation of Burhan's *Tuzuk-i-Walajahi*. He has added copious extracts from English Records to enlighten the text here and there, and given a useful glossary of Persian words. This translation is a much needed contribution to historical literature of South India from 1749 to 1761 A.D.

K. R. QANUNGO

MARXISM AND THE INDIAN IDEAL: *By B. K. Roy Chowdhury. Published by Thacker, Spink & Co., Ltd., Calcutta. Pp. 65. Price Rs. 3.*

WHITHER INDIA: A PLEA FOR THE STUDY OF HINDU SOCIO-POLITICAL SYSTEM: *By Brojendra Narayan Chaudhury. Published by the author at Sylhet. Pp. 153. Price Re. 1.*

Both of these bookes have a certain similarity of outlook, maintaining as they do that the cults imported from the west and haphazard experimentation with them should be given up by Indians and an attempt made to shape the destinies of the country on the traditional lines of Hindu civilisation. The thesis, of course, is not new and raises fundamental issues of policy and programme.

The small, well-got-up brochure by Sj. Brajendra Kishore Roy Chowdhury is a general consideration of the merits of Marxism and Sovietism with a view to emphasize the "Spiritual Basis of Society," which he considers to be "the" Indian ideal. The author tries first to rehabilitate the place of religion in the socio-political order and then to distinguish between the Indian and European outlook in politics, and falls into those pitfalls, where attempts at such broad generalisations must lead an unwary author. He is more superficial in his interpretation of Communism, Fascism and Nazism, all bumped together as forms of socialism, which he dislikes as materialistic, and even goes to the length of predicting that "religion will make an end of the Soviet." The concluding chapter on "the Indian ideal" consists, but for an introductory paragraph, wholly of a series of paragraphs culled from a book by Sri Aurobindo. In fact, about two-fifths of this slender book consist of quotations from others, 16 pages being from Sri Aurobindo alone. The brochure might appeal to those who have strong reactions against modernism, especially communism, in India.

Sj. Brojendra Narayan Chaudhury's book is more substantial and telling. He has definite likes and strong dislikes and marshals facts as well as arguments in support of his views. The author's scholarship and experience of public life are reflected in the pages of the book, and his plea for a thorough and comprehensive study

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of Hindu institutions "from the Hindu standpoint" before piecemeal reforms are introduced, should secure support. The chapters on Indian economic problems and his thrust at half-baked doctrines of Indian socialism are original and readable. The author's remedy for the evils besetting Hindu society and also the crucial problem of India's defence lies in the revival of the true meaning of Power-worship, "not to subjugate fellow-citizens and aliens but in order to serve better."

Can civilisation be borrowed?—asks the author. Possibly not, because borrowing raises the question of repayment also. But civilisation is a complex development and Indian civilisation can not be equated with Hindu civilisation only. Reformers, revolutionaries and radicals would do well to go through these two books for all antidote to their uninformed zeal and their insufficient appreciation of the forces which maintain and sustain the existing structure of Indian socio-economic life.

BENOYENDRANATH BANERJEA

THE RHYTHM OF LIVING: *By Sir Albion Rajkumar Banerji, M.A., C.S.I., C.I.E. Published by Rider & Co., London, E.C.4. Pp. 157. Price Rs. 6.*

This is a nice little book written in an elegant style. No new thesis is put forward here: the same old idea that "man is a composite animal with physical, mental and spiritual desires," and that he "can only achieve happiness if he satisfies all these desires, and all the unhappiness in life arises from the gratification of one set of desires at the expense of the others" is expressed in the book. It has been abundantly shown that rhythm or harmony is the most essential thing for a happy life. The author discovers want of harmony in most of the aspects of modern civilisation and advocates the Hindu view of life as the best solution of some of the problems of the modern age. It is doubtful, however, whether the author is acquainted with the principles underlying the Hindu practices which he mentions superficially in some places. In page 43, he says "for instance, not even one in ten knows that we cannot breathe simultaneously through both the nostrils." Evidently he does not know that when *sushumna* opens, we do breathe simultaneously through both the nostrils. Again, in the same page, he says that "certain people in India have a superstition . . . . and they have the intuitive feeling, so to speak, that it is when the right nostril is free you should attempt anything worth achieving." It is neither a superstition nor an intuitive feeling, but it is laid down by the Hindus science dealing with the subject.

N. K. BRAHMA

WHY SWADESHI?: *By M. R. Agarwal. Published by the Hindusthan Emporium, Benares. 1940. Pp. 120. Price annas twelve.*

The author, a professor of Electrical Engineering at Benares, attempts to analyse *and solve* the problem of the "economic disorder" of the present-day world. His remedy is one-hundred per cent *swadeshi*—a remedy that, in his opinion, keeps the country's money within the country. Some of the chapters are no doubt well written; but the main thesis, as can be expected, has been marred by that irrationality which is the inevitable result of a fusion between good sentiments and bad logic.

BHABATOSH DATTA

MODERN ECONOMIC PROBLEMS: *Edited by Prof. Baljit Singh. Published by the Economics Club, D. A. V. College, Cawnpore. March, 1941. Pp. 171. Price Rs. 2.*

This volume comprises fifteen papers read and discussed at the Economics Club, D. A. V. College, Cawnpore. The title of the publication is misleading in view of the fact that many of the subjects handled are local and so the word "Indian" should have found some place in the title. Amongst the contributors are Mr. S. Hasan of the Indian Civil Service and Mr. Nayar of the Instiute of Sugar Technology, Cawnpore, and the subjects vary in interest—from "Static and dynamic views of economic phenomena" to "Provincial finance under autonomy." The get-up of the volume is quite good.

The reader would naturally take up the volume with some prejudice as it was the proceedings of a college economic association, presumably rushed to print. Suppose every college in India resorts to similar publication of college association proceedings, what a stupendous waste of effort and paper would follow! But even a hurried glance through the pages reveal the fact that the papers are of a high order. The papers and the discussions bring home to the mind of the reader the potentialities of the hundreds of affiliated colleges we have in this country—leave alone University colleges rather often trumpeting from University turrets bombastically. In fact, this volume should tickle the pride of the majority of our modern universities which profusely take shelter behind galaxies of British publications compiled in their calendars!

A second thought is irresistible. From the same Province, the U. P., the *Quarterly Journal of Indian Economics* is being issued for about 25 years now, but how tubercular is its contribution to Indian economic thought and study? Not that we cannot do much better. If an affiliated college in the same Province could bring out such a lively volume as the one under review, surely the *Indian Journal of Economics* could be easily developed into a first class world journal, but what is lacking is application and proper utilisation of talent.

Prof. Baljit Singh deserves our hearty congratulations as he is the steam engine in the move, and we hope that the standard will be maintained and improved: of course we presume that the series will not be dropped as has happened in many cases in the past. The individual papers do not admit of detailed examination in these colums: it would be more in place in an economic journal. But we do recommend that every college in India should get at a copy of this publication and benefit by the example set.

S. KESAVA IYENGAR

THE TRAVANCORE TRIBES AND CASTES. VOL. III—THE ABORIGINES OF TRAVANCORE: *By L. Krishna Iyer, M.A., Trivandrum. 1941. Pp. xxiii +176+x+3 charts and 62 plates. Price not mentioned.*

This is the third volume of the author's Travancore Tribes and Castes, in which he has presented us with a generalized account of the aboriginal inhabitants of the State. The following chapter-headings will show how the matter has been treated: General, Traditions, Racial Affinities, Megalithic Monuments, Domestic Life, Exogamy, Marriage, Taboo, Inheritance and Social Organization, The Disposal of the Dead, Religion, Occupation and Clash of Culture.

The book abounds in materials of great interest to students of cultural evolution in this part of India. There are traces of couvade and a well-developed system of matriarchate among many of the tribes dealt with in the present volume. Some of the tribes are hunters

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and collectors; while others have taken to the predatory as well as the wet form of cultivation. Their cultures, moreover, show evidence of a large amount of change brought on in the material, social and ceremonial aspects by the politically dominant culture of the Brahminical peoples inhabiting the plains and lower valleys.

The entire field covered by the book is thus of supreme interest to anthropologists of all schools. But the data has been presented in a manner which fails to satisfy the more fastidious type of student. If the author had chosen, not Risley or Thurston as his models, but followed the plan of Krober in his *Handbook of the Indians of California*, the data would have been more readily available to future workers for use.

One particular feature of the book strikes a jarring note where one should have expected it the least. The book bristles with quotations from numerous authors, and the author has, very often, tagged on his own valuable observations by way of illustration to the previous quotations. If he had, however, limited himself to recording his own observations made in the field, and drawn whatever conclusions were worth while from them, the book might have lost much in volume, but would surely have gained immensely in quality.

NIRMAL KUMAR BOSE

INDUSTRY YEAR BOOK AND DIRECTORY, 1941 : *Published by the Industry Publishers Limited, Keshub Bhaban, 22, R. G. Kar Road, Shambazar, Calcutta. Pp. 1339+2 coloured maps. Thick card-board cover. Price Rs. 8.*

In spite of various handicaps, during recent times, especially since the period of the last great war, Indian industries have undergone an expansion. Although still predominantly an agricultural country many important industries have grown up mainly through private enterprise and in spite of Government apathy. The present war conditions while opening on the one hand new vistas for Indian industries, have on the other hand laid bare India's weakness in industrial production. However, in spite of this backwardness one need not be despondent altogether from the fact that at the end of 1938, the number of factories in India actually working was 9,743. Not only large-scale industries but indigenous cottage industries have in many places been revived and given a fillip. Anyone turning the pages of this handy Year Book cannot fail to read the story of this progress in the various sections, giving graphic surveys of trade and industries, banking, insurance, cotton mill industry, jute mill industry, Indian sugar industry, iron and steel industry, agricultural and mineral resources, with up-to-date data.

Detailed up-to-date information of the market places of the presidencies in British India and Indian States, Burma and Nepal, with important up-to-date facts and figures relating to trade, industries and agricultural and cattle fairs; the various important information in the Directory section, including a list of agents and distributors of foreign goods in India has been revised and enlarged. One will also find in it various information about the technical institutions in India; classified list of trades and industries, newspapers and periodicals of India, Burma and Nepal, etc., etc.

The present edition (thirteenth) is a distinct improvement upon its predecessors. Every attempt has been made to make it as comprehensive as possible by the inclusion of useful information on such topics as, procurement of supplies by the Central Government, provisions under the Excess Profits Tax Act, Indian Sale of Goods (Amendment) Act, Indian Coffee Market Expansion Scheme, a broad view of the Central a... Railway Budgets, Foreign Trade of India during 1939-... a brief account of the new Indo-Burmese Trade Agre... ment, income tax rates, tariff schedules, stamp duti... the money market, provisional figures of the last (19... census, labour and commercial laws, a list of ener... firms, etc., etc. Two coloured maps of India have al... been included.

In fact the publishers have spared no pains to mak... this compilation as comprehensive, up-to-date and acc... rate as possible and we are sure, business-men, studen... of economics, statesmen and journalists will find t... book quite useful and handy for constant reference.

SOUREN DE

THE INDIAN SUGAR INDUSTRY (19... ANNUAL) : *Publishers Messrs. Gandhi & Co., 14... Old China Bazar Street, Calcutta. Pp. 350. Pri... Rs. 4-8. Foreign edition 12s.*

Few industries in India have received greater atte... tion in recent years than the Sugar industry and this ... because of its overwhelming importance to the agricu... tural and industrial economy of the country. At ... modest computation the industry gives employment t... 2,500 educated young men, 1,00,000 skilled and unskill... labour and provides sustenance to 20 million cultivato... who received about Rs. 15 crores in 1939-40 on accou... of cane produced and supplied by them. It represe... investment of capital to the extent of Rs. 32 crores, t... bulk of which is Indian, and the total annual value ... sugar and *gur* produced in India is not less than Rs. ... crores. India can now claim to be fully independent ... other countries in the matter of supply of sugar and ... sum of Rs. 16 crores, which represented her import bi... of sugar, is retained in the country. The progress ... the industry has, indeed, been striking in spite of ... the defects, drawbacks and handicaps, and fully justifi... the protection granted to it in April, 1932. There ... however, a keen controversy as to whether the develo... ment has taken place along right lines and according ... carefully planned schemes and if it was not time th... consolidation and not expansion should be the poli... to be rigidly followed. Such controversy has in certa... instances originated from a genuine anxiety for t... future of the industry but in other cases one would ... justified in presuming that it was sponsored by vest... interests to safeguard themselves. Without, howev... pretending to judge the merits of these contentions, ... can be said with emphasis that the industry has of l... exhibited symptoms which shows that all is not w... with it and that the enterprises have not always be... started on rational principles. Over-production a... under-production have been almost a cyclical feature ... the industry indicating lack of balance and co-ordi... tion in organisation and a deplorable spirit of compe... tion. Steps have, of course, been taken by the form... tion of legislative measures and formation of associati... and syndicates to steer the industry along healthy li... but recalcitrant elements, with whom no argument ... weightier than that of individualism and self-interes... have not unoften defeated the good intentions of th... endeavours. In order that the problems of the indus... may be widely known and an intelligent interest may ... created in it what is necessary is information and m... information on all its aspects from the meadow to t... market, presented without bias and interpreted with... prejudice. The Indian Sugar Industry Annual ful... this need and its service towards the industry has ... failed to be recognised.

The Annual is a publication of undoubted use... ness and one may hope to have from it a thorough ...

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about the progress and development of the industry. The comprehensive survey of the industry has been supported by exhaustive statistics collected with assiduity, and legislative enactments passed from time to time. The contents of the publication are as detailed as could be desired, and of particular interest is the reference to the main features of the industry covered in full seventy-five pages. The discussion on the present problems of the industry and its future prospects is of absorbing interest and should attract the serious attention of the industrialists as well as the authorities who are there to see to the healthy growth of the industry. Equally useful are the suggestion in regard to the utilisation of by-products, such as molasses and bagasse, which constitutes a most formidable problem of the industry. It has been rightly emphasised that all-India control is necessary to bring about stability in the industry and to prevent inter-provincial competition and that there should be a scheme for all-India Marketing Organisation so that production can be regulated. Even if such an organisation may fail to achieve the object of limiting unregulated expansion of the industry it is expected to remove some of the defects from which it suffers and may be felt to be helpful by the trade.

No endeavours have been spared by the publishers to add to the usefulness of the Annual and they have been able to maintain the standard set up by Mr. M. P. Gandhi who was responsible for conceiving the idea of bringing out such a publication.

MUKUL GUPTA

A WARNING TO THE HINDUS : *By Savitri Devi. Published by the Hindu Mission, 32/B, Harish Chatterjee Street, Calcutta. Pp. 154. Price Re. 1-4.*

Born outside the pale of Hinduism but attracted and converted to it by its ancient and inherent glory, the authoress of the book, a Greek lady by birth, writes with prophetic vision her oracular warning to the accursed Hindus. The warning is particularly appropriate in view of recent happenings all over the country. That Hindu society is in danger of disruption and loss of numerical strength by conversion to other religions and that the only remedy under the circumstances is for all Hindus to unite under a common banner, is the main theme of the book. Every line of the book breathes a spirit of sincerity, enthusiasm and fervour for the cause which the authoress has made her own. She entertains high hopes about the political and cultural future of the Hindu but at the same time is appalled at his present condition in his own land.

"Hindudom has reached a stage where it has either to die, or else to react vigorously—and then, not merely to survive, but to rule. There is no third alternative" (p. 62). All recent developments seem to point out that she is not wrong.

But in order that the Hindus may attain a political supremacy in their land of birth, it is necessary that they should unite. This unity, however, cannot be attained until Hindu society is reformed. And among the many changes that are necessary, the most urgent are the removal of untouchability and the abnegation of caste-prejudices.

But there is a positive side also to the Hindus' needed effort to live. "Make every Hindu house a little fort, and the Hindus of every village a battalion of camping soldiers. . . . . And in such regions as North and East Bengal, that has to be achieved without delay : it is, for the Hindus a question of life or death" (p. 149).

This warning was uttered in 1939. The year 1941 has shown that it was not uncalled-for. This alone is sufficient indication of the value of the book.

U. C. BHATTACHARJEE

GERMAN

VON DER SEELE DER INDISCHEN FRAU : *Hedwig Bachmann. Im Spiegel der Volksspruche des Konkan. 1941. (Tipografia Rangel, Bastora. India Portuguesa).*

This book deals with an aspect of Indian life which has not as yet received the attention it deserves from both sociologists and anthropologists, namely the part played in Indian society by women, their position within the Indian social structure both in the past and in our own time.

Although the author of this remarkable book is not an Indian herself, she has approached this complex and difficult subject with sympathy and deep understandisg. She found herself confronted with a gradual evolution in Indian social history, which she tried to understand from her own particular angle of vision, that of a woman who had come to India not to criticise and to find fault, but to understand and to sympathize.

Her book is based on the traditional sayings and proverbs current among the people of the Konkan. In following the author step by step the reader will have to go back to the dark past when these popular sayings first originated as part and parcel of Indian social and cultural heritage. There he will find the Indian woman of the preceding generations with all her silent heroism, her indomitable pride, her unspeakable suffering and resignation; he will see her moving about the house of his ancestors, as a little girl, a married woman, a mother, a widow. She will come back to life again, her everyday-life and the great occasions that mark her existence on earth.

The psychologist will find an almost inexhaustible amount of material on the "soul" of the Indian woman; the sociologist will be enabled to come to new conclusions as regards, to mention only a few, the joint-family system, marriage ceremonies, or widowhood in Indian society. The litterateur will derive a deep and lasting joy from the poignancy and beauty of these traditional sayings, proverbs, and poems. But those who love India, sincerely and devotedly, without either bias or prejudice, will find in this book new inspiration and encouragement.

It is indeed a pity that a book of this kind should have been written in a language that is understood by very few only; an early and good translation into English is certainly called for.

A. ARONSON

ENGLISH-SANSKRIT

DVARAKAPATTALA BY BINABAYI AND GANGAVAKYAVALI BY VISVASADEVI : *Critically edited for the first time with Introductions in English, Notes, English translation of selected portions, Appendices, ect., by Prof. Dr. Jatindra Bimal Chaudhuri, Ph.D. (Lond.). Published by the Author from 3, Federation Street, Calcutta. The Contribution of Women to Sanskrit Literature, Vols. III and IV.*

The two volumes under review are the works of two women writers, one flourishing in the West and the other in the North-East of India. Both were queens and chief queens too, and took up two similar subjects for works, the former a *sthanamahatmya*, or the Dvarakamahatmya, and the latter a *nadimahatmya* or the

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Gangamahatmya. Both these volumes have been edited by Dr. Chaudhuri in his usual scholarly and scrupulous manner. The emendations suggested are very happy and difficulties in readings have been solved in footnotes and in appendices. Almost all the quotations from the extant works, about two thousands in number, have been traced to their sources. The critical apparatus is complete. All the appendices are interesting and illuminating. The Bibliography is complete and really informative. The printing and the get-up of the book are good.

Dr. Chaudhuri has earned the gratitude of all lovers of Sanskrit literature and those who are interested in ancient Indian culture by bringing to light one of its important, but unknown, branches, *viz.*, women's contributions. He has had the benefit of being trained in the western methods of research and exposition which is urgently needed especially in the sphere of oriental studies. These two volumes are fine specimens of such a scientific training. We are sure that the forthcoming volumes of the series will also attain the same high standard of sound scholarship, scientific editing and clear exposition.

KOKILESWAR SASTRI

BENGALI

BRAHMA-PRABASE SARAT CHANDRA : *Edited by Sri Narendra Nath Basu. To be had from D. M. Library, 42, Cornwallis Street, Calcutta. Price Re. 1-4.*

In eight chapters the writer has sought to throw some light on the different aspects of Sarat Chandra's personality. The book does not possess much literary value, but simply narrates some incidents in the life of the renowned novelist during his sojourn in Burma. From this modest work, we get a glimpse of his tender heart and broad sympathy.

DABI : *By Sri Tarit Kumar Basu, P. 308, Russa Road, Calcutta. Price Re. 1-8.*

A film-play depicting the love-affair of an imaginary terrorist. Surprising situations have been sought to be created and perhaps the greatest surprise comes when we find the hero and his associates take up as their goal, the extermination of mosquitoes at Behala by terrorising people unto the filling up of stagnant pools. One is reminded of the Bengali proverb : "Setting up cannons to kill a mosquito," but we did not expect to see such a practical illustration. The Corporation of Calcutta, of course, has a mosquito-control-brigade but it has not yet used bombs and revolvers for its purpose. The drama is sentimental, and unconvincing though there is some boldness in the conception of its theme.

D. N. MOOKERJEA

KANNADA

BRAHMANAND KESHAO CHANDRA SEN : *By D. Renukacharya, B.A. (Hons.). Crown 8vo. Pp. 199. Price Re. 1.*

This is the life sketch of Brahmananda Keshab Chandra Sen the well-known social reformer of Bengal. owes much to Keshab Chandra Sen. Keshab Chandra Brahma Samaj founded by Raja Ram Mohan Roy Sen was largely responsible for spreading the name and fame of Brahma Samaj by his strength of character and religious conviction. He belonged to the rationalistic school of thought and no tenet of religion was acceptable to him which did not satisfy his inquisitive intellect. His life was indeed a harmonious blending of the best in Eastern and Western cultural traditions. His steadfast devotion to the cause he undertook and his unswerving resolve to carry it out serve as beacon light to many a social reformer in his arduous enterprise. His was a life of spiritual penance. Lives of great men like Keshab Chandra Sen are indeed the finger posts on the road to eternal bliss. His life illustrates in a large measure the power and efficacy of earnest prayer. "More things are wrought by prayer than this world ever dreams of"—this is the kernel of Keshab Chandra's philosophy. Lives of great men like Keshab Chandra Sen have greatly tended to influence the whole course of events in our national and religious history and are in a good measure responsible for the shape of things to come. The achievements of Keshab Chandra Sen are not the property of one particular province or tract of land. They are the valuable possessions of all ages and climes.

D. Renukacharya, the writer of this little biography, has earned the gratitude of Kannada public by presenting the life sketch in an easy, flowing and readable style. Benagal Ramarao, the veteran Kannada scholar, has, in his foreword, rightly assessed the merit and utility of the present book. The writer deserves all encouragement at the hands of Kannada reading public.

V. B. NAIK

HINDI

LARKARATI DUNIYA : *By Pandit Jawaharlal Nehru. Published by Sasta Sahitya Mandal, New Delhi. Pp. 171. Price annas eight.*

This slender volume is a collection of Pandit Nehru's articles briefly surveying the international situation during the last two decades intervening the last and the present Great War. They do enable the reader to have a peep into the post-war repercussions as well as the deeper causes of the present conflict and understand its far-reaching implications in their proper perspective. The world which Pandit Nehru then saw speedily drifting towards a grave crisis, is already in the throes of a great conflagration and heading towards a ruin hitherto unknown in history. This important fact rather minimises the up-to-dateness of the book.

Yet the book with its simple style and exhaustive details is by no means less useful. The chapters on Spain and China have the depth and warmth of a personal touch and are thus a valuable feature of the book. But we badly miss the absence of topical maps and illustrations, inclusion of which would have enhanced the usefulness of the book.

M. S. SENGAR

KONPAL : *By Bhagwati Prasad Chandola. Published by Saraswati Prakashan Mandir, Allahabad. Pp. 40. Price annas eight only.*

This is a collection of twenty-four poems of a fledgeling who is trying his wings for the first time in the empyrean. At times he is too near this earthly earth; at others he touches the cloudy heights. So he sings of the wine of worldliness, of the love of youth, of the pendulum-swing between smiles and tears, of the silence of the steadfast stars, and of the awakening of the artistic awareness in him. *Konpal* is just a bud on the tree of poetry, but it has in it the perfume and promise of the flower.

G. M.

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TAMIL

1. THE INDEBTEDNESS OF INDIAN AGRICULTURISTS AND THE NEW ACT : *With an introduction by Hon. S. Ramanathan, M.A., B.L. Second edition. 1938. Pp. x+133. Price annas eight.*

2. THE MADRAS AGRICULTURISTS' RELIEF ACT WITH COMMENTARY : *By A. Muthiah, M.A., Assistant Professor of Economics, Pachaiyappas College, Madras. Published by Desiga Vidya Sangam, 16, Sembudoss Street, Madras. 1938. Pp. 192. Price annas twelve.*

The first book is dedicated to Gandhiji and the second to Bharata Thay and both of them are interesting studies of the conditions of agriculturists and the reliefs intended for them. The author has freely drawn from all standard writers and recent reports on the subject and given it for the readers in a convincing manner.

The first book dwells at length on the growth of indebtedness among agriculturists, the fall of agricultural prices and the corresponding inflation of debts and the various steps taken by other provinces for their relief. It gives also a summary of the Act.

The second book describes the condition of ryots in general and of zamin ryots in particular, discusses the basic principles of the Act and exhorts the Government, the public and the ryots themselves to do several other things the doing of which alone could make the Act substantially useful. It gives also the text of the Madras Agriculturists' Relief Act both in English and Tamil with full notes.

The author loses in places his temper and writes very unfairly of money-lenders, calling them even demons. He can better serve poor agriculturists by avoiding such exhibitions.

The books deserve, in short, to be read by all interested in the betterment of agriculturists and to have a place in all public libraries, co-operative societies and agricultural associations.

MADHAVAN

GUJARATI

SARI RITBHAT : *By Rao Bahadur G. H. Desai, B.A., LL.B. Printed at the Ashok Printing, Baroda. 1940. Thin paper. Pp. 57. Price annas four.*

This is the fifth edition of "Good manners." It was noticed at the time of its first publication. It is a sure guide to mannerliness and preserves all its good points.

APAD-DHARMA : *By Govind H. Patel. Printed at the Aryaprakash Press, Anand. 1940. Paper cover. Pp. 76. Price annas ten.*

"Course of procedure in face of a calamity" is illustrated in this Khand-kavya, where to avoid the fight with Hamir, the Prince of Kamalner, Maldev, the Badshahi Subedar of Chitor, gives in marriage his daughter, who is a widow, as a virgin to him. This is a Course of Conduct which a true Rajput under ordinary circumstances would never dream of resorting to, but danger forced him to do so. This is the theme of the poem. The different incidents in the story are well brought out, and the poem on the whole is a fairly good one.

VIVECHAN MUKUR : *By Vishvanath Maganlal Bhatt. Printed at the Aditya Printing Press, Ahmedabad. 1940. Cloth bound. Pp. 355. Price Rs. 2-8.*

Mr. Bhatt has been known to be a painstaking, erudite and independent critic. His review of Gujarati books published in 1933 shows how very painstaking he is, in his task, and other notices, about thirteen in number, specially that on Narmad's poetry, testify to his erudition and expression of opinion on the work of the writer, untramelled by any other consideration than that of a strict reviewer.

NISHITH : *By Umashankar Joshi. Printed at the Lakshmi Printing Press, Baroda. 1940. Thick Card board. Pp. 211. Price Rs. 2.*

Poems written between 1928 and 1938 by this rising young poet are collected in this book. This is the third such collection : the two previous ones have become popular and this one is likely to be so. The writer recognises the change that has come over the outward form of poetry written in these days and as time does not stand still changes are bound to take place but he notes at the same time that the fundamentals, the real Tattva of Kavya would remain the same for all time. Poems written with the consciousness of this feeling are bound to be good and valuable ones. European poetry has also widened the outlook of Mr. Joshi and one meets with many poems whose inspiration has come from foreign literature.

KETAKI NAN PUSHPO : *By Navalram J. Trivedi, M.A. Printed at the Suryaprakash Printing Press, Ahmedabad. 1940. Cloth bound. Pp. 142. Price Re. 1-2.*

Ketaki is thorny but not so its flowers. Similarly the thirty-eight subjects on which Mr. Trivedi has written in this book though meant to be plain-spoken writings in a number of cases, are still such as would please the reader and entertain him, in the gentle way in which a flower does. One finds lightness but not levity in the performance. Humour, wit, satire all play their part : and one is remindel of the rich humour that characterised Sir Ramanbhai Nilkanth's writings. A short but illuminating Preface by "Dhumketu" brings out all the salient points of this really admirable collection.

K. M. J.

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RECENT BENGALI BOOKS

Drama

Vidrohini. The Rebellious One. By Sasibhushan Das Gupta. Pp. 226. 10th July, 1939.

Duranta Kahini. Sensational stories. By Sati Kanta Guha. Intended for children. Pp. 2+150. Illustrated. 1st July, 1939.

Ascharyya Deser Bhayanak Rahasya. Dreadful Mysteries of the Wonderful Land. By Satyacharan Chakravarti. Based on a book entitled "King of the Dead" by Frank Aubery. Intended for children. Pp. 148. Illustrated. 7th October, 1939.

Niharer Ma. Nihar's Mother. By Sisir Kumar Banerji. Pp. 140. 15th November, 1939.

Tom Sayyarer Galpa. The story of Tom Sawyer. By Sivaram Chakravarti and Upendra Kumar Nandi. Adapted from Mark Twain's Tom Sawyer. Intended for children. Pp. 3+88. Illustrated. 7th September, 1939.

Patalpurir Anti. The Ring of the Nether world. By Sudhansu Kumar Gupta. A story based on the well-known German epic entitled *Nibulengen* written in the 12th century. Intended for children. Pp. 2+75. Illustrated. 1st November, 1939.

Tathapi. Yet. By Svarna Kamal Bhattacharyya. Pp. 136. 18th October, 1939.

Dhatri Devata. The earth conceived as God. By Tarasankar Banerji. Pp. 430. 17th October, 1939.

Srimayi. By Tarasankar Banerji. Pp. 155. 16th October, 1939.

Yautuk. Dowry. By Upendranath Ganguli. Pp. 254. 17th October, 1939.

History (including Geography)

Bolsebhik-Kamyunisht Partir Itihas. History of the Bolshevik-Communist Party. By Abdul Halim. Pp. 1+2+235. 24th November, 1939.

Prithivir Itihas. Pancham Khanda. Pratham Ansa. Bharatvarsha. (Prachin Bharatvasa). History of the World. Volume V. Part I. India (Ancient India). A history of India. By Durgadas Lahiri. Pp. 1-96. 26th April, 1939. 3rd ed.

Galpe Barabhuniya. The twelve Bhuniyas (or Landed magnets or chiefs in Bengal in the 17th century) in tales. By Satish Chandra Guha Devavarma Sastri, B.A. Pp. 2+135. Illustrated. 14th November, 1939.

Language

Bangiya Mahakosh. Unavinsa Sankhya. The Great Bengali Lexicon. "Encyclopædia Bengalensis." (Vol. I, Part 2, No. 7). No. 19. Bengali Cyclopædia. Edited by Amulya Charan Vidyabhushan. Pp. 665-696. Illustrated. 10th April, 1938.

——— 2ya Khanda. Ashtam Sankhya. (Vol. II, No. 8). Pp. 225-256. 6th October, 1939.

——— No. 9. Pp. 257-288. 15th October, 1939.

——— No. 10. Pp. 289-320. 15th October, 1939.

——— No. 11. Pp. 321-352. 31st October, 1939.

——— No. 12. Pp. 353-384. 31st October, 1939.

Bangiya Sabdakosh. Tritiya Bhag. 17sa Khanda. 61sa Sankhya. Bengali Lexicon. Vol. III. Part XVII. No. 61. By Haricharan Banerji. Published by the author, Visva-bharati, 210, Cornwallis Street, Calcutta. Pp. 1909-1940. 15th October, 1939.

——— Part XVIII. No. 62. Pp. 1941-1972. 25th November, 1939.

Bangala Bhasha O Bangala Sahityer Katha. About the Bengali language and Bengali literature. By Suniti Kumar Chatterjee, M.A., P.R.S., D. Litt. Pp. 48+10. 12th December, 1939.

——— Another issue of the above publication with slight alterations in the biographical notes on Bengali writers. Pp. 48+10. 24th November, 1939. Reprint.

Law

Moslem Viye-rad Ain Katha. Story of the Moslem Divorce Act. By Obayedul Huq. Discusses the provisions of the Act (VIII of 1939). Pp. 6. 24th June, 1939.

Medicine

Ayurvriddhir-Upay Va Ayurvijnan. Pratham Bhag. Means of prolonging life or the science of life. Part I. By Hiralal Bhattacharyya Vidyavinod. This part deals with Anatomy and Physiology. Pp. 4+8+144. 16th October, 1939.

Bahumutra, Karbankal O Irisipelas. Diabetes, Carbuncle and Erysipelas. By Mahes Chandra Bhattacharyya & Co. Pp. 1+1+44. 16th November, 1939.

Jal-Chikitsar Nutan Tathya. New Information about Hydropathy. By Prabhas Chandra Chatterjee. Pp. 16. 2nd November, 1939.

Sitkale Jal-Chikitsa. Hydropathic Treatment in winter. By Prabhas Chandra Chatterjee. Pp. 14. 13th November, 1939.

Miscellaneous

Agamani. Ed. by Nava Krishna Bhattacharyya. Illustrated stories and verses for children. Pp. 2+124. 16th October, 1939.

Detenu. By Amalendu Dasgupta. A record of the experiences of the author. Pp. 172. 2nd September, 1939.

Sri Sri Nityananda Dham Darsan. Visit to the holy (birth) place of Nityananda (a name). By Anadi Ranjan Bharati Bhaktibhushan and Navadip Chandra Sau. Pp. 3+4+64. 13th July, 1939.

Jnaner Pathe. Pratham Khanda. On the way to knowledge. Part I. By Atulchandra Sen, M.A. Intended for children. Pp. 2+64. 29th August, 1939.

Bangadarsan. Philosophy of Bengal. A reprint of twelve issues of the monthly entitled "Bangadarsan" founded by the famous Bengali writer, Bankim Chandra Chatterji, being Nos. 1 to 12 of the Vol. VI, issued during 1285 B.S. from the month of Vaisakh to Chaitra. Published by the National Literature Co., Calcutta. Pp. 2+632. 18th October, 1939. 2nd ed.

Lok-rahasya. Secrets of mankind. By Bankim Chandra Chatterji. A collection of humorous essays contributed to *Bangadarsan* and *Prachar.* Reprinted from the 2nd edition printed in 1888. Bankim Centenary Edition. Ed. by Brajendranath Banerji and Sajanikanta Das. Published by Bangiya Sahitya Parishad. Pp. 5+96. 15th September, 1939.

Banlay Dhanavijnan. Dvitiya Bhag. (1931-33). Economics in Bengal. Part II. (1931-33). Bangiya Dhanavijnan Parishad. Pp. 1+3+542. 5th October, 1939.

Des-Videser Galpa. Stories of different countries. By Binay Kumar Ganguli and Manoram Guhathakurta. Intended for children. 2nd ed. Illustrated. Pp. 2+96. 28th July, 1939.

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IMPROVEMENT OF INDIAN AGRICULTURE

By Prof. S. SINHA, B.Sc. (Illinois)

India is pre-eminently and agricultural country. If we want to broaden our knowledge and experience and like to see the advancement of Indian agriculture we all need the co-operation and help of experts, and may gain by other peoples' experience as well. We need improvement in numerous directions. I have given much thought to the improvement of Indian agriculture. Hence, a few humble and practical suggestions for the improvement of Indian agriculture, culled from experience, may be of some use.

Hungry People

A visitor in India will surely be apalled at the extreme poverty of the masses. Prof. Dubey states: "64·6 per cent of the population lives always on insufficient food..." In India rice is grown on 82 million acres of land, yet its people are not able to satisfy their hunger. The last message of Dr. H. Mann, formerly Director of Agriculture, Bombay Presidency, who for the last 20 years had been in touch with the village life of India, with the people of our land and with those in charge of administration was, to devise means whereby the cultivators might get sufficient food. Our peasantry do not get even one full meal a day, illness and death are their constant companion. The tattered rags the womenfolk belonging to that class wear as clothes hardly cover their bodies. The majority of their dwellings are thatched huts, which are in an almost dilapidated condition. Can we base our civilization or our government on people with a hungry stomach and who are unclothed or half-naked?

Rural Debt

Rural debt is a big problem to which politicians and administrators are giving anxious thought. Its importance will be at once realized from the fact that the total indebtedness amounts to nine hundred crores of rupees (1 crore= £750,000). The Indian peasant is born in debt, lives in debt and dies in debt. To save rural debt it is advisable to establish numerous Land Mortgage Banks in every district. The Co-operative Credit Societies which are intended to help the agriculturist with loans, are very insufficient in number. Bengal

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Money-Lenders' Act, Agricultural Debtors' Act—all these are intended to save the agriculturists from the clutches of exacting mahajans. The Government is very keen on giving people facilities for safe investments on nominal interest in the form of Postal Savings Bank, Government Promissory notes, etc., but may we not expect the Government to be equally interested in and enthusiastic over making provisions for giving needy people loans on an equally small interest so that the poor cultivators will not have to go to the mahajans for loan on high interest?

Irrigation

Agriculture in this country is dependent mostly on rainfall. Our Zemindars, in the past, used to spend money for sinking wells and excavating tanks. They are now spending money on city luxuries. The time has come that they should go back to the villages and adopt measures for improving the abandoned wells, sinking new ones, excavating tanks and canals, etc., thus maintining the tradition of their ancestors. For the last few years the districts of Bankura, Burdwan, Birbhum, Khulna and Murshidabad have been visited with drought and consequent famines. During 1932-33, 540,000 bighas of land in the Burdwan district and 423,000 bighas of land in Birbhum were not cultivated due to scarcity of water. If there had been proper arrangements for irrigation, the cultivators of those districts could have earned Rs. 10/- at least per bigha, that means one crore of rupees could have come into their pocket. If the loss regarding the said two districts amounts to one crore of rupees, the loss of other districts can easily be imagined.

The acute indebtedness and poverty of the Indian peasant may be said to be more or less due to repeated drought or floods in the country. A special staff of agricultural engineers may be employed in each district whose duty should be (1) during drought to sink tube wells, set up pumps or devise other means to irrigate fields, etc., (2) during floods to construct or repair bunds and take to devises for protecting lands from being flooded and (3) during normal years to dredge silted up rivers and to be ready for emergency. It is suggested that the landlords and farmers at the affected area should get remmission of rents and revenue till the next period of harvest.

Yield in Akbar's time and Exhaustion of Soil

It is to be admitted that by agricultural research high-yielding strains such as CO. 213 sugar cane, Indrasal, Dhairal, Kataktara and other strains of paddy, Pusa wheat, Chinsurah green jute, Napiar grass, P58, S4 Gram, Lins[illegible] 26 have been discovered but the saddest th[illegible] is that sufficient effort has not yet been m[illegible] to popularise them amongst the peasants. [illegible] may be said that the improvement of agric[illegible] ture has not been as much as it should have be[illegible] in return for the money that is being spent sin[illegible] the inauguration of the Agricultural Departm[illegible] of the Government of India. Agriculture to m[illegible] of our peasantry is in no sense a profit-yield[illegible] business but it is only a means of livelihood. [illegible] is as primitive as possible. The implements [illegible] the agriculturists are crude and antiquated, a[illegible] their cattle are pitiful specimens of animals. [illegible] Akbar's time, the average yield of rice in In[illegible] was 1338 lbs. per acre, of wheat 1155 lbs. [illegible] cotton lint about 223 lbs. At present [illegible] average yield of rice is only 700 to 1000 l[illegible] wheat 375 to 700 lbs., cotton 80 to 100 lbs. [illegible] acre. These facts reveal that the soil of In[illegible] is approaching exhaustion. The present proc[illegible] of agriculture is leading towards land ruin.

Care of Manure and Maintaining Fertil[illegible]

Under a permanent system of agricultu[illegible] our farmers should maintain a large number [illegible] live-stock in the farm and learn the prop[illegible] handling of manures. The agricultural depa[illegible] ment exists but there is no one to teach t[illegible] peasant not to expose manures in the op[illegible] but to keep them under "covered pits." H[illegible] should be told that by keeping them covered [illegible] fertility value is preserved. The most import[illegible] problem of India is to maintain the fertility [illegible] the soil. but this has not been impressed u[illegible] our landowners and agriculturists. The ch[illegible] aim of our landowners and cultivators it appe[illegible] is to work the land for all they can get out [illegible] it with practically no thought of preserv[illegible] its productivity. Thus they have been "s[illegible] robbers" instead of "soil-builders." E[illegible] Indian merchants deprive Indian soils [illegible] sufficient manure by shipping bones and oilca[illegible] to foreign countries. It is said that they exp[illegible] 7 maunds of bones and the same amount of [illegible] cakes, *per minute*. It is essential that [illegible] exporting of bones and oilcakes should [illegible] stopped and arrangements should be made [illegible] utilizing them for Indian soil instead of enri[illegible] ing the soil of other countries.

Some of our agriculturists follow crop r[illegible] tion which does not really enrich the land. [illegible] the contrary, this practice actually depletes [illegible] soil more rapidly than the single system. [illegible] soil should be analysed after each cropping. [illegible] will need a large number of well-trained s[illegible] cultural chemists). We know that a certain [illegible] fails to grow on a certain soil on account of

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presence of too much plant-food and "toxic" substances in them and that other crops fail for want of proper food elements. We should always take into account the amount of plant-food consumed from the soils by a 100 bushel crop of corn, a 100 bushel crop of potatoes, a 50 bushel crop of wheat, etc. We should supply plant-food accordingly and thus we shall be able to keep up the fertility of the soil. The American and Canadian farmers know what kind of plant-food is required by a particular soil and what amount of plant-food is consumed from the soil by their crops.

Free and Compulsory Agricultural Education

But the Indian farmers are blind to all such things. We all know that education costs a great deal, but illiteracy costs much more. Ignorance and lack of modern instruments are responsible for the poverty of Indian peasants. Unless Government makes agricultural education compulsory and free for the villagers, Indian peasants will remain ill-fed, half-clad and in debt for ever.

Improvement of Cattle

From 7,000 to 13,000 bullocks, prime cows, uncastrated bulls and dry cows are indiscriminately slaughtered every month in Calcutta alone, of which a little less than three fourths are prime cattle capable of breeding from 9 to 12 lactation periods. This is not the only slaughter house, but there are many such in other parts of India. Enquiries by the President of the All-India Cow Conference have shown that we have only milch cattle enough to provide for only the eighth part of our population with an adequate quantity of milk, and that 70 to 90 per cent of cattle that are slaughtered are in the prime of their lives; they are killed at the end of their first or second lactation period. If cows of good breed are slaughtered indiscriminately, how can there be improvement of agriculture? Our dairy herd is getting deteriorated for want of good bulls. If random killing of bulls be not stopped, it is almost certain that within the next fifty years cattle in India will be a rarity or an object of luxury for the rich alone.

Legislation for Stopping the Killing of Prime Cattle

The indiscriminate slaughtering of cattle can only be stopped by effective legislation. If this be not done, all attempt for improving the breed will be futile.

During Akbar's time many cows at Delhi yielded 20 quarts of milk each. "Only 25 years ago Bengal cattle used to yield 3 to 5 seers of milk per head on an average but now the yield has dwindled down to one seer (2 lbs.) only per head per day." The Agricultural Department is improving the breed of cattle. The departmental result shows that the yield of milk in some cases has been very satisfactory. Bullocks are generally used by the Indian cultivators but due to lack of good pastures and the extreme poverty of their owners, these cattle are ill-fed. In Europe and America certain portions of the farm land is set apart as pasture but that is not to be seen in India. Grazing grounds are also rare. The Zemindars should set aside and maintain a portion of their land as free grazing ground for which the Government should make some consideration as to revenue. In addition to this, every village should have a free grazing ground, which should be the common property of the villagers under the supervision of the Union Boards. Our cultivators should be advised to grow fodder. Our milch cows also do not get sufficient fodder which may increase the milk, and due to scarcity of good milk our children do not thrive. I have seen in western countries that cabbages, turnips and mangels are regularly cultivated for feeding milch cows. Here in India our agriculturists have no money to purchase these for their own food, how can they feed their cattle with them? If we feed our cattle properly, if we give them nourishing food, they will thrive better and repay us with a rich yield of milk and manure.

Propaganda Work

Much improvement in Indian agriculture can be achieved by well-arranged and vigorous propaganda work. But so long as there is no proper understanding between our peasantry and the agricultural officers no effective result of propaganda work can be had. The success of propaganda work depends to a great extent on the workers. For this we need trained workers who should really come in touch with the peasantry. The propaganda work might be conducted on the following lines:

(a) The results achieved by the workers of the Imperial Council of Agricultural Research should be illustrated by trained workers with the help of charts, lantern slides and cinema-pictures.

(b) Trained workers should sow departmental improved seeds in the farm of one ryot at least in each village and should advise the agriculturists to do the needful till the crop is harvested. If there be any loss the Government should meet it. But if there be profit and higher yield that should be given to the farmer.

(c) Government should organise excursions from each district to the provincial agricultural

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experimental farms. The Government in co-operation with the railway company should make arrangement for special trains for bringing the agriculturists and their families from every part of the province free of cost. When the parties arrive, the experimentalist of the farm or its trained workers will guide the visitors and explain all the experiments that are being made on the plots. He should remember that he is explaining to them the newer and better methods of agriculture. The cultivators would hold discussions right on the spot, and the guides and trained workers should help them in solving the various agricultural problems. Through these excursions the Government farms will be advertised. No such farms should be maintained for mere show. They should be judged by their practical utility.

(d) Some of the trained workers should be travelling agricultural lecturers. Each one of them should be furnished with a hand-bag which would contain samples of soil, litmus paper, one glass-stoppered bottle containing hydrochloric acid, picture postcards and charts on improved methods of farming, folding post-cards and chart-hangers, publications on agriculture for free distribution, etc. These travelling lecturers will give illustrated talks and demonstration. In this way if propaganda work is rightly conducted, it may yield wonderful results.

Top-heavy Administration

The whole agricultural structure of the Government is top-heavy. In Bengal where the peasants are starving, where their children are crying for a handful of rice, where their cattle get no fodder and where the rural indebtedness per family is nearly Rs. 200, the agricultural officers receive princely salaries and allowances. Government will do well to secure figures for ascertaining what a large sum is spent over the travelling and halting allowances of the officers of the Agricultural Department of Bengal, and to investigate what practical benefit the agriculturalists get in return for this huge expenditure. This is an useless expenditure of money and needs immediate curtailment. All posts of Deputy Directors of Agriculture should be abolished and the posts of Superintendents of Agriculture should be created in each Division and the posts of agricultural demonstrators should be increased.

Need of Agricultural Colleges

There is one course left to our young men and that is to take to agriculture as a profession. But where is the college where our young men can get both theoretical and practical training in agriculture, a training which will take them back to the soil instead of away from it? All the provinces have provincial agricultural colleges excepting Bengal, Assam, Bihar and Orissa. "A scheme for establishing a first grade college of agriculture at Dacca (Bengal) is now engaging the attention of the Ministry of Agriculture." It is strange that before this nobody, neither the Government nor the public, really thought of establishing a first grade agricultural college. It is still more strange that not a single member of the Bengal Legislative Council has proposed during the Budget Session to set aside money for estabishing a full-fledged agricultural college. In American universities the arrangement for teaching of agriculture is made the foremost requirement. In other provinces there are provincial agricultural colleges which teach up to the dgree standard. It is a matter of great regret that students of Bengal are seldom admitted to colleges outside Bengal. In September 1921, the Chair of Agriculture was created out of the Khaira fund in the Calcutta University. The professor of agriculture drew his pay from 1921-1931 in return for which he did not have to teach agriculture to a single student. The post was kept in abeyance in 1931. The arrangement for the teaching of agriculture in the Calcutta University can be made at first on a modest scale with the sum that has accumulated by this time in the Khaira fund. In this connection I quote the following lines from the report of the Royal Commission on Agriculture (1928), the Chairman of which was His Excellency the Viceroy of India :

> "We cannot but think that the postponment of provision of Bengal for higher agricultural education is much to be regretted."

Eleven years have passed since then, but practically nothing has been done. Most of the provincial universities are offering degree courses in agriculture but our premier university is still lagging behind in this respect.

Arrangements for the teaching of agriculture can also be made with the minimum expenditure by starting agricultural classes in the Rangpore and Berhampore colleges, as these colleges teach up to the B.Sc. Honours standard, and Botany at the Berhampore college is taught up to the degree standard. There are District Farms in those places. Students will do field work by rotation on such farms where they will learn the experimental side of farming and also learn to handle improved farm implements of the district farms (for which the Director of Agriculture will give permission), besides regular lectures and laboratory work.

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Teaching of Agriculture

There should be a farm attached to the college or university. Besides lecture and laboratory work for the regular students there should be a compulsory course of apprenticeship. A limited amount of time devoted to practical work on the farm will also be highly useful. The students should be paid for their labour. There can be no doubt that the products of such new institutions would be of greater use to India than the class of students coming out today from provincial agricultural colleges. It is true that the entire farm work can not be managed by the labour of regular students, and that the service of labourers will be required for some of the odd jobs, but our aim should be to engage as few of them as possible.

Research

It must be admitted that some valuable research work have been done by some of the officers of the Agricultural Department and professor of universities and mufassil colleges. But the saddest thing is this that our peasantry is not acquainted with the results of their researches and that they have not heard even the name of the Imperial Council of Agricultural Research. The results and reports are published in English, a language which most people of our country do not understand.

Researches in the following directions will prove useful :

1. To make experiments with drought resisting crops at places where there is difficulty for irrigation.

2. To turn the jungle fruits into edible ones for human consumption.

3. To test varieties of pipul (Piper longum) and to encourage our cultivators in its cultivation. Pipul is a money crop.

4. To foster floriculture which is important and thriving industry. Among the many problems confronting the florist's of today, the following are of the greatest importance :

(*a*) Study of fertilizer requirements of plants.

(*b*) The fungi and insects prevalent in floricultural work should be studied and methods for their control should be determined.

(*c*) Studies should be made for increasing scent, and extracting essential oils, making pungent attar from roses and developing other qualities of flowers. The problems of packing, tinning and marketing should also be investigated. (In India pungent attar of roses finds a good sale. The Murshidabad district was once famous for production of pungent attar. Little attention has been paid to this once remunerative business which should be revived).

5. To introduce new plants :

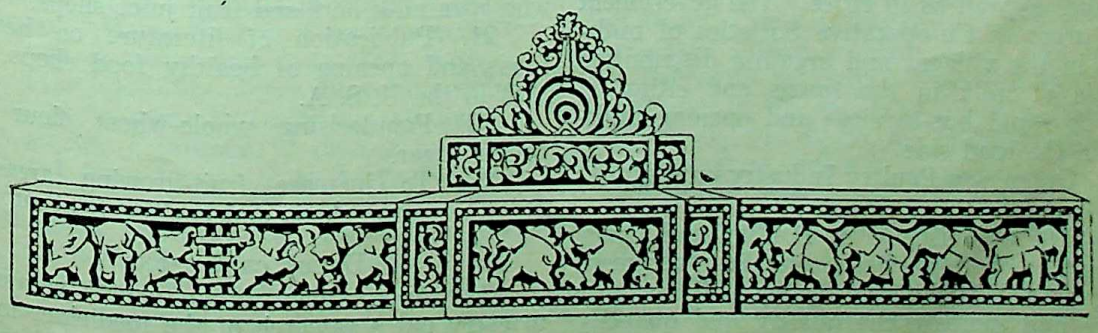
(*a*) Douglas fir is a sugar-producing tree which grows in the hottest parts of British Columbia and other parts of Canada. This tree, when bearing its sweet harvest, resembles a tree covered with snow. At the tips of the spines of this tree the sugar forms in little drops, but it is deposited in large masses at the forks of branches. The lumps of sugar vary in size from one-fourth of an inch to two inches in diameter. If one takes a lump in his mouth, it will exactly taste like white sugar. One gets sufficient amount of sugar from such trees especially from those which get sufficient sunlight and which are grown on the ground sufficiently shaded to remain moist.

(*b*) The honey locust of the Eastern United States belongs to the order Leguminosae. "Its bean and pod have an analysis as good as that of many commercial grain seeds. Cattle eat some of them greedily." Trees are known which bear many bushels of beans. This is a possible crop of great value, both as a harvest and as a soil saver.

(*c*) Centipede grass introduced from China is grown by the United States Department of Agriculture in Georgia and other States. It is a forage crop. It remains alive and green throughout the dry summers. It is also a drought resisting grass and makes an excellent pasture and is readily eaten by livestock.

(*d*) Mauritius bean of Queensland enriches the soil as green manure. Its foliage could be used for nutritious fodder and is also very drought resisting. Its yield averages 40 to 50 tons per acre, which of course includes the foliage.

(*e*) Persimmon is a promising new fruit of China grown in Florida and other parts of the United States of America. "The fruit has a bright orange-red colour, grows to a large size measuring 3 to 5 inches in diameter, and sometimes weighs more than a pound. . . It can be eaten even when green and hard. It stands shipping remarkably. . . The trees are very thrifty growers when once thoroughly established. They reach a height of 30 to 50 feet." It is sweet in flavor. Birds eat the fruit while it is hard. It is sweet when fully ripe. It is the best in dessert quality.



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A REVOLUTIONARY HEALTH PLAN

By CHAMAN LAL

While leaders and Cabinet Ministers in other countries are busy working at full speed at the age of eighty and ninety, most of our leaders die at the age of sixty and very few have any energy left after fifty. Why is it ? The reason is very simple. Our leaders do not know how to take care of their own health and how can you expect them to think of a nation's health. I am not as alarmist but if a census be taken to find out the number of healthy persons, I am sure seventy per cent of us will have to be declared as not keeping good health. Some people have begun to feel that since our creed is that of non-violence, health and physical strength are not wanted in India. They live in "spiritual atmosphere." No people however great spiritually can exist in the world without physical strength. A healthy body is essential for a healthy brain and active mind. Creation of a healthy race is much more important than all other items.

I request the Provincial Governments to consider the following plan of drive against disease :

1. A census of victims of venereal diseases in the province and adoption of a five year programme to wipe out all venereal diseases by starting vigorous propaganda through the press, pamphlets, public meetings and opening medical clinics. America is doing this marvellously.

2. War on tuberculosis and opening of sanatoriums for victims of the disease.

3. War against malarial traps.

4. Supply of cheap quinine and cheap mosquito nets.

5. To devise a scheme for increasing and regulating the supply of healthy and pure milk in villages as well as in cities. The government should organise Co-operative Societies of milk-dealers in the villages and organise distribution and sale of milk in the towns and cities by providing rapid bus-services and opening milk-sheds on the road side.

6. Organising Poultry Industry on a similar basis.

7. The organisation of Poultry and Dairy trade on a co-operative basis with the government helping as a Distributing Agency will not only improve and increase the quality and quantity of milk, eggs and dairy products but will also eliminate the abnormal profits at present reaped by the middlemen. Consumers will get milk, eggs, butter, cream, etc., at a cheaper rate and the cattle owners in the villages will get better prices than they are paid by the shop-kepeers to-day. The organisation of transport on a co-operative system will go a long way towards the reduction of expenses and will also save peasants' time.

8. Compulsory Medical Insurance for villagers and citizens after the American plan of Farmers' Medical Insurance.

9. Compulsory inspection of cattle.

10 Contest in cattle-breeding and holding of cattle-fairs.

11. Providing free grazing grounds in village and around towns and cities.

12. Parks in every village and city.

13. Revival of folk games.

14. Training in wrestling, tug-or-war, Kabbadi, and other Indian games and holding of tournaments on the occasion of various religious *melas* and *paiths* (commercial bazaars).

15. Health propaganda in schools, cinema-halls and religious halls with the aid of lantern slides.

16. Summar camps for the students in various hill stations.

17. Mineral water resorts of the province to be developed.

18. Annual Health Roll Call of all persons in the Province and at least those of the students.

19. Daily milk parades in all schools whether public or private.

20. Official encouragement to individuals who open milk bars and fruit juice shops.

21. Publication of literature on healthy foods and opening of healthy food shops, like that in the U. S. A.

22. Popularising whole-wheat flour and brown sugar.

23. To increase fruit-growing areas in order to ensure cheap and healthy fruit supply.

Drugs or Poisons

24. Appointment of an expert committee to carry out a research of the medicines manufactured locally or exported from abroad and to

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inform the consumers of the dangerous nature of various drugs that are undermining the health of the masses. A similar research has been carried out in the U. S. A. under financial patronage of the government and the result has startled the nation with regard to the piosonous and fraudulent nature of various so-called patent medicines which are advertised in the papers on a very large scale.

Advantage can be taken of the results of the research carried out in the U. S. A.

25. Control over medical advertisements and sale of medicines.

26. Prosecution of all unqualified Doctors, Vaidyas, and Hakims and especially the adoption of strong measures against the quacks, who not only rob the people of their hard-earned money but also add to the disease in the country. The American plan of control over drugs should be adopted and druggists should be licensed by the government.

27. Compulsory sterilisation of all crippled, permanently sick persons and victims of venereal diseases in order to stop multiplication of a race of pygmies.

28. Establishing schools for training of nurses in every district centre and other large towns.

29. Training of voluntary health-visitors from among the educated women of classes who have enough leisure and no financial worries.

30. To approach insurance companies to bear the cost of publication of all literature on health. This experiment has been successfully carried out in several countries to the mutual advantage of both the government and the insurance companies.

There may be many other items, which may have missed a layman like me. What is wanted is not the appointment of committees and hatching of schemes. We want action and immediate action, if we honestly mean to save our nation from this slow process of death.

WOMEN AND HOME

By RATILAL G. SHAH, M.A., LL.B.

I REMEMBER a funny statement made by a friend of mine in the Debating Society of the Elphinstone College where the subject of debate was, "Women and Home." The statement made by my friend ran as follows :

"Every educated young man should marry an equally uneducated village girl and that every educated college girl should marry an equally uneducated village young man. The husband must educate the wife in the first case and wife must educate the husband in the second case. In this way, every house will be the centre of education, education will spread without any expense and the problem will be automatically, easily, and immediately solved. This scheme must be made compulsory by the State."

I remember the amount of laughter, noise and cries of "Hear, Hear." I could not resist myself from bursting into laughter. Without discussing the feasibility of this suggestion, which was admired by some as really the product of original genius, I proceed to discuss my own ideas that I have formed since I attended the debate.

With great regret and sorrow, I have observed and been observing from day to day, unpardonable hostility, narrow-minded aversion, absolutely unreasonable and false ideas among the educated and the uneducated towards the vital and the very important problem of women's education in India. In my analysis of the mind of Indian husband, I have found him hardly serious about the problem. Unfortunately, people hold the most orthodox, the most pessimistic and the most unprogressive belief that woman is always inferior to a man, that she is simply to bear babies and satisfy the aggressive desire of the male partner, that her equality, established artificially, with the male will lead to social chaos, social sins, that a change in her nature-designed and nature-established sphere of work, will shake the very foundation of the social fabric. They do not cease from thinking in this strain. They advocate further that there does not exist such a problem as the problem of female education in India. Such are the ideas rooted deeply in the minds of many a man and in the minds of many an educationist and social reformer in India.

And so, a revolutionary change in our whole outlook regarding the problem is imperatively essential at this stage. In Indian society, a woman has to submissive, has to be helpless and has to be dependent but her heart breaks and bleeds and yet that broken and bleeding heart

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has an immense quantity of patience and forgiveness, a sense of universal love to all and a readiness to suffer and renounce her own individuality to please and satisfy her husband even at the cost of all the other virtues and her personality. That heart makes a series of compromises in life and willy nilly adjusts itself to the adverse situation in life and thus tries to turn the most unfavourable into the possibly most favourable. In that suffering, her whole being is crushed and the most silent revolt rages in her mind against the evil social codes of the society which artificially restrain the most natural growth of her individuality.

Thus, we find silent social revolts in the minds of Hindu women of today who are given no opportunity of self-progress and who are made slaves of the domestic drudgery at the very period of their physical and mental growth.

Individual progress of women on a judicious and cautious line is imperatively necessary for the many-sided progress and development of our motherland and unless the present mode of living and thinking, our age-long injurious traditions, our useless customs and conventions undergo a radical change, as these concern the most vital problem of female education in India, our political and our economic independence will be difficult to achieve.

Most childish and most notorious arguments, advanced by the intellectually perverted minds which are the creation of the modern defective system of education, which rarely utilize reason and good sense, are that if we educate women, will they not behave as they like, who will look after children, do the cooking and other household work? Believing these things as established certainties, as the only logical consequence of female education, they further argue that our home-life will be shattered, our control and independence, our intimacy and our privacy, our exclusive domestic happiness—all these will be in danger. Sex-jealousy, petty quarrels about domestic matters, difference of opinion on every issue—all these shall be constant occurrences leading to perpetual conflict and thus life, will have neither charm nor interest, marriage will be a mockery and the very purpose of female education will be frustrated.

Such objections are to be summarily rejected with some pointed queries. Firstly, why these objections at all? Is it because a female is born simply to be the property and possession of the would-be husband? If so, what can be the further reply? Secondly, why such fears at all? True education based on a judicious and cautious method will certainly inculcate a unique sense of responsibility into the minds of women not only towards their own selves but towards their family and towards society.

Education builds character, helps to realise one's self and teaches one to love, suffer and serve. If this be true, then why such apprehension and narrow-minded conservatism.

A clear conception about the ideas and the scheme of female education should be imparted and propagated into the minds of all. A female education plan in all its details, taking into consideration the Eastern and the Western modes of social life, must be immediately devised by the educationists, thinkers and social reformers, suitable to our present needs. Such a plan will solve most successfully our knotty and peculiar problems. Thus ignorance among our female folk will vanish and we shall have a new era. Our unique educational experiment in female education will be looked upon with admiration throughout the world.

Indian Philosophical Terminology Committee

I have the honour to write this to you on behalf of the Indian Philosophical Terminology Committee appointed by a private meeting of the teachers of Philosophy who met at Madras at the time of the last session (December, 1940) of the Indian Philosophical Congress.

My Committee is interested, with a view to help towards the preservation of the cultural unity of India, in furthering it by undertaking and helping the work of devising a common, inter-provincial, Indian Terminology for the teaching and exposition of Western Philosophical Sciences in our Colleges and Universities. But before any definite scheme or programme of work in that connection is formulated and undertaken, my Committee desires to collect relevant information regarding the work which might have already been undertaken by individual scholars or academic bodies with a view to evolve such a terminology.

May I request, through your esteemed journal, such of your readers as are interested in this kind of work kindly to supply to the undersigned such information as they possess regarding any work of the nature indicated that within their knowledge may be in progress, whether by any private individual scholar or corporate body. My Committee will be so grateful for any help rendered by it in the collection of information relevant to its object so as to enable it to get into touch with kindred workers with a view to seek and offer co-operation.

Willingdon College,
Sangli (S. M. C.), 20th June, 1941

PROF. D. D. VADEKAR, M.A.,
Secretary, Indian Philosophical Terminology Committee

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INDIAN PERIODICALS

A Letter

In the course of his letter (as published in *Visva-Bharati News*) to Rabindranath Tagore, written about twenty years ago, C. F. Andrews says :

You have brought us all to the very fountain-head of true religion. It is the final satisfying thing,—this gift, which the Lover brings to us, every moment, in His Creation,—this gift of Beauty which is for no other object than to express his Love. I remember so well, how you have worked this out so simply and so clearly in your *Personality,* and how it has been helping me ever since—this thought, or rather this experience, of God. And then, I remember, and look back on those amazing Shelley classes, which you used to hold with the 3rd group, and in the evenings, when you explained, over and over again, the Hymn to Intellectual Beauty. I see how you have used it in this lecture on "The Poet's Religion." I had often thought, since you have been away, that those 3rd Group classes, when you taught Dhirananda and Shishi, and Abani, Shelley's poems, were my own real intellectual awakening. I mean, that what I had been struggling all my life to find, and had almost found by your help, (when you wrote *Personality* in Japan and read it out day by day to me) was then actually brought home as a living and satisfying thing. And now, this lecture has recalled it, and as I have read it, I have been saying,—"Yes, I know what *that* means; and *that,* and *that,* and *that* !" It is like a recognition, or a discovery.

Life and Civilisation

Rabindranath Tagore observes in *The Visva-Bharati Quarterly* :

In former days, the monarchs of men were not ashamed humbly to pay their respect to men of intellect or those who had spiritual or creative gifts. For the qualities of the higher life were the motive force of the civilisation of those times.

The danger, however, is not so much from the enemy who attacks, but from the defender who may betray. It fills my heart with a great feeling of dismay when, among the present generation of young men, I see signs of their succumbing to a fascination for mere size and power. They go about seeking for civilisation amongst the wilderness of sky-scrapers, in the shrieking headlines of news-journals, and the shouting vociferation of demagogues. They leave their own great prophets who had a far-seeking vision of truth, and roam in the dusk begging for a loan of light from some glow-worm which can only hold its niggardly lantern for the purpose of crawling towards its nearest dust.

They will learn the meaning of the word civilisation, when they come back home and truly understand what that great master, Lao-tze, wanted to teach when he said : *Those who have virtue attend to their obligations; those who have no virtue attend to their claims.* In this saying he has expressed in a few words what I have tried to explain in this paper.

Progress which is not related to an inner ideal, but to an attraction which is external, seeks to satisfy our endless claims. But civilisation, which is an ideal, gives us power and joy to fulfil our obligations.

Our sage in India says, as I have quoted before : *By the help of a-dharma men prosper, they find what they desire, they conquer enemies, but they perish at the root.* The wealth which is not welfare grows with a rapid vigour, but it carries within itself the seed of death. This wealth has been nourished in the West by the blood of men and the harvest is ripening. The same warning was also given centuries ago by your sage when he said : *Things thrive and then grow old. This is called Un-reason. Un-reason soon ceases.*

Lao-tze has said : *To increase life is called a blessing.* For, the increase of life, unlike the increase of things, never transcends the limits of life's unity. The mountain pine grows tall and great, its every inch maintains the rhythm of an inner balance, and therefore even in its seeming extravagance it has the reticent grace of self-control. The tree and its productions belong to the same vital system of cadence; the timber, leaves, flowers and fruits are one with the tree; their exuberance is not a malady of exaggeration, but a blessing.

But systems which mainly are for making profits and not for supplying life's needs, encourage an obesity of ugliness in our society obliterating the fine modulations of personality from its features. Not being one with our life, they do not conform to its rhythm.

Our living society, which should have dance in its steps, music in its voice, beauty in its limbs, which should have its metaphor in stars and flowers, maintaining its harmony with God's creation, becomes, under the tyranny of a prolific greed, like an overladen market-cart, jolting and creaking on the road that leads from things to the Nothing, tearing ugly ruts across the green life till it breaks down under the burden of its vulgarity on the wayside, reaching nowhere. For this is called *Un-reason,* as your teacher has said, *and Un-reason soon ceases.*

Swedish Idealism and Religiosity

In Sweden idealism—at bay in so many other parts of the world—still dares to raise its voice. Alf Ahlberg, a well-known Swedish thinker, writes in *The Aryan Path* :

Sweden entered late into the European communion of culture. The breaking away from Rome in the

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fifteenth century occurred before the culture of the Middle Ages had yet had time to penetrate to the northern Teutonic peoples, and a period of spiritual retrogression followed. Only faint echoes of the Renaissance reached us, and while the generations of Shakespeare and of Milton were creating the classic literature of England, and Descartes and Spinoza were building their lofty systems of philosophy, our intellectual life was in embryo. During the latter part of the seventeenth century the French classical culture was our model, and our chief men of culture were content merely to imitate.

It was the German Romantic Movement at the beginning of the last century which gave the first impulse to a more active cultural life in Sweden, poets such as Lessing, Schiller and Goethe, philosophers like Fichte, Schelling and Hegel exercised great influence on Swedish thought. It was at the beginning of the eighteenth century that Swedish thought, Swedish poetry, Swedish idealism and romanticism for the first time began to emerge in a national form. Perhaps our only thinker of international importance before this period was Emanuel Swedenborg (1688-1772), whose strange mysticism was far better understood abroad in the great centres of culture than in his native country.

From the middle of the eighteenth century Swedish thinkers and scientists came into closer connection with general European currents.

Today we can say without boasting that for some decades we have been giving as well as receiving in the field of culture.

People who have studied our national character have always described the Swedes as a race of contemplative dreamers. The dark woods that cover more than half of our country, the endless lines of the wide plains, the melancholy of the light summer nights and the starlight of the long nights of winter call forth dreams and yearning thoughts. We have many brooders and mystics; few systematic thinkers. Lyric poetry is our natural form of expression; the practical knowledge of human beings which the drama and the novel require we do not generally possess. But those dreaming, melancholy characteristics which we share with the Celts are combined with a certain defiant individualism reminiscent of the Highland Scots. Nothing is so hateful to a Swede as despotism.

The contemplative features in the Swedish nature which concentrate on the spiritual world give to its thought, its poetry and its religiosity a decidedly *idealistic* character.

French materialism and English empiricism are exotic plants which do not thrive well in our soil. It is more in our character to read Nature with the help of the spirit than to see the spiritual as a product of Nature.

I shall try to describe briefly how this idealistic, romantic-individualistic spirit has manifested in philosophy, Swedish poetry and popular Swedish religiosity outside the boundaries of the church.

The most influential name in Swedish idealistic philosophy is Kristofer Jakob Bostrom (1797-1866). His influence on his own generation and on posterity has been enormous, less through his writings, which are hard to understand and are written in an abstract, academic style, than through his personal work as a teacher. He is the only Swedish philosopher who in the proper sense of the word has formed a "school," one might almost say a "sect," for the strictest orthodoxy was demanded of his pupils. Bostrom's thought has both directly and indirectly influenced the culture of Sweden, its judicial system, its education, its poetry and its religious life. It has become a living force which is still at work today even though its origin may no longer be recognized.

Bostrom's philosophy is only the culmination : before him there had been a long line of philosophers.

The characteristic of all these thinkers is that while they emphasized the unity and continuity of existence they still maintained the unique value and individuality of the personality. In contrast to the obscure Pantheism of the German Romanticists, they tried to formulate a theory of life in which God was certainly "all in all," but which yet did not allow the individual to be merged without discrimination in this unity, rather considering that the individuality should be made clearer and sharper as an immortal part of the whole. This "philosophy of personality" was most clearly interpreted by Bostrom.

Like Kant, Bostrom considered the world of our senses in space and time as a mere *phenomenon*, and not as *true reality*. But while according to Kant the true reality is unattainable to our knowledge, according to Bostrom we are able to conceive it at the same time as we ourselves participate in it. What we with our limitations understand as a world of things, co-existing in space and succeeding each other in time, is in reality *a spirit life;* a timeless, elevated spiritual reality above all definitions of space.

Turkey and Russia

As the war in the Middle East is growing, Turkey's policy and more especially Turkey's all important attitude to Russia, needs focussing and calls for a summary of past relations as a background. *The New Review* observes :

From the start, Kemal Attaturk fixed on Russia or more correctly on the Soviet as a key support to his work of internal reconstruction and international readjustment and the Soviet was much flattered with this choice. A common cause or rather common enmities cemented their union : enmity against England who was still at that time trying to break the backbone of the Red Bear and who was backing the Greek assault on Turkish Anatolia; enmity against the Powers of the Entente who had gained the Great War and sought to impose the Sevres Treaty which would have posted an armed guard of their own along the Dardanelles. In 1921 a Russo-Turkish Treaty was signed which returned to Russia the Transcaucasian districts of Armenia and proclaimed mutual consideration and friendship. The Sevres Treaty was never ratified and was replaced by the Lausanne Convention in 1923; the Russians felt aggrieved at it but refrained from breaking with the Turkish Republic; the 1921 Treaty was renewed in 1923, reaffirmed in 1930, and prolonged in 1935 for another ten years.

The Soviet blessed the Turkish initiative which hammered the Balkan Entente into shape.

Turkey's initiative, in spite of Mr. Barthou's optimism, had in it little of the spirit of Locarno. Turkey did the Soviet another good turn at the Montreux Conference (July 20, 1936), in greatly reinforcing the Soviet strategic position in the Mediterranean : Russia was allowed to rush her fleet through the Dardanelles to the Mediterranean and back into the Black Sea whereas a

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pursuing fleet would be denied the right of passage. No Power which was not on the Black Sea shore could have a ship in that sea without Turkey's leave and the shipping yards of Odessa were safe from any attack. How could Russia feel lukewarm about so obliging a neighbour ? Her fleet was privileged, her foot-hold in Europe duly protected and her Georgian frontier relieved from any menace. On his side, Kemal Attaturk felt free from any Communist interference and could build up his State with all the ruthless energy he commanded; he too had a Five Year Plan of industrial development and he financed it thanks to a capital loan obtained from the anti-capitalist Soviet.

Kemal's successor, President Inonu had on his coming to power the reputation of being a keen Russophil and he lived up to that reputation.

Some months ago, the Soviet and Turkey exchanged declarations that, should either be involved in war, the other would refrain from embarrassing it in any manner. Turkey had indeed grown disquiet. The Turko-Anglo-French Treaty of Ankara (October, 1939) was reassuring enough, but it was not propped up with a parallel Russo-Turkish Treaty as President Inonu had ambitioned to sign. On the contrary, Molotov in his speeches (Oct. 31, and Nov. 6, 1939) made it clear that Russia was abandoning Turkey to her Anglo-French friendship. In February, 1940, a frontier incident provoked a partial mobilisation in Turkey and in July, the Soviet Ambassador left Ankara; on August 1, Molotov made another speech to the Supreme Council of the Soviet Union in which he clearly alluded to Turkish designs on the Batum and Baku oilfields. By October, the tension had relaxed and the embassies of Moscow and Ankara were back to routine work.

Turkey's policy appears to be largely dependent on the good will of Soviet Russia and it will remain enigmatic even if the Soviet comes out in the open.

President Inonu puts on a serene countenance and willingly celebrates the glorious friendship whcih unites his country with England and with Russia, and with Germany. Some day he will have to choose between his friends. Stalin has not strictly adhered to Communist ideology in his transactions with Turkey, but it may be taken that in common with genuine Communists, he regards England as the last citadel of European capitalism. The Moscow-directed attitude of the French Communist Party, the world-wide strikes engineered by Communists are sufficiently clear signs of the ideal of the Red International. May President Inonu remember in time what Lenin said about Stalin (and Lenin knew his men) : "Never trust Stalin; he is always ready to betray you !" May he have realized that Hitler is no better !

Lebensraum

Lebensraum is one of those words which have remained in the German language for a very long time and which in the hands of the Nazis have assumed a profound meaning and a world significance. M. Ramakrishnayya writes in *The Twentieth Century* :

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Literally, it means living space. But constant usage under peculiar circumstances has collected round it a formidable array of ideas. It has come to indicate all that is necessary for the upkeep and development of the German people. Its content is not only geographical and economic but political. According to the chief theoretical exponent of this principle, Major-General Dr. Karl Haushofer of the German Academy, the term has already entered the vocabulary of diplomacy (although as he thought it was at times used in a distorted form). But, among the diplomatic terms, the new one occupies a position strikingly different from the older ones such as equal status and Monroe doctrine. Lebensraum lacks the solidity of a close definition. It is elusive like another of its kind, the principle of nationality. It knows no bounds such as the Monroe doctrine prescribes for itself.

So far as one can see, there has been only one parallel in the past. It is the slogan of "the white man's burden."

This phrase has furished a theoretical justification for the expansionist policies of imperialist powers for the last two centuries. The function of Lebensraum in our time is much the same. The only difference consists in its application. The newer concept is used by one European power against all others, while the older one was employed by the European powers as a body against the so-called backward and coloured peoples of Asia and Africa.

The core of the doctrines, however, remains the same.

The same superiority of the power that stands to gain by the application of the concept is bandied about. Then, it was the superiority of the white man over the coloured man. Now, it is that of the *Aryan* over the *Non-Aryan*. In almost the same accents, Hitler says that Germans, by virtue of their superior race, are guardians of the highest form of humanity on earth, and that they have therefore a correspondingly high duty to guard the purity of German blood. It may be asserted that the West European powers believed in the principles of liberalism and that Nazi Germany glories in the annihilation of all liberal values. And, in reply, one may say that this difference in beliefs has not resulted in a corresponding difference in policies. One has only got to look at the South African Dominions of the British Empire for the truth of the position. In them, a rich and powerful minority of whites denies the elementary rights of democratic citizenship to a considerable majority of Africans and Indians, despite the immense contributions of the latter towards the economic advancement of the country. If Nazi Germany had stamped out all opposition, crushed the natural aspirations of her subject peoples, and reduced them to serfdom, she had not followed a policy different in principle from the older Imperialists. Her uniqueness consists in the brutal and scientific thoroughness with which she implements her policy.

Bible History, and Archaeology

Archaeological discoveries are rapidly confirming the scriptural account of the Hebrews, even as far back as Abraham. Taylor G. Bunch writes in *The Oriental Watchman and Herald of Health* :

Abraham was a descendant of Shem, the son of Noah, who came out of Ur of the Chaldees to become the father of many nations. Of this ancient patriarch, Sir Charles Marston says : "The name Abraham, or rather Abram, is found in the Babylonian cuneiform contract tablets of about his era; it means, 'My father is high.'" "It is evident that the background supplied by recent excavations for the period of Abraham, corroborates the sacred narrative. And further that the Bible dating seems to be as correct as is the Bible geography. In the stories themselves confirmations occur even in detail; which are evidence that the narrative was written down at a very early date, when the memory of the events was still quite fresh."—*New Bible Evidence*, pp. 93, 123.

The story of Israel in Egypt has been confirmed by scientific discoveries.

In the inscriptions, Joseph is given the Egyptian name of "Zaph," which is the first syllable of the name given him by Pharaoh as mentioned in Genesis 41:45. Archæologist Melvin G. Kyle declares that "Zaph" means, "'The one who furnishes the nourishment of life,' *i.e.*, the 'Steward of the realm.'" An inscription tells of a great famine lasting several years, and at the time corresponding to the scriptural record. On a tomb at el-Kab was found an inscription declaring that during the famine the governor dealt out grain to the people, which he had stored away in times of plenty. A part of this inscription reads : "I collected corn, as a friend of the harvest god. I was watchful at the time of the sowing. And when a famine arose, lasting many years I distributed corn to the city each year of famine." Of this evidence Kyle said : "The subsatntiation of the credibility of the Biblical narrative is complete, and the corroboration of the actuality of the events narrated in the story of Joseph becomes very strong."—*The Deciding Voice of the Monuments in Biblical Criticism*, pp. 261-264.

King Shishak of Egypt left a record in pictures on one of the walls of his palace of the captives from Canaan building for the Egyptians.

There are other stone records of vast building enterprises by bondmen. In 1883, Dr. Edouard Naville, Egyptologist of the University of Geneva, Switzerland, discovered and identified the store city of Pithom mentioned in Exodus 1:11, as having been built by Hebrew slave labour. The evidence shows that the city was built by Ramses II for storehouse purposes. Naville declared that "the 'store chambers' themselves have now been uncovered. They were very strongly constructed, and divided by brick partitions from eight to ten feet thick the bricks being sun-baked, and made, some with and some without straw."

Dr. Naville's story was so marvellous that many felt that it must have been exaggerated; so, in 1908, Dr. Melvin G. Gyle went to the site to investigate for himself. Of his finding he said : "Every point in the story of the insurrection is written upon the ruins of Pithom. The place was called Pithom; it was a store city; the bricks were laid in 'mortar,' contrary to the usual Egyptian method of brick-work; the bricks in the lower courses were filled with good clean straw, those of the middle courses were made with stubble mixed with weeds and all pulled up by the roots, while the bricks of the upper courses were made of Nile mud without the mixture of any building material whatever; and all these things were found in the ancient region of Succoth as the Bible asserts."—J. S. Griffiths : *The Exodus in the Light of Archæology*, pp. 44, 45.

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The Prosperity of India !

Mr. Amery, the Secretary of State for India, recently referred to this country as prosperous. Sir Ibrahim Rahimutullah has commented on this observation quoting from official books. He points out that only 0·1 per cent of the population in India pays income tax, which is payable by all those who have an annual income of Rs. 2,000 or more. Individual assessees having an income of five lakhs of rupees number only nine in a population of 350 millions. There are, as a contrast, 539 such assessees in Britain which has a population of 45 millions. Again, accepting Sir James Grigg's figure of 600 crores as the annual income of the Indian population, it has been calculated that Rs. 53·5 constitute the annual income per head. If the taxation of Rs. 8·5 crores is deducted then the average Indian has an annual net income of Rs. 45.—*Science and Culture.*

Education and The Present Day Needs

According to Prof. Diwanchand Sharma, education is man making. In the course of his inaugural address delivered at the Annual Social Gathering of the City College, Nagpur, and published in *The City College Magazine,* he observes :

When all is said and done, education is a process of man making; the educator is an artist in this line and educational establishments are the places where an attempt is made to shape men.

When I say that education is man making, I do not understand man in the sense in which Fielding, Swift and Shaw understand him. Nor in the sense in which scientists understand him. Their ideal is aptly described by a wag as follows :—

"Enough water to fill a ten-gallon barrel,
enough fat for seven bars of soap;
carbon for 9,000 lead pencils;
phosphorus for 2,000 match heads;
iron for one medium sized nail;
lime enough to whitewash a chicken coop; and
small quantities of magnesium and sulphur."

Nor do I think of man in mere terms of economics or in terms of psycho-analysis, the economic man lives by bread alone, and according to psycho-analysis man is a bundle of repressions and suppressions. Such a being is beyond my ken at this time.

The writer continues :

I refer to man in the highest and the noblest sense of the word, that is one who is practical and knows how to supply his materital wants, who is artistic and loves art in all its forms, who is social and is not a misfit in corporate life, but knows how to train himself in those matters which make for a well-ordered social existence, who is enquiring and loves the things of the mind such as philosophy and scientific research, and man who is religious and knows how to seek the Highest and love the Highest. I therefore believe that colleges and universities must be devoted to this noble adventure of man making. When I say this I do not mean that they should not be homes of pure culture and learning, or they should not train people for the professions, or they should not bridge the gulf between the man of knowledge and the practical man or they should not be the homes of research, or they should not train character, or they should not train leaders, or be bulwarks of mental freedom. They should be all these but above all they should turn out man in the real sense of the term. Only by doing so can they fulfil their highest destiny.

Education should therefore be a civilising and man making process. It is only this kind of education that can serve the best ends of civilization.

Referring to the civilising influence of Christianity on Germans, Heine in a passage of incomparable beauty and eloquence wrote to the French :

"Christianity—and this is its fairest merit—subdued to a certain extent the brutal warrior ardour of the Germans, but it could not entirely quench it; and when the cross, that restraining talisman, falls to pieces, then will break forth again the ferocity of the old combatants, the frantic Berserker rage whereof Northern poets have said and sung—the talisman has become rotten, and the day will come when it will pitifully crumble to dust. The old stone gods will then arise from the forgotten ruins and wipe from their eyes the dust of centuries, and Thor with his giant hammer will arise again, and he will shatter the Gothic cathedrals." If in this passage we substitute education for Christianity, and men in general for Germans, the point I have been trying to make is elucidated. All of us have something of the tiger and the camel in us, and it is the function of education to enable us to transcend these limitations.

The Prospects of a Dyestuff Industry in India

The present war has brought home to the public the utter helplessness of India regarding

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many manufactured products essential for civilized life, but in no case so pointedly as in that of synthetic dyestuffs. *Science and Culture* writes :

According to a report of the chemical sub-committee of the National Planning Committee, India produces not an ounce of synthetic dyes but imports about 4½ crores worth every year. The total money value of imported dyes is not large, when we compare it to our total output in textiles or metals, but it has to be remembered that the dyes are essential for the prosperity of the textile and other industries, for the simple reason that textiles would not be marketable unless properly dyed and worked out into proper designs. Further, the manufacture of dyes is an important link in the chain of other essential chemical industries, such as production of drugs, perfumes, fine chemicals and explosives, both military and industrial.

A word is necessary here about the natural colouring matters in which India had a good trade till the beginning of the present century.

The indigo industry in India died a natural death and no attempt was ever made for its survival or revival. In these days of increasing development in the science of plant breeding, it is very likely that with intensive research, some breeds of the indigo plant, may be discovered which may substantially increase the yield per acre and it may be able to compete with synthetic products. The case of sugarcane is well known, which in the early stages could not compete with the beet root industry, but after the introduction of new breeds, the sugarcane has almost ousted the beet root in the manufacture of sugar. It is doubtful whether the idea that natural dyes can only be used for colouring foodstuffs is correct, since indigo and madder were some of the natural fast dyes known and used for ages. We are of the opinion that proper and organised research should be undertaken on the breeding of these plants which will not only be of great help to the dye industry, but will incidentally help the agriculturists in providing them with a new money crop.

Ancient India and Ahimsa

According to Dr. Benoy Kumar Sarkar, Ancient India had no great faith in the doctrine of Ahimsa. He writes in *Prabuddha Bharata* :

It is said that we here in India are used only to Ahimsa. This notion is being preached from housetops by certain sections of Indian philosophers, Indian statesmen and Indian historians. If some one over here were to declare that for five thousand years from the epochs of Mohenjodaro and the Rig-Veda down to Tipu Sultan, Baji Rao and Ranjit Singh, our fathers, grandfathers and greatgrandfathers were only counting beads and cultivating Ahimsa, the tendency among a large body of intellectuals in India to call him a philosopher of the first rank would be very obvious. Not to fight, to be worthless in secular matters, to fail in worldly wisdom were the characteristics of ancient and medieval Indians according to these philosophers of the first rank. This is the mentality also of a very large

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number of European and American scholars known as orientalists, who try to din into the ears of students at Oxford, Cambridge, New York, Berlin and Paris that Indians were wonderful meta-physicians exclusively interested in "the other world" and utterly incompetent to manage the things of here below. You are at liberty to cultivate this mentality. But let me have a little bit of our factual history.

I shall draw attention only to one or two periods of Indian life from Mohenjodaro down to 1850, to see whether any generation was unsecular, unmilitaristic and unpolitical. The wars of the Vedic period are too well-known. If the Rishis of ancient India understood anything they understood killing, burning and destroying. They were the last persons to cultivate Ahimsa.

Let us come down to the Maurya Empire (323-185 B.C.). This was established 160 years after Shakyasimha (Buddha) who is known to have preached the cult of Ahimsa. This empire was, as is well-known, larger than the British Empire of today. But do you once in a while realize—those of you who are philosophers and metaphysicians—that this empire was the domination of one race over many races? Do you ever try to understand that this empire was nothing but the subjugation of different peoples and different regions by one particular people and one particular region? Yes, it was a domination, a foreign domination, from top to bottom as long as it lasted. You know quite well that the Maurya Empire is older than the Roman Empire. Thus it is clear that it is our forefathers, the Hindus, who, in spite of 160 years of Buddha's teachings, preceded the Romans and all subsequent Europeans in the matter of establishing domination over foreign peoples and countries.

And therefore the philosophy that is today very popular in India, the ism which says that there is a fundamental difference between the East and the West in regard to outlook on life, life's viewpoints and world-conceptions are entirely fallacious.

A Reference to the Seafaring People of Gauda

Dr. Dines Chandra Sircar writes in *The Hindustan Review* :

The seafaring character of the ancient Bengalis are supposed to be alluded to in the Ceylonese tradition of Prince Vijaya who sailed southwards and conquered Ceylon. Vijaya's father Simhabahu had his capital at Simhapura in the Lala country; his mother was the daughter of the King of Vanga and the Princess of Kalinga. Now, Lala has been identified by some scholars with Radha in south-west Bengal and by others with Lata the Nausari-Broach region in western India. There are, however, reasons to believe that the tradition, as we have it now, has confused several expeditions led to ancient Ceylon by the early inhabitants of both eastern and western India. Early classical works like the *Periplas of Erythraeran Sea*, Ptolemy's *Geography*, etc., and the accounts of the Chinese pilgrims appear to prove that Tamralipti (near modrn Tamluk in the Midnapore district) was the chief centre of maritime activities in Bengal in the early centuries of the Christian era. Large vessels bound for Ceylon and the far Eastern countries like Java, Sumatra, etc., started their journey from the port of Tamralipti.

There is definite evidence to prove that the people of Gauda (Malda-Murshidabad) took a very large share

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in these maritime activities and in the spread of Indian culture in the Far East. A pillar inscription of the fourth century A.D. belonging to a Buddhist Mahanavika, (great sailor, *i.e.*, captain) named Buddhagupta of Raktamrittika (modern Rangamati near Murshidabad) has been discovered in the Wellesley district of the Malaya Peninsula.

Woman's Place In The Buddhist Age

The Buddha established, with reluctance, the order of the Bhikkunis among whom were some of the most excellent types of womanhood that the world knows. K. Viswanathan observes in *The Educational Review* :

The ideas about true womanhood as found in the Hindu sastras were not far different from those of Buddha; the well-being of any society depends on the performance of domestic duties and social obligations; Buddha wished to confine the activities of the sex (female) to these primarily.

Buddha did not think that women were unfit for *arhatship* if they followed the Noble Path; he however thought that their unrestricted familiarity with monks would result in the disruption of the Sangha. He did not favour the inclusion of women in the order and so did not allow them at first to enter the church. The illumined stood before the world—care worn—with a message of truth and Salvation; people thronged to the fountain-head of kindness and sympathy to drink of the healthy beverage of life, to quench the passionate longings of their heart; multitudes made their way to seek shelter in the Buddha, the Sangha and the Dhamma; then Gotami appeared before him and informed him of her desire to join the Sangha; she was the foster mother of great Sugata; along with Gotami there were other ladies. They cut their hair, put on the yellow ro and approached the Teacher. Ananda was their pleac The Buddha yielded with reluctance. Ananda was favoured disciple of Buddha and to his repeated portunities he yielded and allowed some concession

But the Lord had foretold that the result of inclusion of women into the Order would be that chast and holiness would not last long, the Law would sta only for 500 years. Events subsequently proved t the Buddha was true in his misgivings and fears.

The movements of Bhikkunis were not unrestric There were major and minor injunctions of Budd Gotami accepted all the rules and was admitted.

She later wanted equal status with the Bhikkus accordance with the standard of virtue and qualifi tion but Buddha did not heed. The ideal Bhikk of Buddha should give up all desires; be conten with little; should practise religion and meditation solitude, should be away from vain pleasures and of life; be active, give up sloth, and live a life full gentleness, modesty and humility.

Bhikkunis were fewer in number compared w Bhikkus but a place—very high—in society was accord to them. Books like *Malati-Madhava* and others m tion their learning, intelligence and influence in socie the Bhikkuni could rise up to be a Sramanera and e to Arhatship. The erudition and intelligence of Khe and others are also to be noted. During the lifet of Gautama many elderly Bhikkunis wrote books, instance, the Theragatha of Sutta Pitaka. Some of gathas are beautiful and prove the piety and int gence of these ladies. They expounded the high eth truths and lessons of Buddhism; many Bhikkus Bhikkunis came to hear them. Soma, the daughter the court Pandit of Bimbisara, rose to Arhatship meditation and culture; mention of this is in T Bhashya.

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FOREIGN PERIODICALS

A Letter of Charles Lamb

Enamoured of her "divine plain face" Charles Lamb, at the age of forty-four, wrote an interesting letter containing his offer of marriage, to the actress Fanny Kelly. She declined allgedly because she was already engaged but actually because of "the sad mental uncertainty" which surrounded Lamb's domestic life. Lamb's love venture ended there but the hope and tragedy was reflected two and a half years later in his incomparable *Dream Children*. He died in 1834 and Fanny Kelly in 1882 at the age of ninety-two, a lifelong spinister. The letter is reproduced below from *The Catholic World*:

20th July, 1819.

Dear Miss Kelly,—We had the pleasure, *pain* I might better call it, of seeing you last night in the new Play. It was a most consummate piece of Acting, but what a task for you to undergo! at a time when your heart is sore from real sorrow! it has given rise to a train of thinking, which I cannot suppress.

Would to God you were released from this way of life; that you could bring your mind to consent to take your lot with us, and throw off for ever the whole burden of your Profession. I neither expect or wish you to take notice of this which I am writing, in your present over occupied and hurried state. But to think of it at your leisure. I have quite income enough, if that were all, to justify for me making such a proposal, with what I may call even a handsome provision for my survivor. What you possess of your own would naturally be appropriated to those, for whose sakes chiefly you have made so many hard sacrifices. I am not so foolish as not to know that I am a most unworthy match for such a one as you, but you have for years been a principal object in my mind. In many a sweet unassumed character I have learned to love you, but simply as F. M. Kelly I love you better than them all. Can you quit these shadows of existence and come and be a reality to us? can you leave off harassing yourself to please a thankless multitude, who know nothing of you, and begin at last to live to yourself and your friends?

As plainly and frankly as I have seen you give or refuse assent in some feigned scene, so frankly do me the justice to answer me. It is impossible I should feel injured or aggrieved by your telling me at once, that the proposal does not suit you. It is impossible that I should ever think of molesting you with idle importunity and persecution after your mind (was) once firmly spoken—but happier, far happier, could I have leave to hope a time might come, when our friends might be your friends; our interests yours; our book-knowledge, if in that inconsiderable matter we have any little advantage, might impart something to you, which you would every day have it in your power ten thousand fold to repay by the added cheerfulness and joy which you could not fail to bring as a dowry into whatever family should have the honor and happiness of receiving *you*, the most welcome accession that could be made to it.

In haste, but with entire respect and deepest affection, I subscribe myself,

C. Lamb.

Will Abyssinia Regain Her Independence?

After a lapse of five years Emperor Haile Selassie has once again returned to his native land. From Italy's clutches Abyssinia has been freed by the Allies but will she be able to regain her former position and status or she will serve as a pawn on the political chessboard of the White nations? The following extract from the *News Review* is interesting:

Though he introduced some modern reforms, Haile Selassie's country was not quite the idyllic place imagined by League of Nations enthusiasts. The kinky-haired Abyssinians in their grubby white tunics lorded it over the subject peoples.

In 1935, the Duce hurled his modern legions against Haile Selassie's ill-armed hordes. Abyssinia was conquered by bombs and poison gas.

Coughing from a whiff of gas, Selassie fled to England, sold the royal plate, and bided his time in a house at Bath.

In 1941, Britain turned the tables on Mussolini. A mixed force of white South Africans and Kenyans and of black soldiers from Nigeria and the Gold Coast broke through the Italian defences in Somaliland. Mechanised troops crashed through to Addis Ababa. Last week, Italy's Viceroy, the Duke of Aosta, was reported to be on the point of asking for an armistice.

Shrewd Haile Selassie did not request to be restored as a completely independent Emperor, told the British he would "still need outside assistance and guidance, both political and economical, in the remaking of his State" after the war.

An "independent" Abyssinia would be a permanent temptation to Italy. During their term of power, the Italians had acquired large economic interests in the country, built towns and roads, and settled white colonists. What Haile Selassie apparently wanted was Abyssinia to become a British Protectorate.

Revealing in Parliament the Emperor's request for "guidance," Foreign Secretary Anthony Eden diplomatically added that the matter would be settled by international agreement after the war. This would leave the door open for many things—perhaps even, if Britain so desired, for "outside assistance and guidance" by Italy.

British reluctance to be more specific was natural. The new Abyssinia must be a delicate compromise between white and black interests. Not to repair Haile Selassie's wrongs would be an outrage to the feelings of Britain's coloured subjects. But to put the Abyssinians on top would offend white susceptibilities particularly in the South African Union.

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First concern was to protect white women and children from black vengeance. This paradoxically led to Italian police in occupied Addis Ababa being allowed to retain their rifles. Soon they fired on a crowd of Abyssinians who were infringing the curfew, killing four.

Instead of immediately entering his capital in State, Haile Selassie patiently waited. The diplomatic Lion of Judah was bent on compromise.

The Blind Soldiers in China

A recent issue of the *Weekly Bulletin* of the China Information Committee issued from Chungking, describes the work done by Mr. Hermann Becker, for the rehabilitation of the blind soldiers who are generally considered as hopeless cases.

However, at least one man has tried to do something for these "worst victims of this war of aggression." He is Mr. Hermann Becker of the Famine Orphanages and Evangelistic Bands in Chihkiang, Hunan. A China missionary for over 30 years, Mr. Becker was recently called on to help over 300 Chinese soldiers who have lost the use of both eyes.

One day in April, Mr. Becker walked two hours to a place where these blind soldiers were staying. He was so touched by their plight that he decided then and there to do something for them. The lot of the ordinary wounded soldiers is bad enough, he said, but that of blind ones is infinitely worse. Most of them are young, bodily strong, full of imagination and yet are compelled to think it is useless for them to go on. They hate everything, even themselves. They have no ways of killing the time which seems so much longer in their darkness than it really is.

"We must give the blind something to do," Mr. Becker told himself. "Their thoughts must be turned from themselves to something else. They must learn to read and write the Mandarin Union Braille System."

Taking immediate action, Mr. Becker wrote to several places asking for advice and help. The China Inland Mission at Hungkiang offered him the services of Mr. Yang, a blind teacher who was engaged to teach the Braille system to the blind soldiers. Meanwhile, Mr. Tang, a Famine Orphanage graduate, is learning the system so that he could be of help, too. Both have since gone to work among the blind soldiers. As the soldiers are not all living at one place, they start teaching at one place and then go to the next one and so on till all will have learned the system. Lately, Mr. Yang, the blind teacher, has been busy embossing several hundred sheets of paper as primer for his pupils.

The blind soldiers rejoiced when they learned that two teachers had come to teach them, and new hope came into their lives.

Mr. Becker, care of the China Inland Mission, Chihkiang, Hunan, will be glad to receive any books which have been printed in the Mandarin Braille Union System for use in his work for the blind soldiers.

Miss Rathbone's disillusionment

Our readers must have read Miss E. Rathbone's impertinent and outrageous "Open Letter to Indians" to which a fitting reply was given by Poet Tagore. *The Asiatic Review* publishes the proceedings of a meeting of the East India Association on March 7, last at London, where a paper entitled "The Indian Situation: The Woman's Point of View" was read by Lady Hartog. In this meeting Miss Rathbone said in part:

There was a time when we here were all passionately throwing ourselves into the struggle for Indian reforms and for Indian Self-Government. We realized the mistakes that England had committed in the past, and felt it was our duty to throw our whole strength into enabling India to realize herself. Great steps were taken forward during those years—and now, is there not something bitterly disappointing in the reaction of India, that they should show, first, so little magnanimity and, secondly, such short sight even from a self-interested point of view?

So little magnanimity because, even assuming that it was a bad mistake not to have formally consulted India before India's co-operation in the war was decided upon, should Indians make so little allowances for the immense anxieties pressing upon our statesmen at that time, and was that mistake bad enough to justify their subsequent attitude?

It was not the same in the last war, when Mahatma Gandhi, twenty years younger then and perhaps therefore twenty years wiser, faced with an India which had far more to complain about, an India then kept in real subjection, declared that that was no time—when Great Britain was fighting for her life—for India to take advantage of Britain's necessity to bargain and struggle for something for herself as a condition of her co-operating in the war. "No," he said in effect (I am not quoting actual words), "let us trust to England's generosity. Let us first show that we are willing to co-operate; in spite of Great Britain's mistakes we do owe something to our association with Britain." His attitude is different now. Yet think of the patient research that has been put into the solution of Indian problems since then and the solid steps towards self-government achieved. To ignore that seems short-sighted as well as lacking in magnanimity. What I fear as the result of the non-co-operation movement in India is that, when the time comes and we have won this war, we shall show too much favour, too much bias. Towards whom? Towards those in India who have co-operated.

Here is her justification of the British Government's policy of discrimination:

During all the period of reforms many of us thought that our Government conceded too much to the Princes, perhaps too much to the Muslims, just because they represented the actual and not merely the potential fighting forces of India. Will not that bias inevitably be strengthened by the non-co-operation movement? Can a nation struggling for its life be expected not to show bias at the time and gratitude afterwards to those who have helped it?

If non-co-operating Indians really wish that we should win—and I do not think any of them can be so short-sighted as to hope that our enemies shall win—why are thousands going to prison in order to obstruct the war effort? Mr. Sastri, for whom we have so great a respect, has said that "Britain is taking advantage of her the communal difficulties in order to maintain power." But cannot we justifiably retort that India—the non-co-operative India—is taking advantage of England's difficulties to ask for more than they can reasonably expect?

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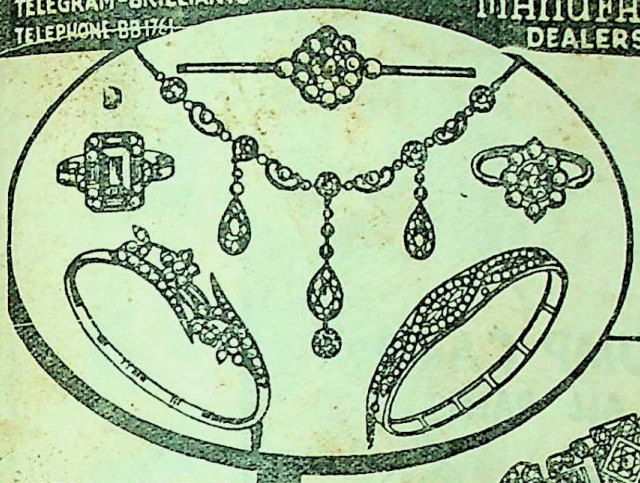

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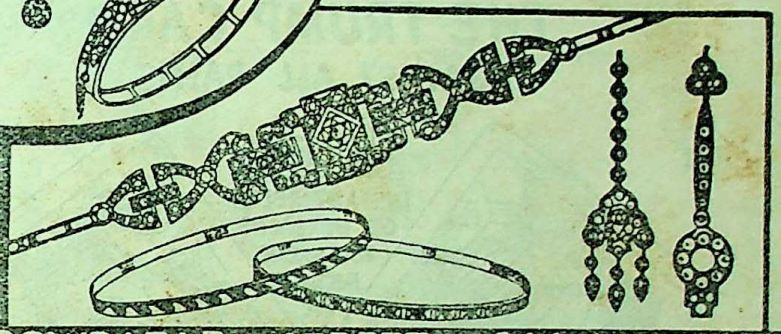

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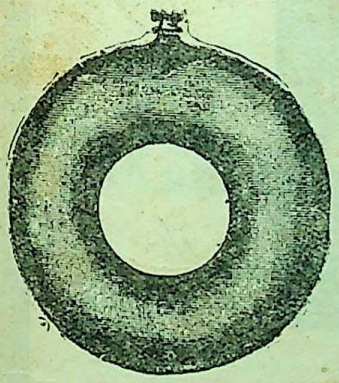

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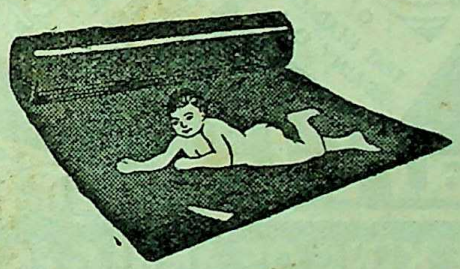

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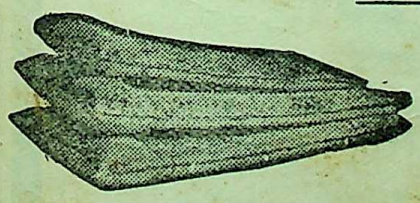

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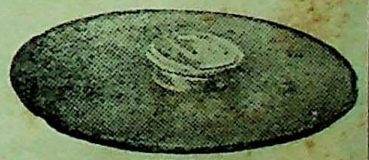

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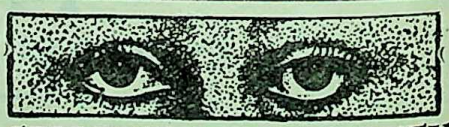

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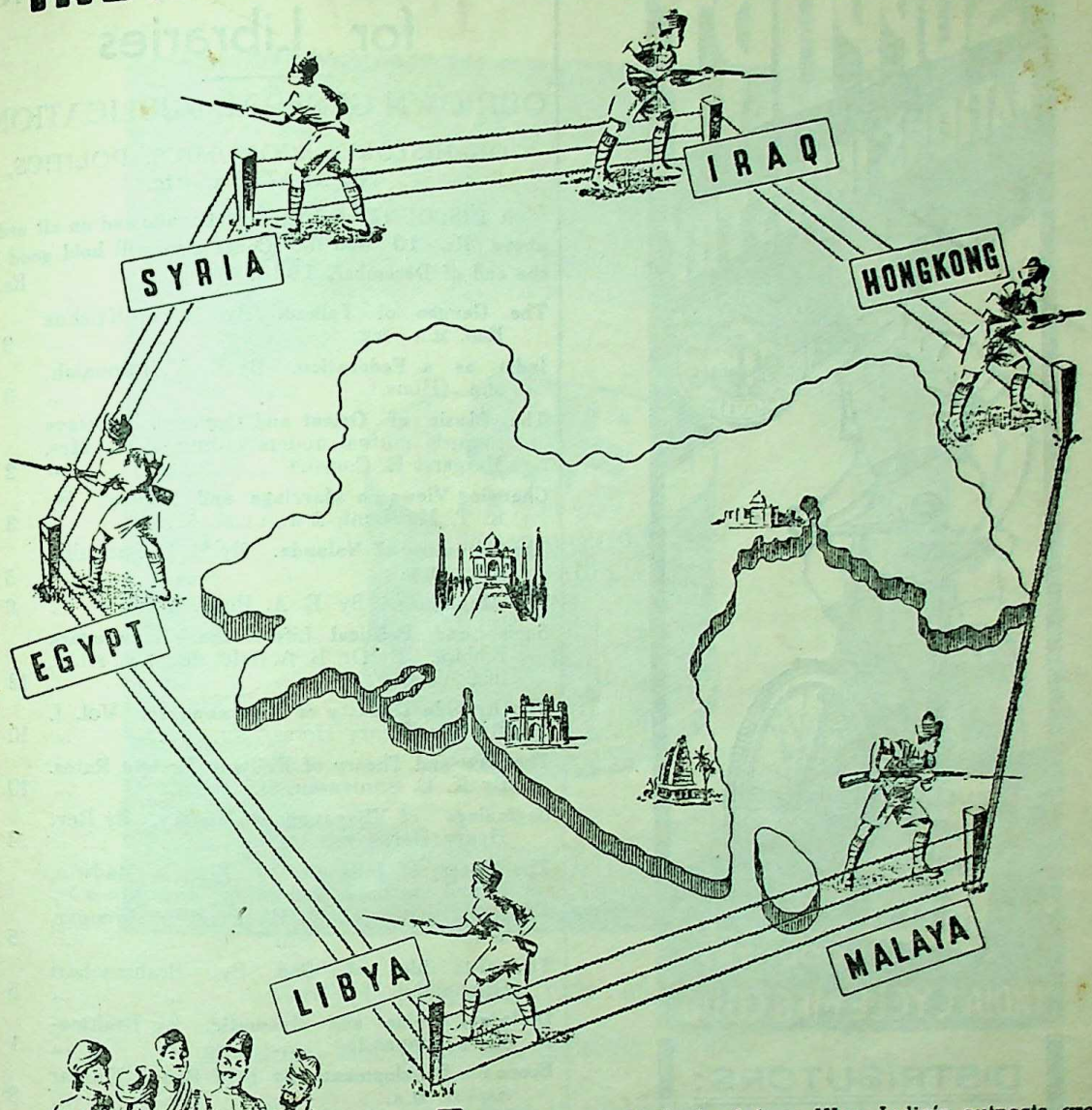

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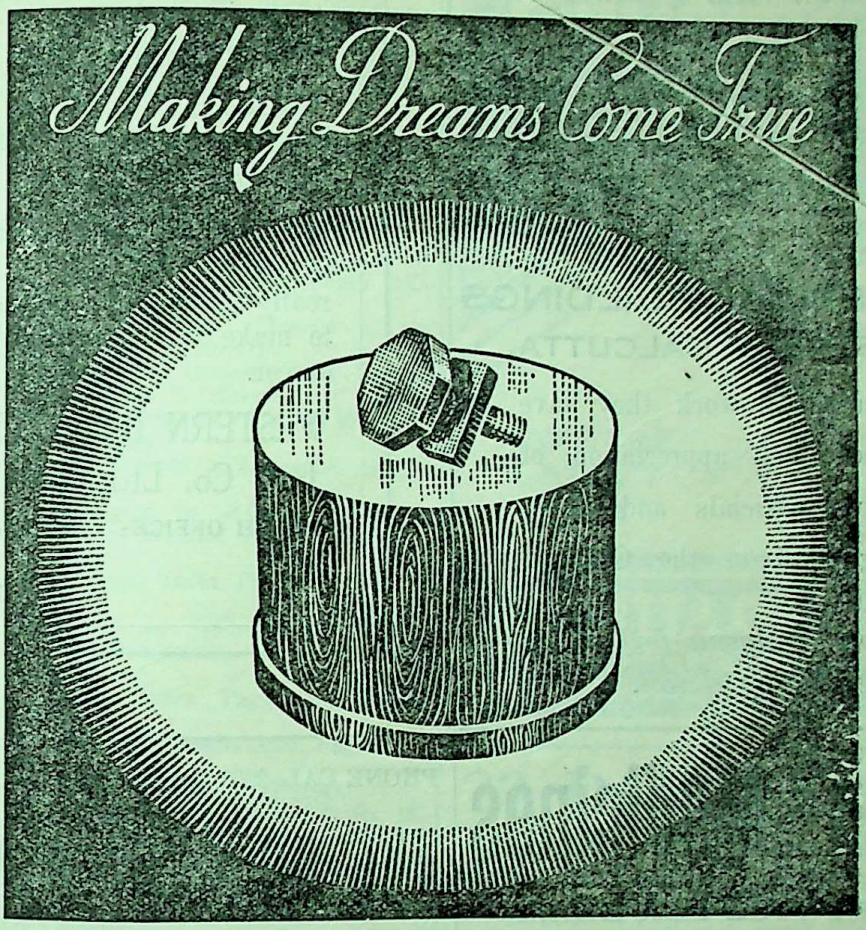

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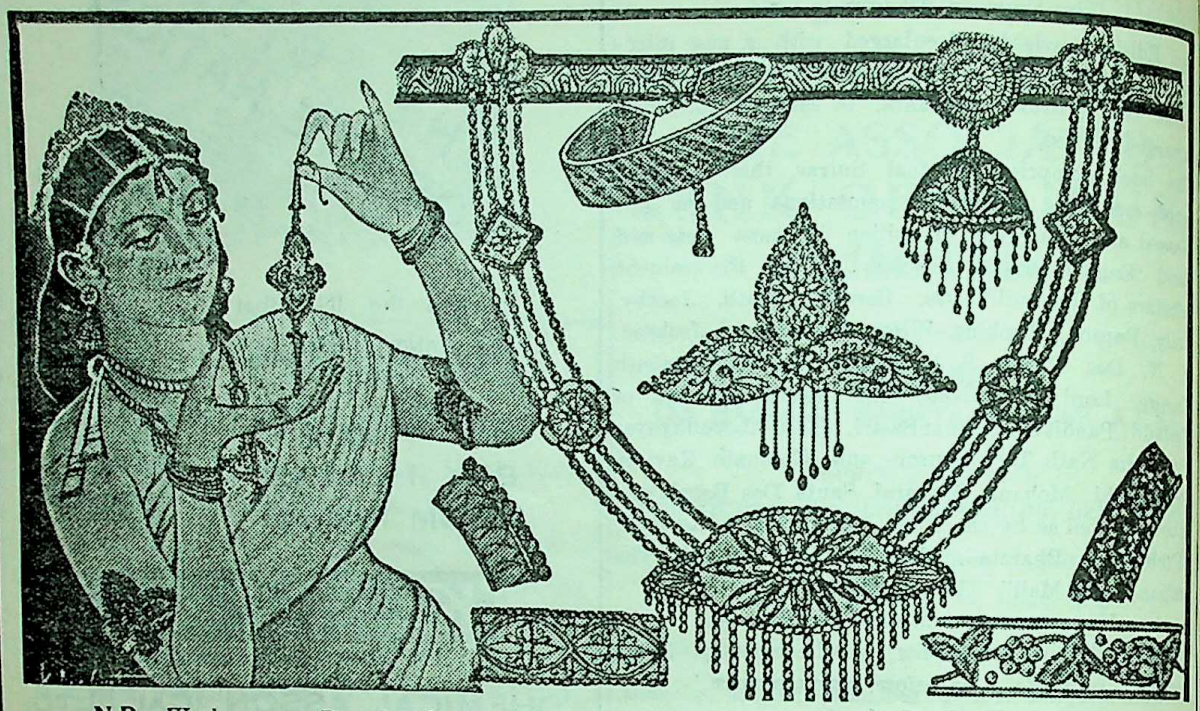

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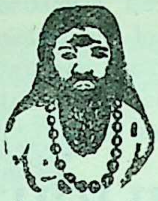

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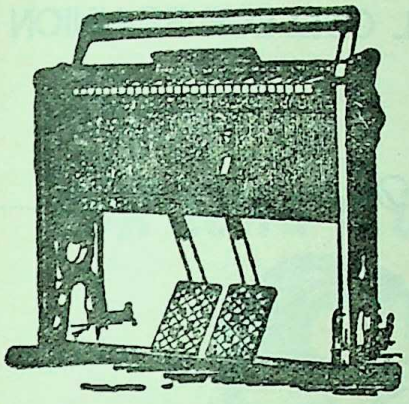

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THE MODERN REVIEW

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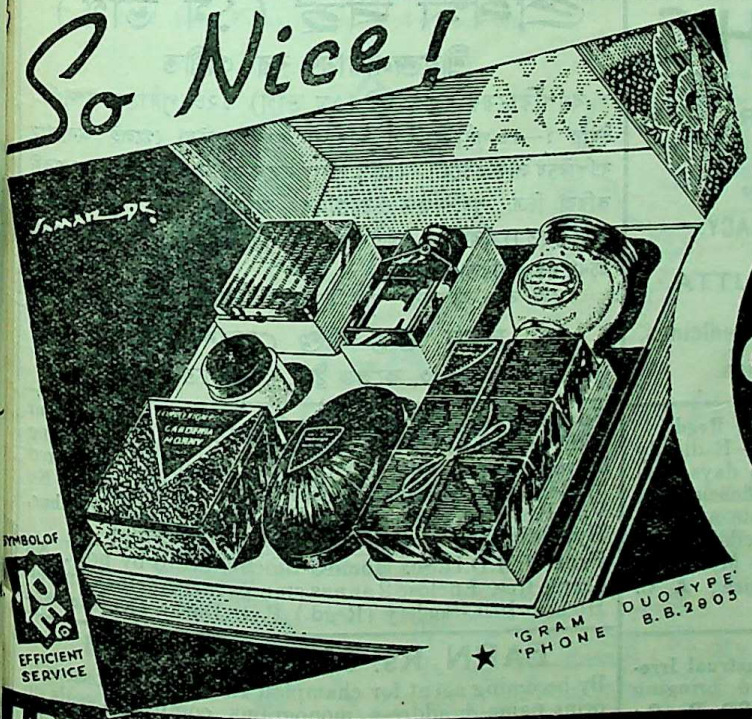

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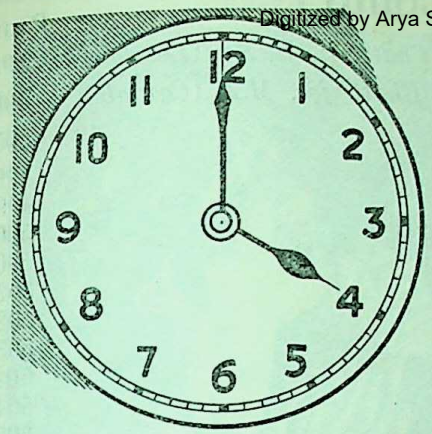

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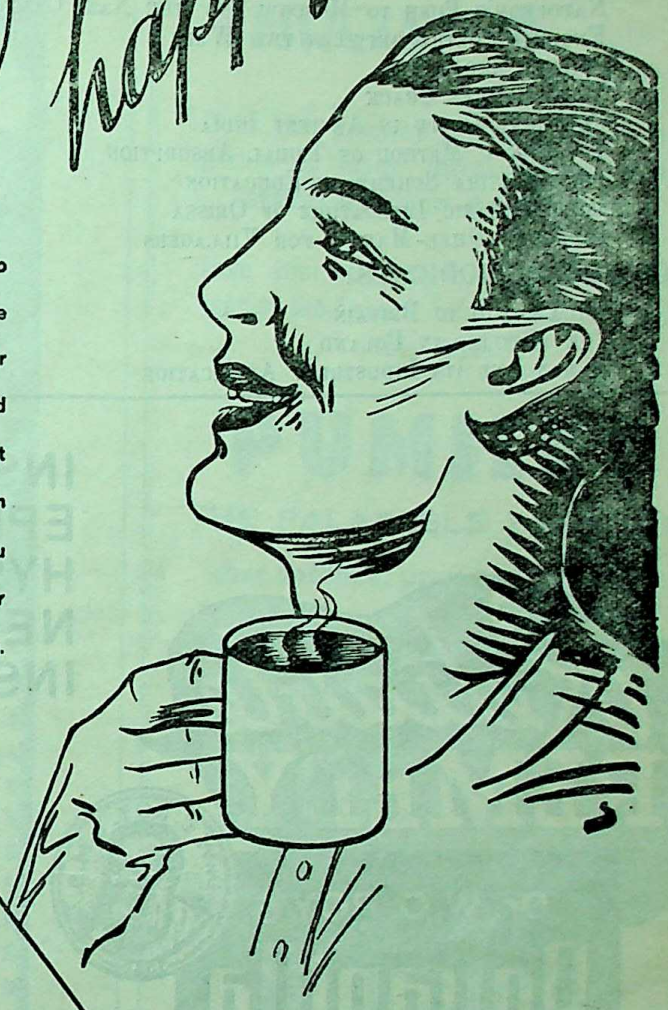

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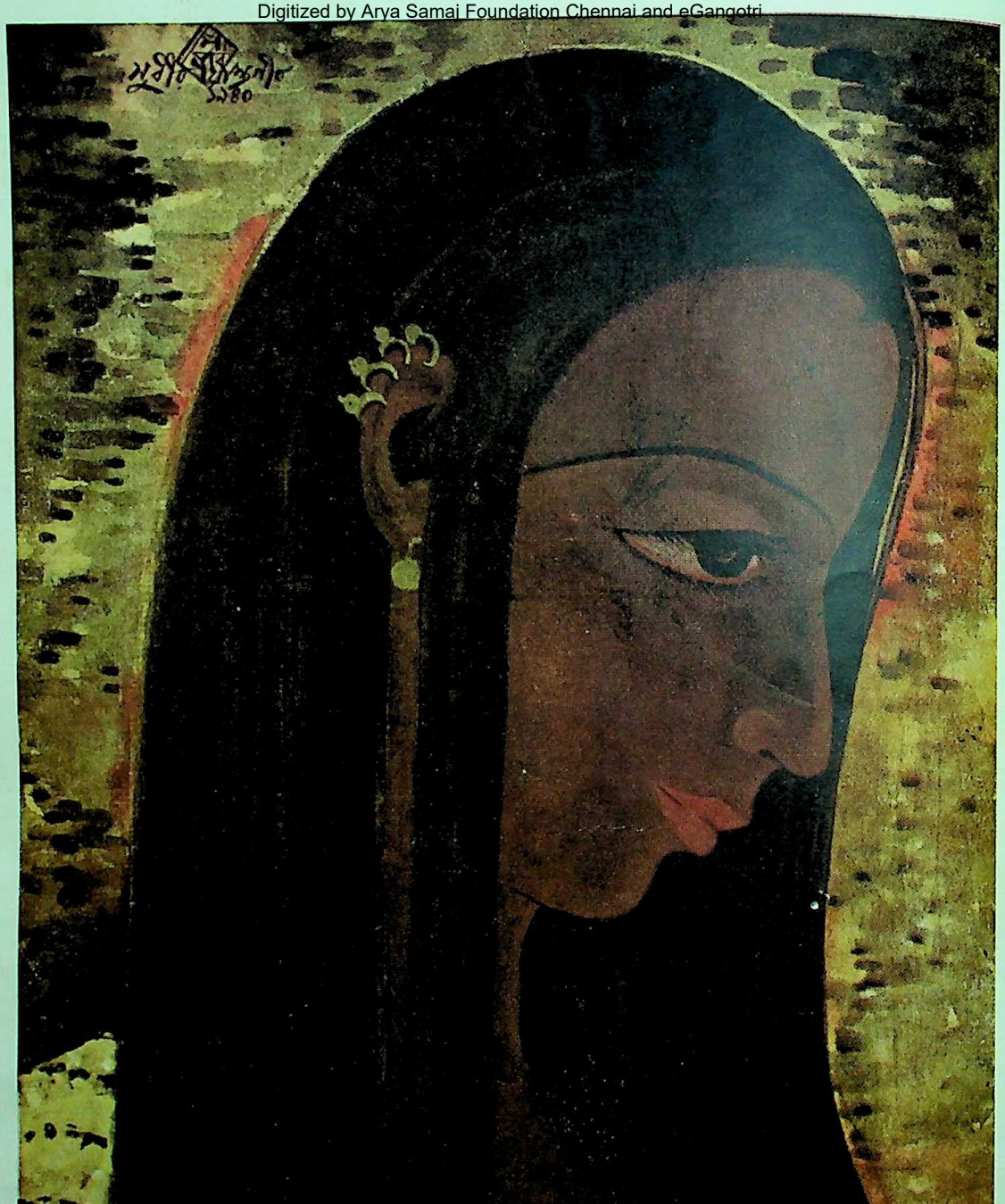

A DARK BEAUTY
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THE MODERN REVIEW

NOVEMBER 1941

VOL. LXX, No. 5 WHOLE No. 419

NOTES

Mr. Amery's Misleading Answers to Pre-arranged (?) and Convenient American Questions

On the 1st October last Reuter sent a cable stating that

> India in its relationship to Great Britain was "featured" by the British Broadcasting Company in a broadcast in which Mr. L. S. Amery, Secretary of State for India, answered questions put by residents in North America.

The questions were so framed that it was very easy for Mr. Amery to answer them. In fact they rouse the suspicion that they were framed in consultation with some British imperialist to suit the answerer.

Mr. Amery has not answered all the various questions which are at present being asked in America relating to British rule in India, as we know from Srimati Kamalā Devi Chattopadhyāya's lectures and interviews, and other sources; he simply selected a few which he found very convenient to answer. Moreover, a radio broadcast has the advantage of allowing a speaker to go on talking without being subjected to supplementary questions and cross-examination.

We could wish Dr. J. T. Sunderland, the saintly author of *India in Bondage* and the greatest American friend that India has ever had, were living at this hour to put searching questions to British imperialists and confound them.

The first questioner, Judge Austin Griffiths, of Seattle, Washington, asked: "What taxes, direct or indirect, does India pay towards the British Government?"

Mr. Amery: "I am glad, Judge Griffiths, you have given me an opportunity to deal with so extraordinary a misconception as is implied in your question. Neither India nor any other part of the British Empire pays any taxes direct or indirect to the British Government. All her revenues are used for the benefit of the people of India. In fact, the British Government makes a contribution of many millions of dollars a year to the military defence of India.

The reader will note the fawning tone of the prafatory words addressed to Judge Griffiths and contrast it with the frequently insolent tone of British bureaucratic replies to questions put by Indians.

The question really is whether Great Britain has enriched herself at the expense of India and thus impoverished her, and that in unscrupulous ways. But Judge Griffiths has not put his question that way, and Mr. Amery has taken advantage of the form and wording of the question to evade the real issue.

Every school boy, as Macaulay would have said, knows that present-day democracies—Britain being one of them, do not exact tribute from their dependencies. The King of Great Britain is nominally also the King and Emperor of India. But he is not a despot, but the crowned head of a democracy. So India has nominally one king, but really fifty million kings and queens, namely, the male and female citizens of Great Britain. Hence the people of India do not pay any tribute to His Majesty King George VI; they have been paying and still pay tribute in various forms and ways to Their Imperial

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Majesties the Nationals of Great Britain. Let us recount some of these tributes.

Brook Adams writes in *The Law of Civilization and Decay*, pp. 263-264 :

Very soon after Plassey, the Bengal plunder began to arrive in London, and the effect appears to have been instantaneous : for all the authorities agree that the "industrial revolution," the event which has divided the nineteenth century from all antecedent time, began with the year 1760. Prior to 1760, according to Baines, the machinery used for spinning cotton in Lancashire was almost as simple as in India; while about 1750 the English iron industry was in full decline because of the destruction of the forests for fuel. . . . .

Plassey was fought in 1757 and probably nothing has ever equalled the rapidity of the change which followed. In 1760, the flying shuttle appeared, and coal began to replace wood in smelting. In 1764, Hargreaves invented the spinning jenny, in 1776 Crompton contrived the mule, in 1785 Cartwright patented the powerloom, and, chief of all, in 1768 Watt matured the steam-engine, the most perfect of all vents of centralizing energy. But, though these machines served as outlets for the accelerating movement of the time, they did not cause that acceleration. In themselves inventions are passive, many of the most important having lain dormant for centuries, waiting for a sufficient store of force to have accumulated to set them working. That store must always take the shape of money, and money not hoarded, but in motion. Before the influx of the Indian treasure, and the expansion of credit which followed, no force sufficient for this purpose existed; and had Watt lived fifty years earlier, he and his invention must have perished together. **Possibly since the world began, no investment has ever yielded the profit reaped from Indian plunder,** because for nearly fifty years Great Britain stood without a competitor. From 1694 to Plassey (1757) the growth had been relatively slow. Between 1760 and 1815 the growth was very rapid and prodigious. Credit is the chosen vehicle of energy in centralized societies, and no sooner had treasure enough accumulated in London to offer a foundation, than it shot up with marvellous rapidity. The arrival of the Bengal silver and gold enabled the Bank of England, 'which had been unable to issue a smaller note than for £20, to easily issue £10 and £15 notes and private firms to pour forth a flood of paper.'

The "Bengal plunder" or the "Indian plunder" which produced the "industrial revolution" in Great Britain was the first big tribute which King Demos Britannicus exacted from Indians in the earliest period of British rule in India. In modern times, in the present century, another big tribute, though smaller than the one mentioned above, was the "free gift" of Rs. 150 crores made by India to Britain during the last world war in addition to vast quantities of materials and lakhs of fighters and labourers.

But these are mere driblets compared with the vast sums which year after year have been carried to Britain from India from the beginning of British rule uptill now in various ways.

Almost all the very highest salaries in British India are enjoyed by Britishers and they draw their fat pensions, too, after retirement in their island home from the Indian treasury. The biggest dividends are drawn by Britishers from British industrial and commercial firms, banks, etc., in India, which have the largest total capital. British shipping has almost a monopoly of oceanic traffic, enabling Britishers to earn enormous profits. Privates and officers in the white army in India are paid much higher salaries than Indian soldiers, and than even Japanese privates and officers.

In these and other different ways, **twenty-five per cent. of the British national income is derived from India**—fifty million pounds being derived annually from India in the shape of Home Charges alone. The reason why Britishers are able to make such huge profits from their business concerns in India, is that India has been kept under British subjection not only in the political but in the economic sphere, too, Indian industrial development having been neglected and even retarded in British industrial interests. For example, India has thousands of miles of railways and can make locomotive engines, but still the latter are chiefly imported from Great Britain.

In his reply to Judge Griffith's question Mr. Amery also said : "All her (India's) revenues are used for the benefit of the people of India. In fact, the British Government makes a contribution of many millions of dollars a year for the defence of India."

It is not a fact that *all* India's revenues are used for the benefit of India. All the Britishers in Government employ in India, except perhaps a few technical experts, could be immediately replaced by equally competent Indians on much lower salaries, and even for technical work foreigners of other than British race could be had for lower pay. And such foreigners would be needed only for a short period. A substantial portion of the Indian revenues is spent in England and that for no valid reason whatever. The white army, both privates and officers, which costs a huge amount, is maintained to keep India in subjection. The military subjection of a country, if called its military defence, can only be called a travesty of truth. Britishers consider India their property. If they pay a small part of the cost of keeping that property in their possession, it cannot be called charity. The army in India, both Indian and British, is used largely for Imperial purposes in distant coutries as at the present time. For years India was forced to shoulder burdens and liabilities which were not justly hers; it is only recently that Britain has been making a contribution towards the maintenance of troops, which is not considered adequate and fair by the people of India or even by the *British* Government of

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India; and these troops are maintained for Imperial purposes.

Mr. Amery has said how very just, philanthropic and generous the British Government has been in India, but he did not tell his American audience that all Indian economists and many British economists hold British rule largely responsible for the impoverishment and poverty of India.

Some other American questions and Mr. Amery's replies thereto are briefly commented upon elsewhere in this issue.

All-India Rabindranath Tagore Memorial Committee's Appeal

On behalf of the All-India Rabindranath Tagore Memorial Committee Sir Tej Bahadur Sapru, its President, and Dr. P. N. Banerjea, its Honorary Secretary, have issued the following appeal :

At a very largely-attended public meeting convened by the Sheriff of Calcutta and held under the Presidentship of Mrs. Sarojini Naidu in the Town Hall on the 30th August, 1941, it was decided to start an All-India Tagore Memorial Fund and to form an All-India Memorial Committee for stabilising and developing the Visva-Bharati and for such other purposes as might be determined by the Committee.

Some of the Ruling Princes have already signified their consent to become Patrons of this Committee, while replies from others are being awaited. Besides, distinguished persons like Sir P. C. Ray, Sir C. P. Ramaswami Aiyar, Dewan of Travancore, Mr. Madhava Rau, Dewan of Mysore, the Rt. Hon. Sir Akbar Hydari, Sir Manubhai Mehta, Foreign Minister, Gwalior, Col. Dinanath, Prime Minister of Indore, Raja Sir Annamalai Chettiar, the Rt. Hon. M. R. Jayakar, Sir Shri Ram, Maharaj-Kumar Sir Vijoy of Vizianagram, Hon. Mr. Justice Tek Chand, Mr. Ambalal Sarabhai, Mr. Kasturbhai Lalbhai, Mr. B. M. Birla, Dr. Sir Gokul Chand Narang, Hon. Mr. Manohar Lal, Mr. P. R. Das, Raja Saheb of Panchkote, Sir N. N. Sircar, Sir Manmatha Nath Mukerji, Sir Sultan Ahmed, Sir Jogendra Singh and Dr. Rajendra Prasad have joined the Committee as members.

We need hardly say that, if the memorial is to be worthy of our respect for the great poet, teacher, philosopher, nationalist and internationalist, a large sum of money will have to be collected. This can be done only with the active support and co-operation of all persons in India belonging to different ranks in life. We, therefore, hope that every person, rich or *poor*, will contribute towards the Memorial Fund *to the best of his ability and persuade his friends and acquaintances to contribute in like manner.*

Mr. Biren Mookerjee, M.A. (Cantab.), of Messrs. Martin & Co., and of Messrs. Burn & Co., is the Hony. Treasurer. All donations are to be sent direct to the Imperial Bank of India which has agreed to act as the banker to the Fund and has undertaken the task of collection through all its branches in India.

We support this Appeal with all our heart. We call particular attention to the words which we have italicized.

It occurs to us that Provincial and District Memorial Committees may be formed to actively co-operate with the All-India Memorial Committee.

What Visva-Bharati Rural Reconstruction Institute Does

On pages 433-436 of this issue of *The Modern Review* we print an article by Rabindranath Tagore on the history and ideals of Sriniketan, which is a translation of one of his addresses delivered two years ago. The Rural Reconstruction Institute of Visva-bharati is located at Sriniketan. Below is given a synopsis of the kinds of work done by the Institute.

I. Village Welfare Department.
- (*a*) Agricultural improvement, with the help of the Central farm at Sriniketan : Improvement of irrigation
- (*b*) Introduction of suitable home industries, as subsidiary occupation, *e.g.*, making of palm-leaf fans and mats, spinning of *sunn* hemp and other fibres, weaving, dairy
- (*c*) Adult education, through the circulating Library, publication of bulletins in simple Bengalee, magic lantern lectures and talks : Exhibitions
- (*d*) Improvement of the village primary schools
- (*e*) Establishment of night schools for the boys and adults of working classes
- (*f*) organisation of Brati Balak troops (village boy-scouts)
- (*g*) Re-creational use of leisure time, by organising seasonal festivals, *e.g.*, *Vriksharopan* (tree-planting), Saradotsava (Autumn festival), Navanna (New Harvest festival) ; *jatra* and *kavi*.
- (*h*) Improvement of health, by organising Co-operative Health Societies (where possible), by health education and propaganda, and by organising sanitary measures by voluntary effort.
- (*i*) Organisation of co-operative societies of different types through the Visva-bharati

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Central Co-operative Bank Ltd.

(*j*) Flood and famine relief work.

II. Department of Education :
- (*a*) the Sikshā Satra (the Poet's school for village boys)
- (*b*) the Sikshā Charchā Bhabana (*Guru*-Training School, under the Government Scheme with slight modifications)
- (*c*) Supervision of village schools, boy scouts and village education generally

III. Department of Health :
- (*a*) Central Dispensary and Clinical Laboratory at Sriniketan
- (*b*) Hospital with 6 beds
- (*c*) Proposed Andrews Memorial Hospital
- (*d*) Maternity and Child Welfare Centre in charge of a Lady Health Visitor : *Dai*-training centre
- (*e*) Co-operative Health Society for the villages

IV. Women's Welfare :
- (*a*) Sriniketan Girl's School with 2 lady teachers
- (*b*) Three schools for adult women in the villages managed by lady workers

V. *Farm*, including
- (*a*) Farm proper, for experiment and demonstration
- (*b*) Nursery
- (*c*) Orchard
- (*d*) Experiment in anti-soil-erosion
- (*e*) Experiment in afforestation
- (*f*) Dairy with a herd of red Sindhi cattle
- (*g*) Fodder farm
- (*h*) Bee keeping
- (*i*) Pisciculture

VI. Silpa Bhabana
or the Department of organised village and cottage industries
- (*a*) Carpentry
- (*b*) Weaving
- (*c*) *Durry* making
- (*d*) Leather Crafts and Shoe-making
- (*e*) Book binding
- (*f*) Lacquer work
- (*g*) Pottery
- (*h*) Fruit Preserves
- (*i*) *Batik* (artistic dyeing of silk introduced from Jává-Báli)

VII. Department of Socio-Economic Survey Research
Several bulletins have been published and some are under preparation under the guidance of Dr. Sudhir Sen, Ph.D. (Bonn)

VIII. The Visva-Bharati Central Co-operative Bank Ltd.

Tagore's Plays, Songs and Dances at Fellowship Schools, Bombay

Sjt. P. O. Upādhyāya, Principal, Fellowship School, Bombay, writes to us :

"It is with a feeling of profound sorrow that we treasure the memory of Gurudev, who has passed away from our midst. Ours is a co-educational institution that cherishes and follows Gurudev's ideals of education and helps children to develop an all-round personality through creative expression. It will not perhaps be too much to claim that this institution has been the first to introduce Gurudev's plays and songs to the Bombay public as far back as 1928. Some of his plays, *viz.*, *Autumn Festival*, *Post-Office*, and *Natir Pujā* in Gujarati version with Bengali songs, were staged by our boys and girls in a setting and atmosphere that was indeed a revelation to the audience, and these plays created such a fascination for the public that we had to repeat them several times.

"The original Bengali songs of Gurudev are taught to our pupils. These songs with their subtle charm of tunes have a special appeal even to those who fail to catch the words. Dances are composed to express the ideas of the songs.

"It is again the first institution in Bombay that introduced dancing along with the curriculum of studies that already includes fine arts and music as prominent subjects. We are fortunate in having on our staff the well-known Artist, Sjt. Pulinbihari Dutt, to whose enthusiasm and zeal all the above performances owe their origin. We are lucky also in having Pandit Bhimrao Shastri, formerly of Santiniketan, as the head of our Music Department, and also Sjt. Nabkumar Singh of Manipur as the teacher of dancing. These three artists are responsible for creating interest in Gurudev's plays and songs among the public of Bombay. We are organising a special public performance consisting of the recital and dance interpretation of Gurudev's songs and other items from his works. The proceeds of this concert will be sent as our humble mite to the Memorial Fund of Dr. Tagore whose memory we will ever cherish.

"Our sole object in writing to you is to request you to make an appeal to all educational institutions in our country through your esteemed journal, both English and Bengali, to help Visva-bharati which is the embodiment of

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Gurudev's ideals of education and for fulfilment of which he exerted all his life."

A Bengali song from "Sārodatsava" ("Autumn Festival") and another from "Natīr Pujā" ("The Dancing Girl's Worship") are appended below. Even those whose mother tougue is not Bengali may find the words of the songs melodious.

নব কুন্দ-ধবল-দল সুশীতলা,
অতি সুনির্ম্মলা, সুখ সমুজ্জ্বলা,
শুভ সুবর্ণ আসনে অচংচলা।
স্মিত-উদয়ারুণ-কিরণ-বিলাসিনী,
পূর্ণ সিতাংশু-বিভাস-বিকাশিনী,
নন্দনলক্ষ্মী সুমংগলা।

—From "Sāradotsava."

আমায় ক্ষমো হে ক্ষমো, নমো হে নমঃ,
তোমায় স্মরি, হে নিরুপম,
নৃত্যরসে চিত্ত মম
উচ্ছল হয়ে বাজে ॥
আমার সকল দেহের আকুল রবে
মন্ত্রহরা তোমার স্তবে
ডাহিনে বামে ছন্দ নামে
নব জনমের মাঝে।
তোমার বন্দনা মোর ভংগীতে আজ
সংগীতে বিরাজে ॥
এ কি পরম ব্যথায় পরাণ কাঁপায়
কাঁপন বক্ষে লাগে।
শান্তি সাগরে ঢেউ খেলে যায়
সুন্দর তায় জাগে।
আমার সব চেতনা সব বেদনা
বহিল এ যে কি অরাধনা,
তোমার পায় মোর সাধনা
মরে না যেন লাজে।
তোমার বন্দনা মোর ভংগীতে আজ
সংগীতে বিরাজে ॥
আমি কানন হ'তে তুলিনি ফুল,
মেলেনি মোর ফল।
কলস মম শূন্য সম
ভরিনি তীর্থজল।
আমার তনু তনুতে বাঁধনহারা
হৃদয় ঢালে অধরা ধারা,
তোমার চরণে হোক্ তা সারা
পূজার পুণ্য কাজে।
তোমার বন্দনা মোর ভংগীতে আজ
সংগীতে বিরাজে ॥

—From "Natir Pujā."

Principal Upādhyāya has requested us to appeal to all educational institutions in our country to help Visva-bharati. We do so very gladly. If necessary and convenient, the students of these institutions may in addition to making pecuniary contributions individually, stage some play of Tagore for the public and send the proceeds from the sale of tickets to Visva-bharati.

Tagore's Books Translated into Gujarati

Our esteemed friend and contributor, Diwan Bahadur Krishnalal Mohanlal Jhaveri, has kindly sent us the following approximate list of Rabindranath Tagore's books translated into Gujarati. Only the Gujarati titles of the books are given.

गोरा	कुमुदिनी
डाकघर	चित्रांगदा
मधुराणी	डुब तु वहाणे
नौका डुबी	बालचन्द्र
कुसुम वाडीनो माली	आनन्दी
विभावरी	बहुराणी विभा
माधवी	चोखेर बाली
अने आँखनी कणी	साहित्य
घरे बाहिरे	चित्रा अने गालिनी
चार अध्याय अने मालंच	लावण्य
भाभी, स्वदेश	मुक्तधारा
राजा राणी	अचलायतना

रथयात्रा

We have already published a list, not exhaustive, of Rabindranath Tagore's books translated into Hindi. Through the kindness of some readers or other, we hope to receive lists of Tagore's books translated into Assamese, Kannada, Marathi, Oriya, Tamil, Telegu, etc.

Rabindranath Tagore on Marriage

Rabindranath Tagore's views on marriage cannot be set forth in a brief note. We refer to the subject because he is reported to have

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told an interviewer six years ago, "marriage as an institution has failed, especially in the West." Assuming that the poet has been correctly reported, one may ask in what sense in the poet's opinion has marriage as an institution failed. Briefly the answer is that in his opinion marriage had failed because in countless or numerous cases marriages did not come up to his ideal of marriage. This ideal is briefly indicated in the following words of Chitrāngadā, addressed to Arjuna, in his play of that name.

"आमि चित्राङ्गदा ।
देवी नहि, नहि आमि सामान्या रमणी ।
पूजा करि राखिबे माथाय, से-उ आमि
नइ ; अबहेला करि पूषिया राखिबे
पिछे, से-उ आमि नहि । यदि पार्श्वे राख
मोरे संकटेर पथे, दूरूह चिन्तार
यदि अंश दाउ, यदि अनुमति कर
कठिन व्रतेर तव सहाय हइते,
यदि सुखे दुःखे मोरे कर सहचरी,
आमार पाइबे तबे परिचय ।"

The following is the corresponding passage in *Chitrā*, which is the English version of the Bengali *Chitrāngadā* :

"I am Chitra. No goddess to be worshipped, nor yet the object of common pity to be brushed aside like a moth with indifference. If you deign to keep me by your side in the path of danger and daring, if you allow me to share the great duties of your life, then you will know my true self."

The English passage is not a close translation of the one in Bengali, but substantially the same ideal is indicated in both. In the Bengali passage the Poet speaks more fully and uses language which would come home to Indians. In the English passage he uses language which occidentals would understand more easily.

In his view, as we understand it, marriage should not stand in the way of the development of the personality of the wife, as it ordinarily does not in the case of the husband. Lucky and happy are the husband and wife who have common intellectual, ethical, spiritual and cultural tastes and interests. But the ideal marriage should in no case involve the sacrifice of the non-material interests of the wife, as it does not that of the wife. Conjugal loyalty does not necessarily imply that the wife should be the shadow and the echo of the husband. If a man is excessively fond of or devoted to his wife, or if he is too submissive to the will of his wife, we call him uxorious. There is no corresponding word of blame for the wife who is excessively devoted to or too submissive to the will of her husband.

All these observations do not, of course, follow from what Chitrāngadā said to Arjuna. But they are in consonance with what the Poet has written in "Sabalā" ("The Strong-souled Woman") and other poems in *Mahuā*, and in many other works of his.

The Poet was not for the abolition of marriage and its substitution by something else. He wanted that it should conform to a high ideal.

In a marriage celebrated in 1939 in the last week of December, in the Poet's own family in which he himself was the *ācharya* or minister he pronounced his benediction on the bride and bridegroom in the following poem :

तोमरा दुजने एकमना
करिबे रचना
तोमादेर नूतन संसार ।
सेथा नित्य मुक्त रबे द्वार
विश्वेर आतिथ्य निबेदने
तोमादेर अकृपण मने ।
पुण्य दीप रबे ज्वाला ;
देवतार नैबेद्येर डाला
पूजार कुसुमे पूर्ण हबे ;
चतुर्दिके बाजिबे नीरबे
गम्भीर मधुर
परिपूर्ण आनन्देर सुर,
बाजिबे कल्याण शंखध्वनि
दिबस रजनी ॥

We have not ventured to translate this fine benedictory poem. Its purport will be understood by all who know a little Sanskrit.

"The Myriad-minded Poet & Writer,..."

The eulogy pronounced by the Oxford University on Rabindranath Tagore when this university conferred on him the degree of Doctor of Literature *honoris causa*, contained the epithet "myriad-minded." It is literally true. For this reason we wrote in our last September number, "There is no single word which can adequately describe the myriad-minded Rabindranath Tagore of seemingly multiple but really one and undivided peerless personality."

When he was young it was the fashion in Bengal to call him the Bengali Shelley. It cannot be said that there is no resemblance between

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some of the ideas of Shelley and some of those of Tagore. But the latter also had ideas, ideals, thoughts and feelings different from and in addition to those of Shelley.

Recently a Panjabi writer has called him "our great Russel" and "a Russel and a Yeats in one." Rabindranath Tagore was undoubtedly rational in all his views and had a scientific turn of mind. But his personality was morally and spiritually so great and so difficult to know and fathom, that to many of us it seems like blasphemy to call him a Russel.

The many partial and superficial views of Rabindranath Tagore which are entertained by persons who have inadequate knowledge of his works have reminded us of the Sanskrit *andha-gaja-nyāya,* which is a maxim derived from the analogy of some blind men's description of the elephant. They could not see the elephant. One of them who passed his hands over a leg of the elephant, said that the animal resembled a pillar. Another who had felt its tail said it was like a cow's tail. The third man of the group who had touched the animal's ears, said it was like a winnowing fan. The fourth who had caught hold of the elephant's trunk was firmly convinced that the animal was undoubtedly like a big serpent ! And so on and so forth.

The Evils of Communalism

In these days of disgraceful communal conflicts, thoughtful men of all religions communities, may with profit reflect on the following summary of some of the considered views of William S. Hocking, Professor of Philosophy at Harvard University, expressed in his *Living Religions and a World Faith* (Macmillan) :

Contention among religions, Professor Hocking believes, is a bar to the religious consciousness itself, as well as to community life. It has been the cause of anti-religious campaigns organized by the statesmen of certain countries. It will prevent that understinding among men which alone can bring about lasting peace. He says : "And precisely because we do not want a world state" (even, one might add, if we do) "we do require a world morale; we can endure the absence of a world administration just in so far as men of the most diverse racial and cultural stripe can retain confidence in one another, and so in the possibility of raising conflict out of the region of strife into the region of thought and justice. . . . If free adjustments of reason are ever to replace the adjustments of force and fraud, two conditions are necessary. First, that this very heterogeneous mankind shall be able to discuss their issues, *i.e.*, shall be able to think together, because they have in common science, logic, and the standard of right—they must have the same God. Second, that they shall come to *feel* together in regard to what is good and what constitutes human welfare—they must *worship* the same God. Of these two, the emotional unity is the more important and far more difficult to realize."—*World Order,* August, 1941.

Ineffectiveness of "Black-outs"

How ineffective "black-outs" are as air-raid precautions will appear from the following extract from Mr. A. F. Dickerson's article on the subject in the *New Republic* of September 1 last :

The black-out cannot hide the breaking surf on the coastline of the British Isles for example, and this surf can easily guide enemy airmen. Rivers and mountains are accentuated by the black-out particularly on moonlight nights. Enemy pilots can easily pierce the black-out and reveal important targets merely by dropping parachute flares. Cities stand out in the black-out because they have a different reflection from the surrounding countryside, while moonlight and starlight reflection from slate-roofs and rivers help to guide the enemy pilot. The black-out aids espionage signalling and cannot prevent radio beams from guiding enemy pilots to important cities and known military objectives.

In his opinion "a glaring canopy of light over principal cities to blind enemy pilots, to obscure and hide important targets, and to aid protecting aircraft pilots in shooting down the enemy" would be a more effective protection.

Tagore Memorial Number of "Calcutta Municipal Gazette"

Sjt. Amal Home, editor of the *Calcutta Municipal Gazette,* deservedly possesses a high reputation for producing special numbers of his weekly. In his Tagore Memorial Special Number he has surpassed himself in many respects. "The Chronicle of Eighty Years—1861-1941" and "the Chronology of Tagore's Works 1878-1941" would be specially useful to students of the Poet's biography as well as to future writers of his life.

This special number is remarkable for its wealth of information, the number and excellence of its illustrations—some from photographs obtained with difficulty, and for the high quality of some of the articles.

The Working of Prohibition in Madras

In the opinion of the Board of Revenue of Madras, as expressed in its report on the working of prohibition in that province, villagers can do without drink, but towns-people need a stimulant and coffee, tea and games are not substitutes ! It is something that the bureaucracy in Madras admit that the Congress policy of prohibition has been right so far at least as the rural areas are concerned. As regards the urban areas, we do not quite follow the Board's sapient observations. Village life is more humdrum and duller than town life. Town life is more exciting and interesting. Therefore, one would naturally think, assuming excitement to be beneficial and necessary, that

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it was the villagers who required stimulants and the townsfolk who required sedatives.

The Sino-Japanese War

The future course of the history of the world would depend to a great extent on the result of the Sino Japanese war and of the Russo-German war.

Our sympathy has been all along with China. During the first stages and years of the Sino-Japanese war, Japan appeared to be victorious along all fronts. But China had and has great staying power. As China is a great country, so are the Chinese a great people. During the more than four years of the war, not only are the Chinese armies becoming increasingly better trained and better equipped with arms and ammunition and not only has China's newly created air force been giving a good account of itself, but in all departments of Chinese national life great developments have taken place. There is better education and more widespread. Not only is there an increasing output of literature but literature itself has become not only more dynamic but also marked by greater depth of thought and feeling. There has been agricultural improvement and expansion. The co-operative movement has spread over great parts of China and taken new turns. Geology has been put to practical use. Mineralogy and metallurgy have come to the assistance of industrial expansion. China's immemorial silk industry has been revitalized. Owing to the destruction by the Japanese of large scale industries in many cities where they were concentrated, many industries have been decentralized and are now carried on in hundreds of villages.

China is not only on the way to victory but to a new life for her people.

The Russo-German War

As in the case of the Sino-Japanese war our sympathy has been all along on the side of China, so in the case of the Russo-German war our sympathy has been from the first with Russia. We wish the Soviet armies all success.

Will the Russo-German war have a course similar to that of the Sino-Japanese war ?

Though the Russians have been fighting with desperate valour, though their strategy, so far as it is clear to us, has been praiseworthy, the Germans seem on the whole to be making headway. This has been causing great anxiety to all well-wishers of Russia. The forward march of the Germans, though at the sacrifice of the lives of hundreds of thousands of German soldiers and at the loss of immense quantities of war materials and armaments, is due to the greater and better mechanical equipment of their armies. Britain and America have promised all aid to Russia. But such assistance has not yet been received by her. One can only hope that British and American help will not reach Russia too late.

The Nazis may now on the whole, like the Japanese in the first stages of the Sino-Japanese war, be carrying everything before them. But it is a very difficult, if not an impractible job, to occupy and garrison a vast country like Soviet Russia. The further the Nazis advance into the interior of Russia the greater would their distance be from their base of operations in Germany, making it a very difficult task to protect and defend the long lines of communications against guerilla attacks.

Our forecast is that, as in the Sino-Japanese war there has been a turn in the tide, so in the Ruso-German war there will be a turn in the tide even if Leningrad and Moscow fall, and that turn will come earlier the sooner British and American help reaches Russia.

Honest American Opinion on the "Atlantic Charter"

Mr. John Haynes Holmes, editor of *Unity* of Chicago, the great American scholar, humanitarian and journalist who hailed Gandhiji as the world's greatest man, writes thus on the "Atlantic Charter" in the September number of his journal :

How history does repeat itself ! The meeting of President Roosevelt and Prime Minister Churchill was as dramatic as the meeting of Napoleon and Tsar Alexander on the raft at Tilsit, and as romantic as the meeting of Henry VIII and Francis I on the famous Field of the Cloth of Gold. As for the outcome of the meeting, the Joint Declaration, it was of course instantly reminiscent of Woodrow Wilson's ill-fated Fourteen Points. Are these Eight Points, as put forth by the American President and the English Premier, destined to any better fate ? Of course, in one regard at least this is the most important, the Eight Points have an enormous advantage over the Fourteen, in that they are the official pronouncement of the official heads of the two great nations represented, whereas the latter were the mere unofficial and personal statement of Wilson's aspirations. *Just where Roosevelt and Churchill got the power thus to commit their Governments without the authorization of or even consultation with Congress and Parliament, is an interesting but wholly academic question.* We are getting used, these days, to one-man rule ! But the fact remains that, thanks to the exercise of this power, the Joint Declaration has a standing altogether superior to that ever held by the Wilson statement. As to the content of the Declaration, it contains promises, or rather hopes, as noble as any contained in the Fourteen Points. The economic planks are especially admirable. But *what does "the right of all peoples to choose the form of Government under which they will live"—what does this mean as applied, for example, to Russia and India? And "Sovereign rights and Self-Government restored to those who have*

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been forcibly deprived of them"—does this mean the British Colonies as well as the German conquests? And if not, why not? The reference to "freedom from fear and want" is something of a shock. What has become of the other two of the famous four Rooseveltian freedoms—worship and expression? Were these waived in deference to Russia? But what is more important than all such criticisms is the fact that this whole Declaration is in effect a new declaration of war against Germany. So far as the present crisis is concerned, it means war and not peace. Nothing is to be done until "after the final destruction of Nazi tyranny." This means a long, long war, fought through at awful cost to victory. At the end, Germany is to be disarmed, and the Allies, themselves still armed to the teeth, are to take charge of Europe. This is precisely Versailles all over again. Not "a peace without victory," not a negotiated peace, but a dictated peace. History does indeed repeat itself! (Italics ours.—Ed., *M. R.*).

In the course of his observations on the "Atlantic Charter" Mr. John Haynes Holmes has said: "Just where Roosevelt and Churchill got the power thus to commit their governments without any authorization of or even consultation with Congress and Parliament, is an interesting but wholly academic question."

So far as Great Britain and India are concerned it is not an academic question. For, in the British Empire, Parliament being the final authority, no promise made or pledge given even by the highest personage is binding on that body. In support of our statement we quote the following passage from *Labour's Way With the Commonwealth*, by George Lansbury, M.P., edited by C. R. Attlee, M.P., now the Deputy Premier:

> Lord Rankeillour, who was for many years Chairman of Committees and Deputy Speaker in the House of Commons, and so may be assumed to speak with some authority, said that we were bound by the preamble to the Government of India Act of 1919, but by nothing else. And speaking of these pledges he added these words: *No statement by a Viceroy, no statement by any representative of the Sovereign, no statement by the Prime Minister, indeed, no statement by the Sovereign himself, can bind Parliament against its judgement.* (*Hansard*, House of Lords, December 13th, 1934, Vol. 95, No. 8, Col. 3317).—Pp. 76-77.

So even if Mr. Churchill had declared that the "Atlantic Charter" was fully applicable to the case of India, his declaration would not by itself have been binding on Parliament in the absence of the latter's authorization.

Roosevelt and Churchill Turn Pacifist?!

Mr. John Haynes Holmes continues:

> But there is one statement in this Declaration which needs to be rescued from all criticism whatsoever. It is the Eight Point, which reads in its opening sentence:
>
> *They [the signatories] believe that all the nations of the world, for realistic as well as spiritual reasons, must come to the abandonment of the use of force.*
>
> One rubs his eyes as he reads this statement, especially as coming from the two leading world statesmen of our day. "The abandonment of the use of force!" Why, that is pacifism—the very principle that pacifists have been urging from the time of Jeremiah and Jesus to the present time of Tolstoi and Gandhi. You can't get rid of war, we pacifists have said, until you get rid of force and "the use of force." And here are President Roosevelt and Prime Minister Churchill agreeing with us! It is true that, in the habit of statesmen, this categorical statement is immediately hedged about by reservations to the effect that only "nations which threaten, or may threaten, aggression outside of their frontiers" are to be disarmed. For other nations, as for the world at large, there is going to be an attempt not to abolish but only to "lighten . . . . the crushing burden of armaments." But, for the moment at least, this is not important. What thrills me, and convinces me that this Atlantic conference was as important as it was romantic, is this flat fact that the pacifist doctrine—the whole sum and substance of what has been, and is today still being, denounced as silly utopianism when it is not actually treason—is here laid down by the official spokesmen of the two greatest Governments of the world as the end and aim of all their endeavors.

Critics of Mahatma Gandhi say that politicians must not speak of spirituality. But here are two of the greatest statesmen of the world referring to "spiritual reasons." Gandhiji is now a "crank"; but these two statesmen virtually assert that ultimately all the nations of the world must become cranks like him!

Hertzog Turns Pro-Nazi

JOHANNESBURG, Oct. 24.

General Hertzog issued a statement on Thursday supporting a National Socialist system for South Africa.

The statement reveals that he succumbed to the influence of Oswald Pirow, former Defence Minister and Dr. Van Rensburg, leader of the pro-Nazi movement Ossewabrandwag. Dr. Rensburg for some time has been struggling with Dr. Malan, and his Nationalists to secure Hertzog's support.

The statement ends the General's lifelong association with Mr. N. C. Havenga, ex-Minister of Finance, who was his staunchest friend and adviser. Havenga, who is a noted moderate tried earnestly to dissuade General Hertzog from aligning himself with the pro-Nazi. It is understood Havenga and the bulk of the Afrikaner Party will decline to follow Hertzog. The party is shortly expected to announce its adherence to the principle of democracy and equality of both European section on which it was formed last year to perpetuate "Hertzogism." The Afrikaner Party has ten members in the House of Assembly and five in the Senate.—*Reuter.*

It is not at all desirable for any one in India to become pro-Nazi. But supposing some Indian—prominent like Hertzog or obscure—had turned pro-Nazi, what would have been his fate? Far from being allowed to form a party in the Legislature, he would have been interned at Deoli or Hijli.

Concerted Action Needed to Meet Locust Menace

The seriousness of the situation likely to develop next spring, if concerted action is not

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taken in the meantime to deal with the locust menace in North-West India, was the subject of a Conference called by the Government of India and attended by representatives from three provinces and twenty-seven States at New Delhi on the 21st October last.

Opening the conference the Hon'ble Mr. Nalini Ranjan Sarker, Member-in-charge of the Department of Education, Health and Lands, who presided, stressed the gravity as well as the imminence of the danger, pointed out its long-term nature in view of the indications that India and Middle East are facing a new locust cycle and emphasized the urgent need for co-ordinated action by the authorities of all the areas concerned.

Mr. Sarker made it clear that a satisfactory solution of the problem was impossible except on the basis of co-operative efforts of all the provinces and states concerned, irrespective of the direct or immediate benefit derived by them individually. He particularly invited the views of the conference on the problem created by the existence in North-Western India of vast stretches of desert or semi-desert land where, through shortage of labour and of the means of human subsistence, the organisation and maintenance of a campaign of destruction of locusts at their most vulnerable stage presented special difficulties of information, executive action and finance.

A full discussion followed.

The conference took the view that, generally, the driving of locusts into trenches in the "hopper" (wingless) stage was the most practicable and effective method of destruction: This did not, however, preclude the possibility and even the desirability of experimenting with scientific methods found successfully in other countries, particularly for areas difficult of access.—*A. P.*

Ban on Lucknow Hindu Sabha Presidential Procession

LUCKNOW, Oct. 23.

The Provincial Hindu Sabha Conference which was to be held here on 26th instant under the presidency of Dr. Shyama Prasad Mukherjee has been abandoned, in view of the Government's ban on the presidential procession arranged in this connection. A decision to this effect was taken at an emergent meeting of the Provincial Hindu Sabha Executive which met under the presidency of Dr. Sir J. P. Srivastava today. A protest meeting, it has further been decided will be held instead, on that date.—*A. P.*

The Leader observes on this Government ban:

Why was the presidential procession which was to be taken out in connection with the Provincial Hindu Conference on October 26 and 27 at Lucknow banned by the District Magistrate of Lucknow? The function of District Magistrates is to administer the law impartially and not to stifle the activities of one organization or the other. Did the District Magistrate take the step himself, or did he consult superior authorities before banning the procession? The impression that the Government is creating in this country is that it has ceased to be impartial, that while for one reason or another it cannot act against the Muslim League, it is not prepared to give to the Hindu Sabha equal opportunities for carrying on its propaganda.

On the 27th October last at a meeting presided over by Sir J. P. Srivastava U. P. Hindus protested against the Government ban and resolved to convene a session of the Oudh Hindu Provincial Conference as early as practicable.

Riots and Communal Riots—An Enormous Increase

One test of good administration is the prevention of causes which lead to rioting and serious crimes. The number of *true* rioting cases have been continuously decreasing since 1930 to 1936—*true* even according to the police report. It was 2,150 in 1930; it came down to 934 in 1936. But unfortunately with the advent of the Fazl-ul-Huq Ministry in 1937, the number has steadily gone up. The figures are as follows:

Year	No. of Rioting Cases
1937	.. 1,028
1938	.. 979
1939	.. 1,156
1940	.. 1,354

These are ordinary rioting cases. The number of serious communal riots has also increased. The table below indicates the number of occasions on which the Special Armed Forces were called out to deal with them during the last 6 years.

Year	Communal Disturbances
1935	.. 5
1936	.. 2
1937	.. 6
1938	.. 24
1939	.. 16
1940	.. 21

The enormous increase in the last three years is both very disturbing, and significant of the efficiency of the Ministry. The number of *true* theft cases has increased from 19,764 in 1937 to 25,797 in 1940. The number of murder cases has increased from 455 in 1937 to 561 in 1940. In short the province is becoming more lawless. The statistics are taken from the Police Administration Report for the mofussil of Bengal for the year 1940.

J. M. DATTA

Religious Education of Hindus Neglected

From the Time Tables of Primary Schools not teaching English as well as of those teaching English, appended to the Government Resolution No. 1037 Edn., dated the 9th March 1937 (Minister—M. Azizul Haque C.I.E.), it appears that in Class I, 2 hours or 4 periods of Religious instruction per week are provided and 2 hours, or 4 periods in each of the classes II, III and IV. No syllabus for the Hindu boys

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and girls of classes I and II has been prepared, but in the case of the Muhammadans, Christians of both the Roman Catholic and Protestant persuasions, Syllabus of religious instruction has been prepared at great length. Why this discrimination against the Hindus alone? The enormity of this discrimination will be realised, when one remembers that of the students reading in the first four classes more than 75 per cent read in the first two classes. Why the Hindu boys of classes I and II forego religious instruction passes our comprehension; especially as the Hindus pay more than 80 per cent of the provincial revenues.

J. M. DATTA

If any agreed syllabus had been placed before the Education Department on behalf of the Hindu Community and the Department did not accept it, then the Hindus have a grievance; otherwise not.—EDITOR, *The Modern Review.*

Bengal Census of 1941

The final results of enumeration of the Census in Bengal was published in the papers on the 10th October, 1941. The total population of British Bengal has increased from 501 lakhs to 603 lakhs—an increase of 20·3 per cent. Unlike the previous censuses, at this census the Bengalee-Hindus have increased at a greater rate than the Bengalee-Muhammadans. The Hindu growth is 23·1 per cent.; while that of the Muhammadans is 20·0 per cent. This greater growth is due mainly to the fact that the Burdwan Division, where about one-third of the Hindus live, has been free from malaria. At the last census in 1931, many of the Hindus boycotted the census operation at the behest of the Indian National Congress—and this led to their strength being shown of that census as less than what it should have been. This time in 1941, the efforts of the All-Bengal Census Board formed under the presidency of Mr. N. C. Chatterjea have met with success in making the Hindus census-minded; and avoiding the mistake they made in 1931. The percentage of the Muhammadans in the population has naturally come down. There has been great delay in the publication of census results. As soon as the Bengal figures were published, the Census Commissioner for India published India's total of 388,800,000 on October 14. The population of India has increased by 15 per cent.

J. M. DATTA

Greater Growth of the Bengalee Hindus—Neither Unnatural Nor Due to Inflation

The Muhammadans have been increasing their proportion in the population at every census since 1881, and this time their proportion has gone down—though by a very small amount, *viz.*, 0·16 per cent. This has upset some Muhammadans; and they say this is due to the inflation of the number of the Hindus. That the percentage of the Muhammadans would come down at the census of March, 1941, was predicted by Sj. Jatindra Mohan Datta in the August, 1940, number of *The Modern Review* for the reasons stated therein—and it has come down. He estimated that the Hindu growth would be 5 per cent. greater than that of the Muhammadans; and it is 3·1 per cent. greater. His estimate in February, 1941, that the total population of British Bengal would be 59 millions has come nearer the truth, for the actual population is 60·3 million. [See *The Modern Review* for March, 1941]. He is thus not wrong by more than 2·2 per cent. We think, that the greater growth of the Hindus is not, under the circumstances, unnatural. In its propaganda to make the Hindus census-minded, the All-Bengal Census Board always appealed to them "neither to exaggerate, nor to inflate"—an attitude commended by the Census Commissioner for India in his final radio broadcast. No Hindu leader ever appealed to any Hindu to exaggerate. We think the greater growth is **not due to inflation.**

Bengal Hindu Mahasabha Demands Fresh Census or Test Census—Many Still Uncounted

We read in the papers that the following resolution has been passed by the Hindu Mahasabha leaders:

"That the Working Committee of the Bengal Provincial Hindu Mahasabha repudiate the correctness of the Census figures recently published and demand a fresh Census under the exclusive control of the Central Government free from all interference by the Ministers; and in order to substantiate the charge that the Census figures do not correctly represent the real Hindu strength demands Test Census at an early date to determine the ratio of communal proportions.

"The Working Committee congratulates all Hindus who have recorded themselves simply as Hindus, thus frustrating the sinister attempt of the Bengal Ministry to disintegrate and weaken the Hindus of Bengal."

We endorse the demand for a fresh census or at least a test census. After the Census of 1931, the Government of India imported two world-famous statisticians, Drs. Bowley and Richardson, and had test censuses conducted by them in Madras and the Punjab. It was found that the proportion of the Hindus in both the provinces had gone up at the test census; while that of the Muhammadans had gone down. In the Punjab, the proportion of every community had gone up, excepting the Muhammadans. In the present Census (1941) of

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Bengal, many Hindus, especially primitive tribesmen, remain uncounted. We shall try to prove this from the information already published. The number of primitive tribesmen, belonging to *all* religions, was 17,82,000 in 1931. The population of Bengal has increased by 20 per cent since then; and these tribesmen would now number 21,38,000; but we find only 18,90,000 enumerated. So about 2,48,000 primitive tribesmen of *all* religions remain unenumerated. Even if we assume that they have increased at *half* the provincial rate, *viz.*, by 10 per cent., they would now number 19,60,000, and not 18,90,000 ! Even on this reduced basis, it means that 4 per cent. tribesmen remain uncounted. On the 20 per cent. increase basis, it means that some 14 per cent. remain unenumerated.

If we take the proportion of uncounted Hindus to be some 10 per. cent., it is sufficient to negative the Muhammadan majority in Bengal. It is essential, therefore, to hold a fresh census or at least a test census in Bengal to find out the **real** communal ratio.

All-Bengal Census Board

Speaking of the uncounted Hindus and tribesmen, it seems that the generality of the Hindus do not sufficiently realise the importance of census for demographical purposes; and are not census-minded. The Hindus of Calcutta, which boasts of several first-class Colleges and where there are hundreds of unemployed young men, did not furnish its proper quota of enumerators. We are told that in the mofussil of Bengal, there was the same reluctance to act as enumerators. It was a happy idea on the part of the Hindu Mahasabha leaders to form an All-Bengal Census Board on non-party lines to make the people census-minded. And the services of the All-Bengal Census Board in making the Hindus census-minded, and persuading them to act as enumerators, and trying to protect them from persecution and harassment at the hands of the Fazl-ul-Huq Ministry cannot be too highly praised. Its aim was a cent. per cent. correct census; and its attitude towards inflation has been praised by the Census Commissioner himself. Much of the success of the Board is due to the tacts ability and energy of its President and its Secretary, Sjts. N. C. Chatterjea and J. M. Datta.

There have been grave census irregularities in Assam; and its leaders are protesting against the same. Had an All-Assam Census Board been formed on the lines of the All-Bengal Census Board, many of the irregularities could have been prevented. We think every province, should in future, form a Local Census Board to watch over official vagaries at least a year before the census.

The Moral Basis of Wars

One of the paradoxes of all wars, ancient, mediæval or modern, is the constant effort made by the combatants to find a *moral* justification for their conduct. All wars have been fought for a worthy cause, either religious, moral or idealistic. In the past men have engaged in mutual slaughter shouting religious slogans. Later on they have set fire to towns and villages, killed innocent men, women and children, blasted fair landscape and scorched the good earth with the sole object of establishing the power of Good over Evil. In the latest phase wars have been and are being fought to prove the superiority of one set of "isms" over another—to make the world safe for this or that. That is how men have been urged to leave their homes and hearths and to go out to kill or to get killed. Time and again men have assembled for this ancient sport of slaughter and destruction and never have they been denied the satisfaction of killing or dying for a just cause. Yet at each cold-blooded accounting they have been proved to have been the tools of arrogant princes, unworthy imposters or greedy tradesmen. The wonder of it is that throughout man's long history no successful attempt has ever been made to call this eternal bluff. All evidence points to the one outstanding fact that wars are never fought for their declared and much advertised object. If the masses are told that they are fighting to make the world safe for growing cabbage, any intelligent student of history should right away bid good-bye to all hopes of meeting that vegetable for a few generations. Cynical, but true.

The present war is being fought by the Germans to establish a *new* order in Europe. That is to say, Europe may now look forward to long years of the oldest variety of order (or disorder) constituting tyranny, oppression and suffering for the individual. The Prime Minister of Britain, Mr. Churchill, has advised us that the World, particularly the British Empire, shall hereafter be more democratic than even Democracy. We cannot quote his exact words offhand; but that is the impression we have gathered. Some say that he has not been able to be consistent under cross-examination and has already blurted out little bits of his future plans *re* the World, the Empire and Democracy which are being misconstrued by crafty

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counter-propagandists ! It has been alleged that Britain's No. 1 has secret designs on those backward members of the Empire who fervently adore Democracy but are too gullible to know how and when to get it. Evil tongues will wag.

But, the question is why blame Mr. Churchill or depend upon unauthorised persons to interpret British war aims ? We are not participating in any private feud between Churchill and Hitler. Even if he had the best of intentions, his promises may not be honoured by his successors. What is required, if anything, is a solemn declaration by the British people whose war we are fighting. It is the people alone who can make a promise in a true Democracy. And we should very much like all promises, hopes or bluffs to emanate from that mighty source, and not from this man or that, whether self-appointed or elected. With our limited knowledge of the British people we think they are fond of specialisation. That is how they have turned out such great Doctors, Scientists, Engineers, etc., etc. Their politicians are also specialists. They have mastered the technique of statecraft and can completely dissociate thoughts from words. What we desire therefore is a heart to heart talk with the man in the street in Great Britain. It is for him that we are fighting and it is with him that we wish to have our discussion. Our question, bluntly put, would be "At the end of this War, the world will be safe (comfortable) for you. Will it be the same for us ?"

V.

The Future of India

The whole world is trying to go forward. A study of the astounding progress made by only two nations within recent times would fairly take one's breath away. We mean Russia and China. The one rose out of serfdom and starvation and discarded the principle that one man's loss is another man's profit; substituting it by the principle that each man's profit must be all men's profit. This simple change of formula for human conduct rapidly brought about a tremendous change. The empire which less than forty years ago was shaken to its foundations by an almost unknown and third-grade power has become a mighty state capable of facing the most ferocious armies the world has ever seen. This does not mean a mere increase in fighting ability. It means the nation has developed its mental, moral and material equipment to a remarkable degree. What the Tzars had never been able to achieve during centuries the people have achieved in a couple of decades. A similar awakening, although not quite so intensive, is noticed in China. Her line of progress lay more in consolidating her ancient institutions; reforming and remodelling here and there and a great effort at uniting the people under one flag. The long fight China is putting up against militaristic Japan proves beyond doubt that she has succeeded in her efforts to a great extent.

Neither in Russia nor in China do we find the forces of reaction gaining ground anywhere at any time. The best brains, the most desirable and workable plans and the highest concentration of will and action to reach the objective are constantly in the forefront. No attempts at pampering primitive urges, fostering mediaeval superstitions and jealousies and pushing unworthy men in the lime light are noticed anywhere.

Among all the nations that are striving for the realisation of their ideals, India stands out prominently for various reasons. She is under the guardianship of a Foreign Nation which exercises absolute power over her government and controls the greater portion of her organised Industry and Commerce. India has her aspirations and ideals which do not compare unfavourably with those of other nations; but there is great lack of unity, faulty conception of values and great crowds ready to back up ideas which in other lands would find few supporters and would be readily thrown over. Taking advantage of all this, the forces of reaction, self-seekers and professional evil-doers have been able to do great harm to the cause of Indian nationalism. The worst of moth-eaten ideas, evil institutions, disruptive organisations and brazen mischief-mongers can come out into the open in India to the utter confusion of public opinion. So long as a man does not speak against the Rulers of India, he can safely flout science, ethics, history, common sense and all the known principles of social conduct and get away with it. With millions living in half starvation in mud hovels, their joy of life utterly destroyed, their existence steeped in dark ignorance and animal conflict; with millions dying unattended, without medicine and of easily preventible maladies, the forum of Indian public life is not crowded with capable scientists, doctors, engineers and economists but with a medley of short-sighted self-seekers, half-educated charlatans and political acrobats. This is a shameful state of affairs and calls for an immediate organisation of all available national talent in the field of science, engineering, medicine, education and economics. Our problem is to find food, clothing, housing, medicine, education and recreation for our millions and not to

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build an elaborate and useless museum of defunct institutions, creeds, castes, dogmas and superstitions.

V.

War Time Measures

War time measures become necessary when a nation has to meet the extraordinary demands of maintaining armies in the field. The peace time rights and privileges of the citizen have to be abolished or restricted in war time with a view to divert national resources and energy into other channels. The most common examples are extraordinary taxes, control of supplies, rationing, restrictions put on labour and technical men, declaring special areas as prohibited zones, control of the press, censorship, price control, commandeering resources and compulsory service. There is a certain type of humanity which specialises in making use of opportunities. The worst are possibly those that rob the dead. There are others who turn to personal account all that is solely made for the public good. These people abuse things so much so that very soon the social purpose of war time measures is totally obscured by their greed and hankering for power. People begin to ask, "Was this done to control supplies or to stimulate illicit trade?" Or they ask, "Was it done to protect the nation or to put more power in the hands of arrogant officials or industrialists?" Those who have the power should therefore see that these measures are not abused. All the self-denial and restriction of liberty should go to strengthen and benefit the nation and not this man or that.

India is getting more and more of these measures. It is therefore necessary that we should be vigilant lest abuse creeps in. It is the duty of all men to see that their rights and privileges are not sacrificed to enrich selfish individuals or to strengthen the hands of bullies.

V.

England's Soul Worth Many Indias

Recently a British writer and traveller of of distinction came out with an appeal to his countrymen to do the right by India. We have not got his appeal before us and only remember that it was a genuinely honest appeal. It begged the British people to be just and righteous and subdue their greed and give free play to their sense of justice and truth. For the soul of England was worth many Indias. His appeal did not go in vain; for immediately following it an Englishman of no consequence, as far as our knowledge goes, came out with a reply. In this we had a recapitulation of the standard creed of British diplomacy relating to India. Britain could not dream of landing India into Self-government; for that would surely harm either this Indian or that Indian or some Indian! When *all* Indians are agreed on *all* points, then, surely, India will be fit for Self-government. Are all Britishers agreed on all points? Have they ever been unanimous on any question? Even fighting Hitler or keeping India down? What is the parliamentary system of government? Why do the British talk about a majority, a minority or the Opposition? If we are to accept this man's attempt at explaining the situation as typical of British logic and argument, then Lord help the mentally deficient! Good thing we were talking of the soul of England and not about her brains or we Indians would be in a mess! For many (X) Indians=1 Soul of England, therefore 1 India=1/X Soul of England. We are not pleased at this valuation.

We have been reading a book of quotations as an escape from modern brains. It reads in one place:

"A mercantile deputation from Bordeaux, being asked by Louis XIV what should be done to advance their interests, replied, "Sire, let us alone!"

V.

What Is India's Soul Worth?

Sir Francis Younghusband has said that England's soul is worth many Indias, and he has therefore exhorted his countrymen to do the right by India by allowing her to be independent, if she so desires, and thus save the soul of England. As a truly patriotic Englishman he is right in taking it for granted that England still has a soul to save. We hope she has.

Leaving the task of saving England's soul to Englishmen, we Indians should believe that India has a soul and should try to realize that soul. We should ask ourselves what that soul is worth and be prepared to make all sacrifices to keep it inviolate and undimmed.

Reuters

Reuters have been owned and managed so far by a wide group of newspapers in Britain and in the Empire. Recent developments brought to the forefront the question whether an institution like *Reuters* should be allowed in the Empire's interest, to be managed by a small group of London newspaper-owners. From the reports published in the Press it is clear that public opinion as well as the opinion of the press-owners is against any such transfer of power. But, inspite of this great dislike for the proposal

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change of management, things have been engineered in a way that has made the change somewhat inevitable. This has been managed partly by "Threats of Competition" and partly by financial inducements. It is difficult to understand why after surrendering to these "threats" and inducements the erstwhile managers of *Reuters* should start a Press agitation for parliamentary intervention. It is not at all clear what is expected to be gained by discussion in Parliament unless of course there is any suspicion that Mr. Churchill's Government has had something to do with forcing the change. The attitude of the Government however will be no proof that they had sympathies this way or that. We are against controlled news. But the proper control of news is a powerful weapon. Hitler has been able to prove this to the world. The Barons of Fleet Street are no mysterious figures. We all know what they stand for and whose power it will be if they acquire new powers.

The controversy however proves that a number of British public men still openly avow freedom and democracy though "threatened" and "induced."

V.

Reuter And India

"Reuter's" service has never been just and satisfactory to India. Under the control of a few British newspaper magnates, it would be still more unjust and unsatisfactory. If India were free and independent and if it were possible to form a truly International Board, we would have suggested that Reuters should be under the control of such a Board. (27-10-1941.)

The morning dailies of the 29th October last contain a long telegram, announcing the arrangements finally made, which runs partly thus :

> The Press Association who were sole holders of the shares of Reuters Limited have decided in co-operation with the Newspaper Proprietors Association, to enter into common and equal partnership in Reuters and to set up a Reuter Trust. To this end the Newspaper Proprietors' Association has purchased from the Press Association one half of the capital of Reuters. The effect of this is that Reuters is now owned by the British press as a whole. A declaration of trust has been signed by both parties setting forth the principles which will be maintained under the new ownership which is regarded as in the nature of a trust rather than as an investment.

Increasing Industrial Skill in India

Circumstances have forced upon India the work of supplying arms and munitions to the forces of the Empire. The questions whether this is our war or some one else's, whether we believe in war and so on are of little use in the face of accomplished facts. We are at war with Germany and her Allies, whether we wished it or not and without reference to our faith or disbelief in Democracy, Fascism, Imperialism, or anything whatsoever. The fact remains that we are at war in so far as we are acting as soldiers, munition workers, etc., etc. Another fact stands out clearly. It is this that all Indians are helping in the war indirectly by paying extra taxes, suffering a variety of inconveniences and by keeping a philosophical attitude. The war is coming nearer India day by day and we may soon have a more intimate contact with it. It is therefore necessary to revise our outlook so that we may be able to face any situation that may arise hereafter. One thing has been noticed in connection with the war efforts of India. There is no dearth of raw materials in India and there is no lack of man power. But India is very short of industrial skill and technical knowledge. Great efforts are being made to train up skilled workers all over India. It is expected that once India has the required number of technical hands and skilled workers she will be able to produce great stores of arms and munitions. This will enable India to profit financially, reduce unemployment and to build up a stock of technical skill which will be an asset for ever.

We see no harm in taking this matter up nationally and vigorously. Over and above what the Government is doing to train up men, all Schools and Colleges and small private concerns may easily join hands to make India skilled. All boys at School may be given an hour a day to handle a hammer and chisel or a file under the supervision of a skilled man. This cannot be very difficult. All College students may similarly devoted some time to the study of Practical Chemistry, Electricity and Allied Sciences. A little trainng in mechanics, engineering and similar things might help.

On the soldiering side, more drill and physical culture, first aid, scout craft, etc., will take all persons nearer to the real thing. Government, perhaps, may not like to overdo things. But as there is some risk of India getting into the line of fire any time, would not a little private enterprise in these spheres be a very wise move ?

V.

Nazi Vendetta

VICHY, Oct. 23.

Fifty Frenchmen have been ordered to be shot as a reprisal for the killing of a German officer at Bordeaux, and if the culprits are not seized by midnight on Sunday, the 26th October, 50 other hostages will be

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executed, states an order issued by General von Stuelpnagel, commanding the German Army of Occupation in France.

A reward totalling fifteen million franc has been offered to the inhabitants of France who will contribute to the discovery of the culprits.

The town and neighbouring communes of Bordeaux have been ordered to pay a surety of ten million Francs by 6 p.m. today. The Germans demanded this owing to the shooting of a German officer on Tuesday.—*Reuter.*

The Germans will keep the money if the outcome of the present inquiry is unsatisfactory or if further hostile acts are committed.

200 Communists Executed

Two hundred more "communist" hostages have been executed in Yugoslavia, according to the Serb official newspaper *Nove Vreme* says a despatch to the Vichy News Agency. The order for the execution was given by the Germans in reprisal for alleged attacks on German soldiers on October 18.

Execution Postponed

Vichy, Oct. 24.

The execution of further groups of hostages for the Nantes and Bordeaux shootings has been postponed, says an official statement according to the Vicny News Agency. The postponement was due to appeals broadcast by Marshall Petain and Admiral Darlan on Wednesday.

Zero hour for the further Nantes victims has been extended to midnight, October 27, and for the Bordeaux ones to midnight, October 29.

The statement says, "In agreeing to the postponement the German authorities wish to increase the chances of finding the two culprits and thus sparing French lives."—*Reuter.*

Vichy, Oct. 24.

Three more Frenchmen were shot today for "illegal possession of arms and munitions," according to the Vichy News Agency. The order was signed by von Stuelpnagel, Nazi Commander of the Army of Occupation in France.—*Reuter.*

The Nazi reprisals have been strongly condemned by President Roosevelt and Prime Minister Churchill, as they should and must be by all truly civilized persons.

London, Oct. 25.

Calculated murder of innocent citizens by hundreds in occupied European territories by orders of Hitler and his fellow gangsters continues.

It is reported this morning that an official announcement from Belgrade states that 200 Serbian hostages have been executed following the killing of a German soldier on October 18.

Revolting to World

The British Prime Minister, Mr. Churchill associated the British Government with the sentiments of the statement issued by President Roosevelt on Saturday in which the American President scathingly condemned the Nazi reprisal executions, declaring that they were revolting to the world and "acts of desperate men who know in their hearts that they cannot win."

Mr. Churchill's statement is more direct. The butcheries in France, he said, are only an example of what Hitler's Nazis are doing in Poland, Belgium, Yugoslavia, Norway and Holland and above all behind the German front in Russia. "They are but a foretaste of what Hitler would inflict upon the British and American peoples if only he could get power," the Prime Minister said. "Retribution for these crimes must henceforward take its place among the major purposes of this war."—*Reuter.*

Though it cannot be said that the French as a people are incapable of mass executions—the history of the French revolution stands in the way of any such assertion, it is plain that they cannot gain their freedom by assassinating some Germans. For at present the Germans are in a position to shed more blood than the French. Hence without discussing the question whether ahimsā or non-violence is ethically and spiritually superior to the use of physical force and killing and a better means of gaining and safeguarding freedom than the latter, it may be said that General De Gaulle's advice to his people as contained in the message printed below is wise.

London, Oct. 23.

The leader of the Free French General de Gaulle broadcast tonight (Thursday) an order to his countrymen. It was, "in the present circumstances do not kill the Germans." The reason, he said, was that it was only too easy for the enemy to retaliate against temporarily disarmed men and women. "As soon as it is possible to attack from outside and inside, you will receive appropriate orders. Until then patience, preparation and resolution."

"The war of the French must be conducted by those in charge of it, myself and the National Committee for Free Frenchmen. It is imperative that all those who fight inside the country as well as outside should observe these directions."—*Reuter.*

This note was written on the 27th October 1941.

After all the horror, indignation and commotion created by the reported executions comes the following reassuring cable :

Vichy, Oct. 28.

General Stuelnagel, Commander-in-Chief of the German military administration in France, yesterday (Monday) advised the Vichy authorities that he has suspended the planned executions of a hundred hostages at Nantes and Bordeaux following the killing of two German officers.

According to an announcement here Stuelpnagel told Vichy that he was taking this action in order to give the population a chance to throw light on the "outrages."

Frenchmen who do not give the authorities information in their knowledge of criminal plans, including attacks on persons, incendiarism, destruction of public buildings by explosion and sabotage of telegraphic and telephonic communications and works of art may get from three months to five years' jail under a law passed by the Vichy Council of Ministers to strengthen repressive measures against "criminal attacks" such as killing German officers at Nantes and Bordeaux. Similar penalties are laid down for those who fail to go to the aid of persons in danger of being attacked and those who having connection with such attacks fail to notify the authorities.—*Reuter.*

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About "Execution of French Hostages"

BERNE, Oct. 30.

Cooling off in Franco-German relations has been noted by Berlin political observers following the executions of 100 hostages at Nantes and Bordeaux and it is possible that the arrival of the newly appointed German Consul-General Krug Von Nidda at Vichy on Saturday will be postponed, writes the Berlin correspondent of the newspaper *Basler Nachrichten*. The announcement of the establishment of a German Consulate-General in Vichy was announced in Berlin about a fortnight ago. The Consulate would be regarded as a branch of the German Embassy in Paris and in principle a French Consul was to be appointed in Berlin. —*Reuter.*

But we were told only a day ago that the executions have been postponed. What is the truth ?

Mr. Amery's Broadcast Reply to Some American Questions

In our first note in this issue we have commented on Mr. Amery's answer to the first American question *chosen by him* for reply. We will briefly comment on some of his other answers.

The second question was framed with such adequate ignorance and foolishness as to make it quite easy for Mr. Amery to dispose of it. The question and the most important part of Mr. Amery's answer thereto are given below.

The second questioner, Mr. E. W. Jeffery, of East Cleveland, Ohio, asked : "Is it true that the Viceroy of India declared war against Germany without reference to the people of India ? Is that democracy ?"

Mr. Amery : "The Viceroy never declared war and could not have declared war."

That is quite true. But what Mr. E. W. Jeffery ought to have asked is : "Has the British Government made India a belligerent with the consent of her people ? Were they consulted *before* or even after their country had been dragged into the war ?" If he had done so, Mr. Amery's truthful reply to both the questions would have been, "No."

Mr. Amery did not plainly tell Mr. Jeffery that the Indian Legislature is not legally competent to discuss any questions relating to foreign policy, though he admitted as much when he said :

"When, ... India becomes in the fullest sense a free and equal partner in the British Commonwealth, then she will be in a position, both constitutionally and in fact, to decide these momentous issues for herself."

That is to say, India is still politically a baby and cannot decide for herself questions of war and peace, and so her guardian and keeper Britain has decided that she (India) should be made a party to the war !

According to Mr. Amery, "an overwhelming body of public opinion in India was from the first and is today behind the British Government in its struggle against Nazi tyranny and aggression." That large numbers of the people of a country hate Nazi tyranny and aggression, is not a fact sufficient in itself to warrant the conclusion that that country ought to be dragged into a war with the Nazis without being consulted. The vast majority of the people of the United States of America, we are told, hate Nazi tyranny and aggression and are "behind the British Government" in its struggle "against Germany." But, though the U. S. A. has been behind Britain from the very beginning of the war, yet up till now (31st October, 1941) it has not declared war against Germany. Similarly, it was quite possible that in spite of the overwhelming body of Indian public opinion being really against Nazism, India would not have been at war with Germany if possessed of freedom of choice. In fact, the Indian National Congress, which is India's best organized, largest and most powerful representative body, is not behind the British war against Germany.

The third question had appeared several times in a variety of forms. That selected by the B. B. C. was from Mr. Jerom Boyer of Fairlawn (New Jersey) : "Why does not Britain grant India Dominion Status now ? Does she intend to do so, and when ?"

Mr. Amery : "India was by the Act of 1935 given a Federal Constitution under which the 11 provinces enjoyed complete democratic government over all subjects that most affect the life of the ordinary citizen, subjects in fact which, under the American Constitution, come within the field of the several States. Four of these provinces, with a population of nearly a hundred million people, are living under that democratic system today."

And so on and so forth.

Mr. Amery's answer is full of half truths which are more misleading and dangerous than lies. He did not tell Mr. Jerom Boyer that the so-called provincial autonomy was of a very limited character, that the provincial Governors had large powers of intervention; that Indians of all political parties were dissatisfied with both the federal and provincial parts of the Act of 1935; that the Parliamentary Committee which drafted the Act had rejected every single proposal of a progressive nature made by a delegation of moderate Indians, including the Agha Khan, and that all this had given rise to deep resentment and growing distrust of British intentions in India. Neither did Mr. Amery point out that the pledge of Dominion Status was qualified by reservations in regard to Britain's obligations; that Britain was to be the sole judge and arbiter of those obligations; that Indians would be allowed to draw up their cons-

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titution only if all parties agreed with one another; and that agreement among Indians had been made much more difficult by not only the Communal Decision and various pro-Muslim resolutions, rules, etc., issued by the Government but also by the utterances of the present Secretary of State and the present Viceroy.

In his reply to the question relating to the imprisonment of Pandit Jawaharlal Nehru Mr. Amery said that

"He (the Pandit) was sentenced to imprisonment for violent and deliberately provocative speeches aimed at hampering the war effort of India—speeches which did so in effect as well as in intention."

We have not got these speeches of the Pandit before us now—perhaps we never had the opportunity to read them. So we are not in a position to examine Mr. Amery's characterization of them. But this is the first time that we hear from official lips that the speeches and other activities of any section of Indian Nationalists had hampered the Indian war effort. Mr. Amery and other members of the British Government in Britain and India, whenever they spoke on the subject, gave the world public and the Indian public to understand that the above-mentioned speeches and activities had had no injurious effect on the Indian war effort. In fact, in his reply to the last question chosen by him, broadcasted along with his reply to the question relating to the Pandit's imprisonment, he said, inconsistently and inadvertently enough :

"The more the war has given evidence of the nature of Nazi tyranny and the nearer that zone of danger has moved to India the more wholeheartedly have Indians of all (?) classes and communities wished for the victory of what is their cause as much as ours and the more effective has been their practical support to that cause. *That support has not been seriously affected by the manœuvres of Indian politicians against each other or by their criticism of the present system of Government in India.*"—(Italics ours.—Ed., M. R.).

Regarding the sentence on Pandit Nehru, Mr. Amery further said :

His sentence was not a matter for the executive but for the law. Do you think that it would have been fair to the humbler misdemeanants if the judge had decided that the rigour of the law applied only to them and that a man of Pandit Nehru's social and political standing should be entitled to preach sedition with impunity? Would that have been fair to those democratic Indian Cabinets still responsible for the Government of four great provinces who are loyally helping the war effort and have dealt firmly with similar seditious activities.

The sentence was no doubt a judicial one. But the executive had power to interfere with such sentences. Neither Mr. Amery nor any authority of lower rank having such power has exercised it to reverse or reduce the monstrous sentence pronounced on the Pandit. On account of its monstrous character, it has been condemned not only by men of all political parties in India but also by responsible members of the Liberal and Labour parties in Britain.

Nobody wants that "humbler misdemeanants" should be severely dealt with and men of Pandit Nehru's social and political standing should go scotfree if they offended against the law. But does Mr. Amery mean to say that it was right to pass a monstrous sentence on Pandit Nehru because of his social and political standing whilst for the same "offence" men of lower standing were dealt with more lightly? Is British law a respecter of persons in this perverse sense?

Mr. Amery insinuated that the Premiers and Cabinets of the Panjab, Bengal, Assam and Sindh wanted or approved of such monstrous sentences. Was that fair to those persons?

Dacca Riots and Bengal Ministry's Indifference

Indifference on the part of the present ministry to prevent recrudescences of communal disturbances at Dacca and stop loss of life and property was condemned at a public meeting held at the Calcuta University Institute Hall on the 29th October last. Ex-Minister Maulavi Nausher Ali presided.

Syed Nausher Ali addressing the meeting said :

The incidents at Dacca were nothing but the result of the policy followed by the Ministry in Bengal. He narrated how the poison of communalism grew and spread all over the country through the agents of British imperialism. He showed how Separate Electorate came and how *Pakistan* and *Hindusthan* came into the mouths of the reactionaries. He said that those who committed crimes in the name of religion were abominable creatures and those who excited them to such actions were still more detestable.

He regretted that while tragedies were being enacted at Dacca the ministers should have been away to Delhi and enjoy *fun* there. Incidentally, he pointed out what immense mischiefs the Pakistanwalas were doing to the country. By raising the cry of *Pakistan* Mr. Jinnah, he said, was simply strengthening the hands of British imperialism.

Syed Nausher Ali said that

The *Id* day was a day for the Moslems to forget quarrels and love and embrace each other. It was deplorable that disturbances should have broken out that day. Moreover, he had never heard before of big processions coming out with flags on the *Id* day. He failed to understand the reasons which led them to make such show.

Concluding Syed Nausher Ali said that

They had condemned the ministry for their failure to prevent riots. But this would not mean they themselves had no responsibility in the matter. According

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to him, solution of this problem was in their own hands. All of them, Hindus and Muslims, should make it a mission of their life to achieve freedom of their country. They should refuse to think in terms of communalism. That they were Indians should always be uppermost in their thoughts. He was sure it was the freedom of the country that could end all suffering. Then Hindu-Muslim quarrels would be a thing of the past and there would be no trace of mischief-makers.

Mr. P. N. Brahma, Mayor of Calcutta, said that

It was most unfortunate that riots should break out in Dacca again and again. He believed they themselves were not to blame for this. Different agencies were working among them with cross purposes. However, they should not rest content with asking the authorities to stop repetition of such disturbances. They had also a duty. Communal outlook and bias should be hated by them always. A lofty ideal should inspire their thoughts and actions.

Messrs. Hemendra Prasad Ghosh, Maulavi Asadulla Siraji and Maulavi Abdul Malek also addressed the meeting.

A resolution was adopted by the meeting, placing on record its most emphatic condemnation of the indifference of the present ministry in taking adequate steps to prevent disturbances at Dacca.

So-Called Communal "Riots"

Though the secret murders, and, sometimes, clashes between groups of men belonging to different religious communities are generally called 'communal riots,' they are not generally riots, and there are always men in all communities who detest these wicked deeds and disgraceful incidents. Some communities have more of such reasonable men and some less. But never are whole communities ranged against one another.

It cannot be said that religious fanaticism has nothing to do with these disgraceful occurrences. But such fanaticism has existed for centuries. The reason why for some time past, and just at present, these disgraceful occurrences blacken the contemporary history of India, is not unconnected with the Communal Decision, Separate Electorate, and other features of British policy in India.

No community is in the least a gainer by these wicked and foolish "riots." No community can gain the upper hand by them. It is only the secret leaders and instigators who hope to gain some worldly advantages by using ruffians as their tools. Open war and open fight, however damnable, are better than these 'communal riots.' For even in the unjustest wars there may be heroic incidents and courageous deeds. But there is nothing but cowardice in these 'communal riots.' Reconciliation and peace can be brought about between those engaged in open warfare, because the parties are known. But when there is a lull in 'communal riots,' it cannot be taken for granted that there is true reconciliation and peace. Only show of superior force sends the ruffians to their hiding places.

It is not merely in Muslim majority provinces like Bengal and Sindh that there are 'communal riots.' Bombay and Madras are not such provinces, but there are 'communal riots' in Bombay city and Nellore.

No Peace In The World Without India's Independence

Amrita Bazar Patrika writes :

"Pandit Govind Ballav Pant, ex-Premier of U. P., is making a clarion call to mobilize the non-co-operating forces of the country under the banner of Mahatma Gandhi. Not to speak of any peace in India, he says that there can be no peace and happiness in the whole world so long as India is not independent, and the independence of India can be achieved only if the resources of the country are mobilized under the leadership of Mahatma Gandhi."

We are glad Pandit Govind Ballabh Pant believes that there can be no peace in the world so long as India is not independent. We are glad, too, that *Amrita Bazar Patrika* has noticed the truth, as it has been recognized by and come out of the mouth of an ex-Premier.

The Modern Review published in its last July number a long article entitled "India's Freedom A Pre-requisite to World Freedom and World Peace." It was written by Sjt. Ramananda Chatterjee. This was followed by another article in the August number, entitled "The Problem of India's Freedom A World Problem." It was written by the late Lala Lajpat Rai.

Amrita Bazar Patrika noticed neither of these articles.

Question of Acceptance of Office By Congressmen

By acccepting office Congressmen were able to do some good to the provinces in which they worked, though the autonomy given to the provinces is of an extremely limited character.. But the edge of the desire for complete independence was blunted by the acceptance of a compromise. And many Congress Ministers, *e.g.*, Shrimati Vijaya Lakshmi Pandit, openly declared their dissatisfaction with this sort of provincial autonomy and said in effect that what little good they had been able to do was nothing in comparison with what they desired to do.

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The question of the re-acceptance of office by Congressmen has again been raised. If they accept office now they can no doubt do the same sort of good work which they did before as ministers, etc. But conditions are now different. The provincial governors are now carrying on the work of administration in the Congress majority provinces. They are devoting as much attention as possible to the "war effort." If Congressmen become Ministers they must do the same kind of work. How can they do so without throwing overboard their leader Mahatma Gandhi, who is against war? Once indeed most of the Congress leaders did throw Gandhiji overboard. They promised to help the British Government in its war effort provided a National Government of the kind suggested by them were formed in the Centre. But the British Government made no response. The Congress leaders who had rejected Gandhiji's leadership again accepted him as their dictator. The attitude of Government has become stiffer than before. By expanding the Viceroy's Executive Council, by forming the Defence Advisory Committee and by constituting a National Civil Defence Council (which has no powers and no responsibility !), Government perhaps thinks that it can do without the co-operation of the Congress. If Congressmen now want to offer their (unwanted) co-operation by accepting office, they must approach the authorities in sackcloth and ashes and foreswear their allegiance to the Mahatma. It is for them to make their choice—we offer them no advice, as none is required.

No doubt the war is coming nearer India. But when has the Government said that it is not getting all the recruits, money and materials that it wants and that, therefore, Congress must come to its help? On the contrary, in reply to the fifth American question chosen by Mr. Amery for answer, he said in part:

"Since the outbreak of the war India's army has grown from some 200,000 to 750,000 and will soon be over a million. Every Indian in the army is a volunteer, not a conscript, and there are long waiting lists. . . India's young navy and air force are also worthily playing their part. India has developed a vast industrial machine for war supplies of every kind. . . ."—*Reuter.*

By the by, Mr. Amery ought to have said, "Every Indian in the army is a mercenary." Months ago *The New Statesman and Nation* said that India is such a miserably poor country that any number of recruits can be had for a pittance. And Prof. Gulshan Rai has shown in *The Tribune* that in the Panjab (the chief recruiting province) the poorest districts have furnished the largest number of recruits.

Future of the Associated Press of India

The Tribune of Lahore writes:

The London deal seriously affects the Associated Press of India, and it is this question that should receive the serious consideration of newspapers in the country. The Associated Press of India, though living on the patronage of Indian newspapers and enjoying subsidies from the Government of India, is owned by Reuters, a foreign agency. With the control of Reuters passing largely into the hands of the Fleet Street barons, the control of the Associated Press automatically passes into their hands. This is not a very pleasant prospect. Steps should be taken to take over the agency from Reuters. Both the clientele and the operations of the Associated Press of India are confined to India. The entire control of the Agency should be vested in Indian newspapers. Should Reuters refuse to part with the control of the Associated Press of India, India would not be left entirely without relief. It is open to the Government to withdraw all the facilities from the news agency and to newspapers to stop their subscription and start an independent agency. It is, indeed, time India had her own national news agency. Every country has its own news agency. India is the only country in the world without a national news agency.

We endorse our contemporary's observations.

Non-co-operation of Muslim League Brand

A New Delhi message, dated October 2 last, says:

The Muslim League Party walked out of the Central Assembly this morning after a statement was made by Mr. Jinnah declaring that they were doing so in order to register their protest against the way in which the Muslim offer of co-operation in the war effort had been completely ignored by Government.

The Muslim League, that is, Mr. Jinnah has been copying the non-co-operating tactics of the Congress, but not consistently. There is also this difference that Congressmen believe that what they have been doing is for the good of the whole country and nation, whereas Mr. Jannah has non-co-operated because Government would not accede to the eggregious and extravagant Pakistani demands of the Muslim League. Even the critics of the Congress, who say that Gandhiji's campaign of Satyagraha has been infructuous, must admit that Congressmen are consistent. Just as the Congress members of the Central Assembly are not taking part in the proceedings of the Assembly, so they have also eschewed the sweets of office;—none of them are ministers, speakers, parliamentary secretaries, etc., none have co-operated with the war effort. This cannot be said of the Muslim Leaguers. The Muslim League party in the Assembly have staged a walk out. How many recruits, how much w

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materials, etc., could they have supplied to Government? The Muslim League Premiers and Ministers *have* supplied men and materials to Government and whether they remain members of the League or go out of it, they will continue to help the Government. So this boycott of the Assembly by the Muslim League is a farce.

Mr. V. D. Savarkar on Muslim League Inconsistency

Mr. V. D. Savarkar, President, All-India Hindu Mahasabha in an interview regarding the League decision to boycott the Central Legislative Assembly, says, "If the Muslim League really wants to bring pressure on Government it should also withdraw its ministries from the Punjab, Bengal and Assam. The present protest against the constitution of the Expanded Council and the National Defence Council and allowing its ministry to function in the provinces, which means active co-operation in war efforts, appear to be inconsistent. May I suggest in a friendly spirit that the Moslem League should now, to be consistent with its tenets, withdraw the League Ministries which are functioning in several provinces.—*U. P.*

Dr. S. P. Mukherjee's Appeal to Hindus of Bengal

An appeal to the Hindus of Bengal to come forward and strengthen the Hindu Mahasabha was made by Dr. Syamaprasad Mookerjee, presiding over a meeting organised by the Executive Committee of the "Fund for the Relief of Hindu Victims of East Bengal Riots" held on the 25th October last at 23, Ratan Sarker Garden Street.

The Committee presented a purse of Rs. 2,229-11-3 to Dr. Syamaprasad Mookerjee for the relief of the victims of riots in the district of Dacca.

In reply to an address of welcome presented on behalf of the Committee, Dr. Mookerjee said that the Hindus were passing through difficult times and their civilization and culture and existence were at stake. It was a matter of great regret that they had not yet sufficiently realised the gravity of the situation. If they looked at the world they would find that every nation was fighting for its independence and preparing for the greatest sacrifice. The time had come when the Hindus should shake off their weakness and rise to the occasion.

Dr. Mookerjee added that he wanted sincere workers who would earnestly take up the cause of the Hindus.—*U. P.*

Appreciation of Tagore by Britain, China and Russia

The Secretary of State for India sent the following message on the occasion of the India Society's memorial meeting to Dr. Tagore held in London on the 30th September last:

"I much wish I could have been present to join this representative English tribute to the memory of Dr. Tagore. The lustre of his world-wide fame is one which neither war nor political antagonism can dim. His noble features are finely preserved for us in Epstein's bust. The ardour of his genius and high idealism, which inspired his works, is perhaps very closely revealed in his devoted pupils at Santiniketan. Poet, dramatist, novelist, naturalist, musician and painter too, in his later years, the range of his art and teaching recalls the versatility of Michael Angelo and Leonardo. Supreme master of Bengali, he also, by renderings of some of the finest poems in fastidious English, enabled the West to sample the beauty of the civilisation and culture of India of which he remained to the last so jealous a champion."

The Marquess of Zetland sent the following message:

"In understanding literature and art Dr. Tagore possessed qualities which entitled him to be regarded as a citizen of the world rather than of any particular country. He in some respects was as much at home in Europe and America as in Asia. Yet despite his claims to be regarded as cosmopolitan his whole being was permeated with a passionate attachment to his own land."

Sir John Anderson in a message said:

"The death of Dr. Tagore has deprived Bengal of her most distinguished son. His lofty idealism and passionate devotion to his motherland were shining examples to his countless followers drawn from every part of India and far beyond her shores. In Santiniketan his creative work stands as an enduring memorial to inspire succeeding generations. The whole world of culture joins his kith and kin in mourning the passing away of a great soul."

Doctor Wellington Koo of China writes:

"With the passing of Tagore, China has been bereft of a great sympathiser and friend. His visit to China about 20 years ago is remembered by all Chinese with appreciation and gratitude and constitutes a landmark of cultural contact between two of the world's oldest civilisations."

M. Maisky of Russia wrote:

"The U. S. S. R. loves and respects Tagore as a great creative force which we cannot help but admire. In the U. S. S. R., Tagore is well-known and widely read and popular with our people."—*Reuter.*

But for the war we could have known what tributes have been paid to the memory of the Poet in Germany, Austria, Czechoslovakia, France, Switzerland, Italy, Sweden and Norway, Hungary, U. S. A., South America, Japan, the Netherland Indies, Iraq, Iran, etc.

Mr. Fazlul Huq and the Muslim League

According to a press report Mr. Fazlul Huq will not submit to Mr. Jinnah's Hitlerite methods. He has said: "Let them expel me from the League. I shall give them a fight in Bengal. My position in the Bengal Assembly is unassailable."

What is the next surprise which Mr. Fazlul Huq has in store for the public?

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Government Order for 100 Million Sand-bags

That the Government of India have placed an order with the Indian Jute Mills Association for 100 million sand bags, to be delivered between January and October, 1942, means that they are preparing for a long fight.

Australian Officers for the Indian Army

There has been plenty of time for Government to train Indian officers for the Indian army. But Government have never been sincerely in earnest to Indianize the Indian army. Even now they can have plenty of suitable young Indians for training as officers. But finding that at present it has become very difficult to secure the services of Britishers, the Government of India have begun to appoint Australians as officers !

If India remains sufficiently long under British subjection, a day may come when we shall have German, Italian and Japanese officers for the Indian army, for nations which are not now allies of Britishers may by that time become friendly to them.

U. S. Mine Strike Ends

WASHINGTON, Oct. 30.

Mr. John L. Lewis announces that "captive" mines are reopening. The United Mine Workers' Association has accepted President Roosevelt's proposals and the men will return to work as soon as arrangements are made.—*Reuter.*

Good news indeed.

Gandhi Jayanti

We cordially congratulate Gandhiji on his completing the seventy-second year of his life. May he live for decades more to serve India and the world as he has been doing !

International Labour Conference Wants "Four Freedoms"

WASHINGTON, Oct. 28.

The aim of the International Labour Office Conference must be to plan a world in which the four freedoms cited by President Roosevelt are given their full significance, declared Mr. Robert J. Watt, speaking during the Conference's second day.

Mr. Watt, who is international representative of the American Federation of Labour, recalled that the four freedoms were freedom from fear, freedom of religion, freedom of expression and freedom from want.

He continued, "It is our job here to plan a course, by which the still unconquered economic wilderness can be conquered as soon as the Nazi barbarians have been beaten down in their lust for conquest." The war, he declared, has demonstrated the need for "establishing the structure of a world order, in which all nations agree to yield certain prerogatives in order to form a more perfect union for the general welfare."

Mr. Watt added, "We must embark fearlessly but carefully upon a reasoned voyage of exploration into the economic relationships of the people of the entire world. We must hasten. We must not wait until victory has been won against forces of evil. We must hasten the downfall of those who have sought to justify their programme of mass murder by the mirage of *New Order.*"—*Reuter.*

But will they have the sense of justice, the desire, the power and the courage to see that Indians are not prevented from gaining the four freedoms ?

Deoli Detenus

Mr. N. M. Joshi's adjournment motion in the Central Assembly relating to the grievances of the Deoli detenus has been rejected without a division. This does not mean that in the opinion of the majority of the representatives of the people of India there the grievances are unreal. For members of the Congress Assembly party and of the Muslim League Assembly party did not take part in the Assembly proceedings.

The detenus made a representation to Government about their grievances six months ago. Sir Reginald Maxwell, the Home Member, does not appear to have even looked at it during all these months, though during the debate on Mr. Joshi's adjournment motion he called the detenus' hungerstrike a "political strike," to which, the hero that he is, he "will not submit." He was not prepared to consider these grievances until the strike was called off. But why did he not consider them during the six months when there was no strike ? When there is no hungerstrike, the Home Member pays no heed to the detenus' cry of distress. When in despair they hungerstrike, he says he will not consider their grievances until and unless the strike is called off A regular and deliberately formed vicious circle this.

There is every reason to believe that the detenus have real grievances. In the first place there is their representation. In the second place, there is Mr. N. M. Joshi's report relating to them, drawn up after careful investigation on the spot. He, a respected Labour leader enjoying the confidence of both the Government and the non-official public, visited Deoli jail after obtaining the permission of the Government, met the detenus there and submitted his report to Government. A summary of it was published in the press in September last.

The least that Government can and should do is to remedy the detenus' grievances at once. But the real remedy is to delete Deoli and set the detenus free. If the bureaucracy will not do that, the detenus should at least be removed from remote and suicide-haunted Deoli

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to jails nearer their homes, where their relatives and friends may find it easier to see them.

The Alleged Jai Prakash Narain Letter

The public will perhaps never be allowed to know definitely with what object the alleged Jai Prakash Narain letter, seized at Deoli, where its writer is an untried detenu, has been published. Not certainly as a thriller. For assuming without admitting that its writer advocated "political dacoities" for obtaining funds, he only did so on paper. There have been very many real such dacoities, according to official accounts, of which the stories were real thrillers fit to make penny dreadfuls sell like hot cakes, as Britishers would say. But Government never published these stories with the fuss with which the Jai Prakash letter, its summary with notes within square brackets, and its photographic facsimile have been supplied to the press. The proper course would have been to prosecute Sjt. Jai Prakash Narain, so that he might have his say and the public might know it. To accuse a man and to furnish the public with the alleged proof of his guilt without allowing him any opportunity to defend himself, is to hit him below the belt.

Perhaps the publication of the letter was meant to be a sort of preface to the official announcement to be made later that the Deoli detenus could not be set free—they were such dreadful creatures.

Recently, taking advantage of the Anglo-Russian alliance, numerous Indians, whether Communists or Congress Socialist party men and others, have been openly expressing sympathy with the Soviet and readiness to help Russia with men and money. The British Government cannot possibly like all this. Is the publication of the Jai Prakash letter meant to show how dangerous the Congress Socialist party is? But the letter, if genuine, expresses only the writer's own views, which have been openly repudiated by the secretary of the party. The letter is calculated to set the Congress socialist party and the communists by the ear. Has Sjt. Jai Prakash Narain been made a tool or has he allowed himself to be made a tool for this purpose?

Gandhiji has issued a remarkable statement on the letter and its publication. Of course he has denounced all secret methods and violence advocated in the alleged letter;—they are opposed to Congress principles. But he says in effect that those who, like the British Government, engage in armed warfare and follow all possible secret and violent methods, should be the last persons to complain against and pretend to be horrified at the intention of any Indian Nationalist to copy those methods. For in Gandhiji's opinion all Indian Nationalists are at war with the British Government. Ordinarily and generally this war is non-violent. But, if some Indians advocate the use of armed physical force, why should the British Government, which uses such force, complain?—asks Mahatmaji in effect.

Mr. Aney and "The Atlantic Charter"

In the Central Legislative Assembly on the first two days of its current session, Mr. M. S. Aney, Leader of the House, replied to questions by Sir A. H. Ghuznavi, Dewan Lalchand Navalrai and others regarding the Atlantic Charter and the British Prime Minister's statement thereon.

Mr. Aney said in effect that he had no authority to add to what Mr. Churchill and the Secretary of State for India had said.

Sardar Sant Singh, Mr. N. M. Joshi, Pandit Lakshmi Kanta Maitra and others asked supplementary questions, but Mr. Aney stuck to his original answer.

Part of the passage at arms between Mr. Aney, Sardar Sant Singh and Sir Henry Gidney was rather entertaining:

Sardar Sant Singh: May I know whether the Government of India feels comfortable after the Prime Minister's statement?

Mr. Aney: Comfort or discomfort is felt only by individuals and not by bodies or corporations.

Sardar Sant Singh: Is it a fact that the Prime Minister's declaration is that the Atlantic Charter applies only to those countries overrun by Hitler?

Mr. Aney: It is open to the Hon. Member to draw his own inference.

Sardar Sant Singh: Does it mean that if Hitler overruns India, the Atlantic Charter will apply? (Laughter).

Sir Henry Gidney: If the Atlantic Charter applies to India, what part of India would it apply to?

Sardar Sant Singh: Anglo-India. (Loud laughter).

It is unpleasant to find a man of Mr. Aney's undoubted patriotism in the situation in which he has placed himself. But what other answer could he give than the one he gave? The Government of India is a subordinate government—subordinate to the British Government in Britain. If the Prime Minister of the British Government makes a statement, it is not for a member of a subordinate government like the Government of India to repudiate, contradict or comment on it.

So far as India is concerned, we have never attached any importance to the Atlantic Charter. Mr. Churchill signified his adherence to it jointly with President Roosevelt, without consulting

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the British Parliament, the final authority in the British Empire. So Parliament can constitutionally refuse to act according to it. Again, supposing Mr. Churchill had declared that the Charter applied to India, that would be *his* declaration, *not* a Parliamentary pledge, and so open to repudiation by Parliament. Even a promise made by a Parliamentary statute may not be carried out; it may be reversed or broken by another Parliamentary statute.

For winning our freedom we must depend on ourselves. Nations by themselves are made.

"Hereditary bondsmen, know ye not,
Themselves must strike the blow who would be free?"

Dr. Deshmukh's Plain Speaking

On the 28th October last in the Central Assembly a number of motions relating to Bills on Hindu women's rights were dealt with including two by Dr. G. V. Deshmukh (Congress Party) who was specially present for the occasion.

His brother Mr. Govind Deshmukh, Congress Nationalist, first moved reference to a select committee of his bill to remove legal disabilities under Hindu Law in respect of marriage between Hindus.

Sir Sultan Ahmed, Law Member, speaking on the motion, took the opportunity to extend a cordial welcome to Dr. Deshmukh and said

He was speaking not only on behalf of the members of the House but was representing the views of the new Indian members who had come to be members of the Government of India. The ambition of these Indian members, he said, was to serve the country and in that ambition they would have to seek the assistance of not only those who were in the House but those who had kept away from it. "It is such a relief," he said, "to find among us at least one person who has had the courage to come and we hope he will give us help not only today but during the whole session ((cheers). We hope he will persuade other members of the party to which he belongs to give the assistance that we really need."

Dr. Deshmukh moving reference to select committee of his Bill to give Hindu married women a right to separate residence and maintenace under certain circumstances, thanked the Law Member for his kind words and said :

"Not only the new Indian members but all Indian members on the Government benches will always have the support of myself and of my party. They will have the support so long as we are convinced that they are really working for the welfare of my country. I don't make this distinction, where my country's welfare is concerned, even between Indians and Europeans."

"Referring to those who argued that no political progress was possible in India unless the communities came together, he asked : "Why don't you wait till we fraternise and come together, before you take our blood and our money for the war? If for doing something good to my country you must wait till the minorities and majorities come together, why don't you wait till then for draining our blood?'

Sir Frederick James : Is the Hon. Member making a statement preliminary to a walk-out? (Laughter).

Dr. Deshmukh : It may be a statement preliminary to a coming in which may be very uncomfortable to you. (More laughter).

He went on to affirm sympathy with the new members of the Executive Council and said : "Let me assure the Leader of the House and the Law Member that when we remain absent it can only be out of the conviction that it is good for the country. If it is for the good of our country to come in, we will come in."

Gandhiji's Statement Relating to Satyagraha and Satyagrahis

Gandhiji has issued a long statement relating to satyagraha and satyagrahis in reply to critics, giving his reasons for not changing his method and programme.

An Appeal to All-India Businessmen

DACCA, Oct. 26.

Mr. Prodosh Sen, Honorary Secretary, Dacca Chamber of Commerce, in course of a letter to the Indian Chamber of Commerce, Calcutta, has appealed to all businessmen in India to take up the cause of the businessmen of Dacca who have been put to enormous difficulties due to the recrudescence of the riots.—*U. P.*

Mr. Sargent on India's Right to Freedom

Mr. Sargent, Educational Commissioner with the Government of India, said in the course of his speech on post-war educational reconstruction at the Educational Conference held at Srinagar :

"If this war was for freedom, for humanity, then India ought to share in the fruits of victory when it came, neither more nor less than any other country."

A commendable observation.

The Need for a National Nutrition Policy in India

In the United States of America the people are far better fed than the people of India. But even in such a country, there is a movement for a national nutrition policy. Miss Frances Perkins, Secretary of Labour, recently delivered an address on the subject before the National Nutrition Conference, Washington.

How much more are such a policy and such conferences needed in India!

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The Poet at the marriage ceremony of Nandini, his grand-daughter

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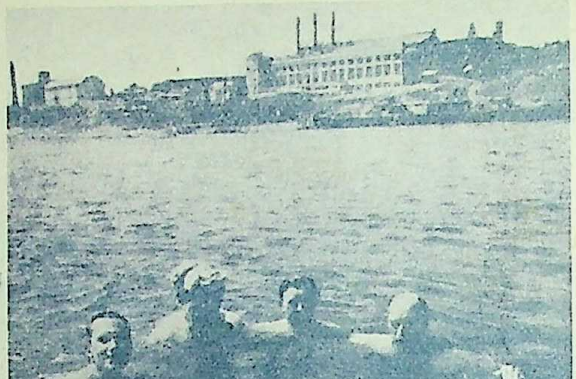

A riverside view of old Samara, now Kuibyshev, the new capital of the U. S. S. R.

Rostov, a view of the most prominent quarter

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THE HISTORY AND IDEALS OF SRINIKETAN

By RABINDRANATH TAGORE

I have said what I had to say many times, and have nothing new to add to it. My body was then strong and the current of my thoughts unimpeded But now that sickness and old age have diminished my strength, you must not expect much from me.

It is a long since I last came here. I can give you nothing but my presence and companionship,—meeting with you all from time to time.

When I first bought this house I had no special purpose in my mind. But, even in the midst of my Santiniketan work, another current of thought was flowing through my mind. It was when I lived at Shilaidah and Potisar that I first saw the life of the villages. I was then engaged in the management of our ancestral property. The people used to bring before me their joys and their sorrows, their complaints and their clamorous demands. From all this I was able to form a picture of the villages. On the one hand, its outward form, the rivers and wide plains, rice fields and huts in the shelter of the trees; on the other hand, its inner story. The sufferings of the people became intertwined with all my work.

I am a townsman, city-born; my ancestors were among the earliest settlers of Calcutta. In my early years, I had no touch with the villages, so that when I had to take up the zamindari work for the first time, I was troubled with misgivings lest I should be unable to perform my duties, and lest my duties should be distasteful to me. Of this work, comprising account-keeping, rent-collecting, etc., I had never had any experience, and terror born of ignorance brooded over my mind. I could not then imagine that it was possible that I should remain myself, even when caught in the meshes of figures and calculations.

But when I began my work, I found myself possessed by it. It is my nature that when I accept any responsibility, I become immersed in it, doing my duty with all my might, and never shirking my responsibility. At one time it fell to my lot to be a teacher, and I did that work whole-heartedly, abandoning myself to it and finding great joy in it. And when I was engaged in zamindari work, I set myself to master all its intricacies and unravel its secrets. I acquired fame for the methods evolved by my own thinking, so much so that neighbouring landlords used to send their officers to me to learn my methods.

I have never been one to accept old traditions This was very awkward for the old members of my staff, who used to keep the estate records in a way incomprehensible to me Their idea was that I should understand only what they explained to me. They were afraid that if the methods were changed, the smooth workings of things would be dislocated. They used to tell me that, in case of litigation, the new-fangled records would not be accepted in Court, they would be regarded with suspicion. But my temperament is unwilling tamely to submit to difficulties; it rises in rebellion against obstacles. I revolutionised the system from top to bottom, and the changes bore good fruit.

The people used to come to see me, and my door was always open to them—morning, noon, evening or night, they were never forbidden. Sometimes the whole day would be spent in receiving them and I would never notice that the time for food had passed. This work gave me great joy and interest, for it was the first experience of village life for one who had remained from childhood inside his city residence. The difficulties of my work brought satisfaction to me, gave rise to enthusiasm, and I knew the joy of the pioneer who builds a new road.

I endeavoured all the time I was in the country, to get to know it down to the smallest detail. The needs of my work took me on long distances from village to village, from Shilaidah to Potisar, by rivers, large and small, and across beels and in this way I saw all sides of village life. I was filled with eagerness to understand the villagers' daily routine and the varied pageant of their lives. I, the town-bread, had been received into the lap of rural loveliness and I began joyfully to satisfy my curiosity. Gradually the sorrow and poverty of the villages became clear to me, and I began to grow restless to do something about it. It seemed to me a very shameful thing that I should spend my days as a land-lord, concerned only with money-making and engrossed with my own profit and loss. From that time forward, I continually endeavoured to find out how the villagers' minds could be aroused, so that they could themselves accept the responsibility for their own lives. If

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we merely offer them help from outside, it would be harmful to them. How could they themselves be stirred to life ?—that question gave me much food for thought. It was difficult to help them because they despised themselves. They would say, "We are dogs—only whipping and beating will keep us right."

One day while I was staying there a fire broke out in a neighbouring village The villagers lost their heads altogether, and could do nothing. Muslims came from another village and put the fire out. There was no water to be had, and they had to break up the roofs to bring the fire under control.

They did not understand their own interest and my men had to drive them with blows to pull down the houses. We have to help them with blows and violence.

After the fire was over, they came to me and said how fortunate it was that the babus had broken their houses, for it had saved them. Then they were very pleased and they admitted readily that the blows of the babus were for their good; but I myself felt ashamed.

My intelligence bore the impress of my town-breeding. I thought that I would build them a house at the centre of their village; they would meet there when the day's work was over, and there should be readings from the newspapers and from the Rāmāyana and the Mahābhārata; it would be a kind of club for them. I was sad to think of their joyless evenings, somebody repeating endlessly one single passage from a monotonous *kirtan* song, and nothing more.

The house was built, but it was not used. A teacher was appointed, but for one pretext or another, no pupils came.

Then the Muslims from the next village came to me and said, "As these folk don't accept the school, please give the master to us. We will lodge him, feed him and pay him his wages."

The school which was then established in the Muslim village is probably still in existence. But nothing of what I wished to do in the other village was successful. I saw that the people had lost confidence in themselves.

From ancient times the people of our country have been accustomed to rely upon others. Some wealthy men nurtured and protected the whole village—the burden of its health and education rested on him. There was a time when I had nothing but praise for this arrangement. In this way an indirect tax was levied in Indian society upon the wealthy. They submitted to this levy and it was they who re-excavated the tanks and built the temples. In our country, the individual could not spend the whole of his wealth according to his own whims whreas, in the individualism of Europe, there is nothing to prevent this Their honour consisted in fulfilling their obligations to the village the modern custom of conferring titles did not exist, nor did the newspapers sing their praises aloud. The people respected them and called them "babu" and "mashai", and no Badshah or Nawab could have given them any greater title. In this way all responsibility for the well-being of the village was borne by its wealthy householders. I have praised this custom, but it is none the less true that it has enfeebled our self-reliance

My estate was a long way from the river and there was continual water-shortage. I said to the people, "You dig wells, and I will have the masonry work done". They said, "Well, *that's* a mean proposition, frying a fish in its own oil. *We* dig the wells, and *you* go to heaven and gain merit for supplying water—all by our labour." I said, "Then I shall give you nothing." Their idea was, "There's a credit and debit account of these transactions maintained in heaven. This man will acquire no end of merit, and go to Brahma-*lok* or Vishnu-*lok*, and *we* shall get nothing but common water."

Let me give you another illustration. I had a raised road made from our cutchery as far as Kustia I told the folk of the road-side villages, "The responsibility for the upkeep of the road is yours." For wherever they crossed the road, it was broken up by bullock cart wheels, and became impassable in the rains. I said to them. "You are responsible for the ruts in the road. If you all join together, you can easily put them right." They replied, "Very fine ! *We* are to repair the road, and then the babus can go and come from Kustia in comfort." They could not bear that anyone else should get any benefit. Rather than that, they preferred to put up with inconvenience themselves. It is very difficult to help such people.

I have seen for myself the insults borne by the poor, and the oppression practised by the powerful. Then again, these same powerful men have performed all the public works of the village. This oppression and this patronage have combined to destroy the villagers' self-reliance and self-respect. They believed that their hard fate is the result of the *Karma* of a previous birth, that if they are re-born in a good family their lot may be bettered, but that no one can save them from the sorrow and poverty of their present life—and this turn of mind renders them extremely helpless.

At one time, the wealthy looked on the

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provision of water or education as a work of merit. By the benevolence of the rich the village was kept in good condition. But as soon as they began to leave the villages and live in the city, the water dried up, cholera and malaria became rampant, and, in village after village, the springs of happiness were choked. No life can be imagined more joyless than that of the present-day village. And those in whose life there is no health or joy fall easy victims to sudden calamity or disease. The villagers have long suffered much oppression from outside. The land-lords' deputies, the bailiffs and the police have all persecuted them.

When I thought about all this I could see no remedy. It is very difficult indeed to help those who have been trained for generations to this sort of weakness, those who have become completely unaccustomed to any kind of self-realiance. Neverthless, I made a beginning. In those days my one helper in this work was Kalimohan.* He used to get fever twice a day, and I opened my medicine chest and treated him myself. I thought I should never be able to cure him.

I have never treated village people with disrespect. People who consider themselves learned and gentle-folk because they have passed examinations, do treat them with discourtesy. They do not know how to be courteous. But our *Sastras* say "When you give, then give with respect."

In this way I began work. I used to sit in my house and watch the farmers come to plough their small fragmented and scattered fields—with their bullocks and ploughs. Each man ploughed his own land only. I thought how needlessly they were wasting their strength. I called them and said, "Plough all the land together; pool your capital and resources, and you will be able to get a tractor and get your ploughing done easily. If you all work together, the insignificant differences in the land can be neglected, and you can portion out whatever profit there is among you. You can store all your harvest in one place in the village, and the merchants can buy from there for the right price." They listened and said, "A very good idea, but who will carry it out?" If I had had the necessary knowledge I would have undertaken it, for they knew and trusted me. But we cannot help merely by our willingness to help. There is nothing so dangerous as inexpert service. In our country now-a-days the young students of the towns have taken up village service. The villagers laugh at them. How can they help them? They don't know their language and have no acquaintance with their minds.

From that time I made up my mind that I must do some village work. I sent my son and Santosh* abroad to learn agriculture and animal husbandry, and began to turn over all kinds of plans in my mind.

Just at that time, I bought this house. I thought that here I would continue the work which I had begun in Shilaidah. The house was in disrepair and every one said it was haunted. I had to spend a good deal of money for its repair. After that I did nothing about it for a time. Andrews advised me to sell it. But I felt that when I had bought it I had done so for some reason, perhaps one of the two great purposes of my life would come to fruition here. I did not then know how or when. If seed is sown even in an unproductive field, a shoot may spring up suddenly at some auspicious moment. But there was no sign of it then, and everything seemed to be lacking. Afterwards little by little, the seed began to sprout.

In all this my friend Elmhirst helped me greatly. It was he who developed this place into a separate field of work. It would not have been proper to have it linked up with Santiniketan. In Elmhirst's hands, the work made great progress.

There are two sides to our village work. We have to work out from here, and along with that we have to carry on our own study. If we want to serve, we must learn.

Before I close, I have only one more word to say. We must so endeavour that a power from within the villagers themselves may be working alongside us, albeit undiscernible by us. When I wrote "The Swadeshi Samaj," this idea formulated itself in my mind. What I had to say was that there is no need for us to think in terms of the whole country. I cannot take responsibility for the whole of India. I wish to win only one or two small villages. We have to enter into their minds, to acquire strength to work in collaboration with them. That is not easy, it is very difficult and will require austere self-discipline. If I can free only one or two villages from the bonds of ignorance and weakness, there will be built, on a tiny scale, an ideal for the whole of India. This is what came to me then, and what I still hold.

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*The late Kalimohan Ghosh, a most enthusiastic worker of the Rural Reconstruction Department of Visva-Bharati.

*The late Santosh Chandra Majumdar, in charge of the school, guest-house, the dairy, or the Siksha-Satra, etc., at different periods. A most devoted worker.

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Our aim must be to give these few villages complete freedom—education for all, the winds of joy blowing across the village, music and recitations going on, as in the old days. Fulfil this ideal in a few villages only, and I will say that these few villages are my India. And only if that is done, will India be truly ours.

[Translation of Rabindranath Tagore's address at the Anniversary of Sriniketan (Institute of Rural Reconstruction, Visva-Bharati) at Surul, near Santiniketan, two years ago.]

FUTURE OF THE HANDLOOM INDUSTRY[1]

By Dr. SUDHIR SEN

1. "Will the handloom industry survive, if the present conditions continue?"—Yes, though in course of time the number of people employed in this industry will go down considerably. Khaddar will continue to give employment to some. Others will stick to handloom simply because they are not always likely to find a more remunerative alternative. The margin of their profit which is already narrow, will in all probability become smaller still. Handloom weaving will then come to resemble argiculture in this country which has rightly been called a mode of living rather than a business in the strict sense of the term. The relevant question will be and this is very largely the case even now —not whether the weaver gets a fair return on his labour but whether he succeeds in getting enough to eke out a living.

2. "Should the handloom industry survive? If so, on what grounds?"—Most decidedly, yes. If Japan, the leading country in the manufacture of cotton textiles, has not found it necessary to sacrifice the handloom industry, there is no reason why a place cannot be found for the handloom weaver in our economy. The ultimate justification for keeping our handloom weavers alive lies in the fact that the social sacrifice that would be involved in keeping them alive as weavers would be far less than the sacrifice which would be necessary to keep them alive when the majority of them are thrown out of their present employment. It would, in our opinion, be very difficult to find an alternative occupation for a large number of displaced weavers and in that case the society will have to carry a heavier load of unemployment with correspondingly greater sacrifices unless, of course, it decides to ignore the problem and leave them to their fate. Some of the displaced weavers may be absorbed in other industries, but an objective examination of the existing possibilities would lead one irressistibly to the conclusion that most of them will have to be absorbed either in agriculture which is already overburdened or in other rural industries which are perhaps still more depressed than the handloom industry. Both agriculture and these other cottage industries would then more badly stand in need of a state aid which, if granted, is not likely to involve less social sacrifice than if such aid is directly granted to the handloom weavers. State aid to the handloom industry may be an evil. Nevertheless, it may be and, in our opinion, is the best course under the existing circumstances.

3. "If the handloom industry must eventually go to the wall, what measures would you propose to deal with transitional effects and also to provide employment to the 5 or 7 million weavers who depend upon the industry?"—The handloom industry must not be allowed to go to the wall precisely because it would be impossible to provide productive employment to the 5 or 7 million weavers who depend upon this industry.

4. "If your opinion is that the handloom should survive, is it as a producer of speciality fabrics of the kind that mills cannot produce economically? Or would you like the handlooms to supply staple fabrics also, as now?"—The speciality field will from its very nature remain pre-eminently a friend of the handloom industry. True, mills have been competing here too. But this competition can and should be stopped. We recommend that the use of Jacquards and dobbies by mills should be put an end to. Further, we ought to introduce patent rights for the designs invented and introduced by the handloom weavers. There ought to be industrial arts schools along the lines of Kunstgewerbeschule in Germany with branches in suitable places, which should, among other things, study and produce designs for the hand-

1. Reply to a special questionnaire addressed to Indian economists by the Fact-finding Committee (Handloom and Mills). Section 2 which is a brief criticism of the policy of A. I. S. A., was not a part of the reply.

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loom industry. The copying of such designs by mills should be prevented by legislation. The market for speciality fabrics is even now by no means negligible and, in our view, it is capable of considerable expansion. But we see no reason why the industry should as a matter of principle keep aloof from the production of staple fabrics as well. In fact, it is not a question of one's "liking" the handloom industry to supply such fabrics. The point is whether they can successfully do so in the face of competition from mills. We think they will be able to do this to a considerable extent provided some of the remediable difficulties as mentioned below, are removed.

5. "If you prefer the first alternative in Question 4, (speciality producer), what will be the possible extent of the market for such goods?"—Though, in our opinion, the handloom industry should produce both speciality (mainly artistic) and staple fabrics, we believe its position is particularly strong with regard to the former and a deliberate attempt should be made to expand this market. The organisation whose creation has been recommended below, will be able to undertake the marketing of both speciality and ordinary products. It could also advance loans on suitable terms to worthy candidates for the acquisition of the necessary loom equipment.

6. "To what extent is the handloom industry complementary to the mills today? If the present relationship is not quite complementary, can it be made so, or nearly so? If so, how?"—The mill and the handloom industry are today more competitive than complementary, though the production of fabrics of high aesthetic value is still a sphere of the handloom industry which enjoys some special advantage also with regard to the production of a limited number of articles, *e.g.*, mosquito curtains, gamchhas (country towels), etc. The best relationship between the two—it is immaterial whether or not it is called "complementary"—will be reached when the disabilities from which the industry now suffers particularly with regard to the supply of yarn (and dye-stuffs) and marketing of the finished products, are removed. If the recommendations made below, are carried out, the question of *making* the mill and the handloom industry complementary will no longer arise. They will *become* so more or less automatically.

7. "Should the reconstructed handloom industry be a cottage industry, or should it be pursued in karkhanas (small weaving establishments)? What part can co-operation play in this reconstruction? What is to be the place of the Mahajan?"—Similarly, if action is taken on the lines suggested, the handloom industry will in most cases be able to survive as a cottage industry. Other things remaining equal, the latter is definitely to be preferred to karkhanas. It may be possible to make out a case for karkhanas in some places, but on the whole the tendency is to exaggerate both their economic possibilities and the resulting benefit to the weavers. Though karkhanas may be better placed than individual weavers as regards the purchase of raw materials and the marketing of finished products, their size would, nevertheless, be so small that no large economy would be possible in buying and selling. The difficulties which confront the individual weavers would at best be partially solved. Besides, the conditions under which the employees will work and the terms of their remuneration are not likely to be satisfactory. From the point of view of the workers, there is a real danger that the karkhana system will be attended with all the disadvantages of a factory system without the safeguards provided by factory legislation as karkhanas, in general, will not come under the purview of such legislation.

It is difficult to be optimistic about the prospects of co-operation. Until and unless the moral and material equipment of the co-operating individual improves to a much higher level, it would be futile to expect much from co-operation. Nor are the prospects of successfully introducing true co-operation from above any brighter here than has been the case in the field of rural credit where co-operation has had a fairly long trial. In the present circumstances to leave the problems to be tackled on a co-operative basis would be to ignore them.

8. "The weaver is seriously handicapped in respect of the adequate supply of yarn at reasonable prices. In particular, the yarn prices have risen enormously in recent months causing great distress among the weavers. Please suggest measures to remedy this state of things."—To ensure a regular supply of yarn to the handloom weavers, cotton spinning mills should be started at suitable centres. Such mills if they conform to certain prescribed terms, should be aided by Government which can subscribe a part of the necessary capital. The main task of the mills would be to feed the handloom weavers with yarn which should be supplied at a price as near its cost of production as possible. This would necessarily be a long-term programme. Mills cannot be started until the war is over. What should be done to meet the present difficulties with regard to yarn supply?

9. War has brought in its wake new problems for the handloom industry. Import of

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dye-stuffs has stopped, the present stock is limited and their prices have shot up. Much more serious is the increasing difficulty which the handloom weaver faces in procuring an adequate supply of yarn at reasonable prices. Indian mills are now busy meeting the orders placed by the Supply Department. As a result, they have a much narrower margin of their yarn production to spare for the handloom industry. The supply of Japanese yarn has been practically cut off. A grave situation has thus developed for the handloom industry.

10. The only way in which the problem of yarn supply can be tackled is to requisition from the mills enough yarn for handloom weavers. We strongly suggest that the Supply Department should, as part of its war-time orders, purchase an adequate quantity of yarn from Indian Mills at prices which would leave a reasonable margin of profit to the mills, and make it available to the weavers at fixed prices through the appropriate agencies such as the Industries Department of provincial governments. Unless some such step is taken expeditiously, the majority of the weavers will be left with no other choice than to suspend their work.

11. It will necessarily be some time before the Fact-finding Committee can publish its report and offer its recommendations. A further delay will be inevitable before action can be taken on the basis of its recommendations. This delay is bound to inflict great hardship on the handloom weavers. The Committee has been appointed primarily to ascertain facts. Nevertheless, it is possible that on the basis of the information already collected, it has arrived at the tentative conclusion that the handloom weavers can and should be saved. If this conjecture is right, the Committee should not allow the present state of affairs to continue further, as it is bound to prove fatal to those for whose benefit it has been labouring. May we therefore suggest that the Committee should at once impress upon the authorities concerned the great urgency of immediately taking the necessary action for the relief of the handloom weavers.

II

12. It is, in our view, a great pity that neither the All-India Spinners' Association nor the All-India Village Industries Association should have considered it proper to include within the ambit of its activities the task of safeguarding the interests of the handloom industry. The A. I. S. A. in particular could render great service to the handloom weavers, but it has been unwilling on principle to extend its protection to a cottage industry which uses mill-spun yarn as its raw material. Yet it cannot be denied that owing to its insistence on the use of guaranteed hand-spun yarn and its anxiety to give to the spinners what it considers to be a living wage, the price of khaddar has remained at a level much too high for the general public. Consequently, in spite of all the energies spent for its propagation, the market for pure khaddar still remains small and it meets only a negligible per cent of the total demand for cloth in the country.

13. According to the Report of the A. I. S. A., in 1939 there were 2,81,880 registered spinners and 18,632 registered weavers in the whole of India. Thus the number of people who, as a result of Congress propaganda, have been provided employment in this cottage industry, is just over 3 lakhs. Again, of the total number thus employed no less than 94 per cent are spinners who usually work only part-time and in spite of Congress efforts to give them a living wage, earn much less per working hour than the weavers. As against these 3 lakhs working under the aegis of the A. I. S. A., there are several million weavers employed in the hand-loom industry where mill-spun yarn is used. The Fact-finding Committee (Handloom and Mills) puts their number at 5 to 7 millions. If we take the mean and assume that there are something like 6 million weavers, it is clear that the handloom industry still provides employment to twenty-times more people than the spinning and weaving sections of the khaddar industry.

14. Though the object of the A. I. S. A. is to provide employment to rural population in an important cottage industry, it has largely defeated its own object because of its puritanic insistence on hand-spun yarn, and its consequent neglect of an allied and very much larger branch of the same cottage industry, which is now threatened with extinction. Yet the ultimate choice is clear: either cent per cent "purity" of cloth which, that is to say, should be hand-woven out of hand-spun yarn, with employment for only a few lakhs of people, or only 50 per cent "purity" of cloth which, that is to say, should be hand-woven out of mill-spun yarn, with employment for twenty times more people. This difference in the volume of employment is the price for "purity". Should we pay such a heavy price for such an intangible gain? Is the game worth the candle?

15. If to provide employment to the rural population is the main objective, then the case for extending the protection of the A. I. S. A. or A. I. V. I. A., to the handloom weavers is unanswerable. For we should then sacrifice

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purity for the sake of employment rather than employment for the sake of purity. We should most gladly sacrifice half the purity in order to increase the volume of employment twenty times. "When danger threatens the whole, the wise part with one half." This old saying may very well be applied here.

16. "The extra cost you are asked to pay (for khaddar) is the unemployment dole that every nation must pay in one way or another," said C. Rajagopalachari. The motive is no doubt noble. But the thesis is not quite proved. It is not merely a question of having an unemployment dole, but of having it in the best form. Other things remaining equal, the less the need for dole, the better, and the less the amount of dole necessary, the better. The dole policy of the khaddarite violates these principles. It benefits only a very small number of people and the amount of dole necessary to maintain even this small number is proportionately greater than what should have been necessary under a more rational policy. Under the Khadi dole a maximum of sacrifice on the part of the cloth-consuming public would confer a minimum of benefit on the unemployed or under-employed villager.

17. With all its idealism the A. I. S. A. has so far struck to an unrealistic course. It is high time to re-examine its policy in the light of its past achievements and to assess its future prospects with a better sense of realities. The relevant questions are—how many people can it induce to take to spinning as a means of earning their bread or of supplementing their income? How many weavers can it induce to use exclusively hand-spun yarn? How many people would be willing and able to pay the present levels of prices for khadi? And if the prospects are no better than they have been in the past, would it be wise for the A. I. S. A. to continue along the same course when there are easier, surer and sounder ways of furthering the cause for which the A. I. S. A. was founded?

18. Let there be no misunderstanding of our attitude. The A. I. S. A. has done excellent work. It has revived a languishing cottage industry, educated the public to appreciate the coarse beauty of hand-made fabrics, given a stimulus to the study of designs, spread the spirit of Swadeshi far and wide. It has brought together a band of devoted workers who have both the will and the ability to work, and are in intimate touch with the rural environment. All this must be readily admitted by everybody who has had occasion to visit branches of the A. I. S. A. Nevertheless, it is no unfair criticism to suggest that the benefit to the rural population in terms of the volume of employment provided has been far from commensurate with the persistent efforts of the last two decades. It could not be otherwise because of the defects inherent in its programme.

19. It has been pointed out that the handloom industry suffers from the great drawback that it is dependent on mills or on imports for the supply of yarn. The war-time development has fully demonstrated the danger of such dependence. Decentralisation of industry as in handloom weaving is in practice incompatible with a centralised supply of raw material. Khaddar, it is suggested, removes this anomaly by arranging for a decentralised supply of yarn in the immediate vicinity of the weaver.

20. All this is no doubt true. The question of an assured source of yarn supply at moderate prices is all-important for the future of the handloom industry. But it need not carry us as far as the introduction of khaddar. If the handloom industry were to depend completely on hand-spinning, the cure would in most cases be worse than the disease. It would resemble the case where the operation was successful, but the patient died.

21. If, for example, the A. I. S. A were prepared to extend its protection to the handloom weavers using mill-spun yarn, on condition that the yarn used was of Indian origin, then the question would arise as to the best way of supplying yarn to the weavers. It could, for example, buy yarn from Indian mills and distribute it to the various working centres at wholesale prices. It might be difficult even for A. I. S. A. to procure an adequate supply of yarn just at this time when practically the whole supply goes to meet the extraordinary war-time demand. Nevertheless, with all the prestige and influence at its back it could make such an effort with at least partial success. In the long run, however, it would be definitely worth its while to run spinning mills of its own, which may be partly aided by the Government. If the A. I. S. A. were to agree on such a policy, the present difficulties of the handloom weaver with regard to the supply of yarn would disappear. The weaver would have an assured supply of yarn while the price of yarn would be much below than that of hand-spun yarn so that unlike in the case of khadi, the price of the finished products would not be pushed too high for the general public.

III

22. But "khadi economics are based on patriotism, sentiment and humanity," that is to say, not on economics. It is, therefore,

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doubtful, if the economic considerations set forth above, though fully compatible with patriotism, sentiment and humanity, would tell much with the A. I. S. A. The chances are that in the prevailing atmosphere in which ends and means are so easily confused, this body will go on merrily paying the heavy price in terms of employment for its peculiar conception of purity.

23. We therefore suggest that an All-India Handloom Weavers' Association should be created without the least possible delay. It would resemble the A. I. S. A. in most respects, though (*i*) it would be concerned only with weaving and not with spinning as well, (*ii*) Government representatives should be included in its Board of Management, and (*iii*) until such time as it becomes completely self-sufficient, it should recieve suitable grants from the central as well as provincial governments. Such funds as have already been advanced by governments for the benefit of the handloom industry should be handed over to this new body.

24. As regards the functions of A. I. H. W. A., the A. I. S. A., can very well serve as a model. The following points may be mentioned in particular :

(*i*) The A. I. H. W. A. will, like A. I. S. A., have provincial organisations which again will establish branches in all the most important centres of the handloom weaving industry.

(*ii*) The yarn will be distributed after it is dyed either at or under the control of, the provincial head office or at the office of its various working centres.

(*iii*) Weavers' remuneration will be fixed by the Central Board of the A. I. H. W. A., although in this they will necessarily be guided by the provincial board

(*iv*) The woven fabrics will be collected at the working centres and thence distributed to various places according to the orders received from the provincial head office.

(*v*) It is vitally important that sales depots like the A. I. S. A. shops, should be established in all important centres of consumption. In places like Calcutta and Bombay, it may be necessary to have several establishments in different parts of the town.

(*vi*) The branches can make advances to creditworthy weavers at a moderate rate of interest for the purchase of loom equipment, etc.

(*vii*) Provincial offices should undertake publicity and propaganda work to educate the public on such points as the aesthetic value of goods, their durability etc.

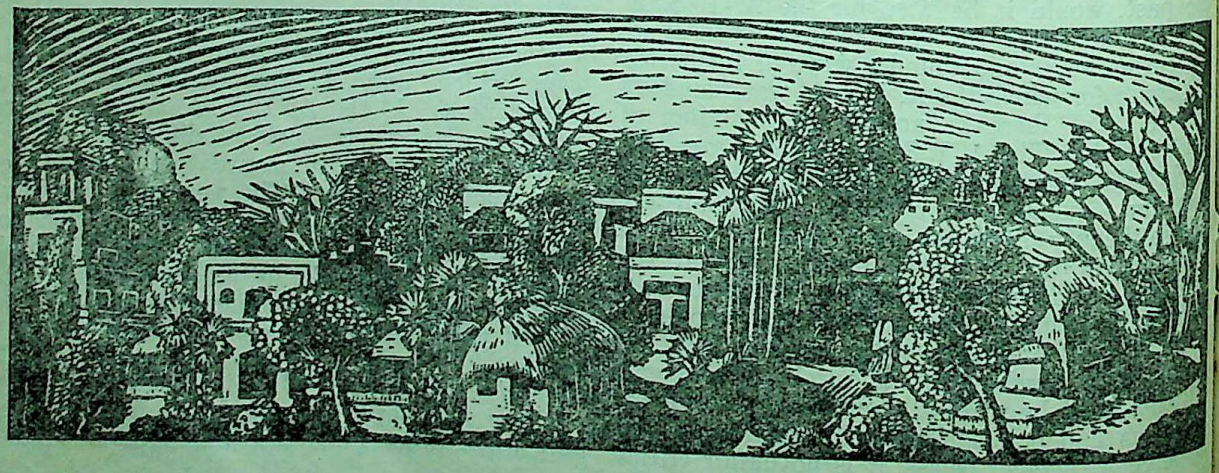
(*viii*) All workers, whether at the provincial head office or branch offices or at the sales depots, should be paid. The scale of salary should be moderate to begin with, but may be increased if the financial position of the organisation improves.

(*ix*) It is not to be expected that the organisation would be able to pay its way from the outset. The deficit should be met from Government grants.

(*x*) If the organisation is run along the lines just suggested by honest and efficient men having the necessary push and drive, we firmly believe that it would soon be in a position not only to meet all its expenses but actually to show a surplus. Such surplus money could be utilised for the benefit of the industry in various ways.

(*xi*) Some at least of the Industrial Arts Schools as recommended above, should be taken over by the A. I. H. W. A. as soon as possible. A time may come when it will be able to run spinning mills with its own capital, supplemented, if necessary, by Government subscription.

25. These reforms will, we believe, remove most of the disabilities from which the handloom industry now suffers as compared with mills. If pushed through, they will infuse a new life into the industry.



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VILLAGE INDUSTRIES

By "GRAM-SILPI"

What are the needs of an average man in our villages? First comes his food. Then clothing. Then a house to live in. His food consists of rice, or wheat, or other grains like maize, and dal, vegetables, fish. His clothing is of the simplest—dhoti for himself, sari for his women. The house he lives in is of mud, the roof of bamboo and thatch or tiles, a few doors and fewer windows. For cultivation he needs a few simple implements of iron, others of wood. To catch fish he needs a net. In building his house he uses as little iron as possible. Bamboos are plenty, so is timber of the type he needs. Instead of nails he uses strings to make the raft on which the thatch or tiles are placed. Doors have iron hinges but wooden contrivances are just as common. The fastening arrangement of doors and windows is wooden bolts. His cattle he tethers to wooden or bamboo pegs driven in the ground. The feeding vessel is either an earthen or stone trough, sometimes wooden. For his cart he needs the iron tyres, the rest is all wooden. He is an adept in making wells which he lines with either earthen or stone rings, placed one over the other. The utensils he needs for cooking are earthen. The same type is used for storing grains and other food. Baskets and mats he has plenty of all kinds and types to suit his needs. They are made of bamboo, cane reeds or grasses. Chests of wood are not uncommon, nor utensils made of brass, iron, copper or bell-metal. His women wear ornaments of metal, mostly brass, some silver, and rarely of gold. Beads and glass bangles also delight their heart. The paddy his womenfolk husk in a 'dhenki,' the wheat is ground by a 'chakki,' which also breaks the 'dal.' A stone slab with a stone pin does the work of grinding and making paste of the spices used for cooking. The oil he uses on his person and for cooking is pressed in a wooden 'ghani.' Milk is churned for butter by a wooden churner with a bamboo handle. Large earthen-pots are used for holding the milk. His fuel is dried branches of trees, twigs and leaves, cowdung cakes, and wood. An axe is all that he needs to get wood.

These roughly are his needs and the order of society is accordingly arranged to meet his wants. He himself is the agriculturist and raises his food. He can make the strings and ropes he needs. In certain spheres he needs specialists and there is the carpenter and the smith. Fishing is also a specialised job and a class exists that specialises in it, making their own strings and nets. The oilman makes the oil and the 'gowalas' the 'ghee.' The housewife grinds the corn and dehusks the paddy. The stone-mason makes the stone-grinders and roughens their surfaces periodically. The weaver weaves at his home and between himself and the carpenter can make a loom when necessary. So has society slowly endowed itself in rural areas. A specialised class has been established where the avocation needs practice and skill of a special nature. Occupation has become traditional to ensure efficiency. In a country of vast distances and difficult communication the tendency has been to utilise raw materials grown or found easily at the spot. Implements and instruments employed are also such as can be obtained easily, manufactured and therefore replaced locally. Thus the village industries grew up in accordance with and along with the needs of the society. As wants multiplied complexity of manufacture arose without losing the essential character of village industries. These characters are ready availability of raw materials for ease in manufacture and equal facility in obtaining the necessary implements and instruments and in manufacturing or replacing parts thereof.

Such a state, however, pre-supposes a society of limited wants, in other words, a simple life, without needless paraphernalia of unessentials. But it will be entirely erroneous if the conclusion is drawn therefrom that a society of the type was without wealth in the true sense of the word, or that life therein was devoid of beauty and art. Simple articles of village products in daily use still extort the highest admiration from the most reluctant by sheer beauty of lines, design and colour, efficiency of execution and finish. India's pottery, her textile, her baskets, her mats, her architecture, her carvings, her engravings, the craftsmanship of her artisans are still the marvel of the world. This precious heritage is untold wealth of the country and its preservation is a sacred duty.

The question of village industries is at the present moment receiving a great deal of attention in India. At times it is erroneously

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considered to be a problem of man versus machine. It is not so. Man has ever taken aid of mechanical devices to help him in his work in all fields of activities. For ever will he use such devices, and the more efficient they are the better. There need be no quarrel there. It is the mass production of articles under intense mechanisation that conflicts with production on the individualistic basis of the village industries. For it brings in its trail two evils. It kills individuality, and the joy of creation in one's work and introduces monotony and uniformity. Secondly, it replaces the human element by machine, deprives man of labour, of employment. Wealth should not be judged only in its money value or by the amassed riches of millionaires. Labour must also count as wealth. That country is wealthy which can proudly point to the fact that every able-bodied man and woman is provided with adequate labour, that unemployment, the nighmare of the present day industrial system, is liquidated.

India is at the threshold of revolutionary changes. We are about to take in our own hands the shaping of our country. No doubt the social, economic and political systems will all come under the anvil. It is desirable that the line of demarcation between the village industries and large-scale industries be clearly laid to avoid conflict between the two.

In deciding the issue the background of the existing social system must play an important role. The most important factor to remember is that occupation has become highly specialized. Whether we like it or not it is traditional and society is divided into groups accordingly and has been so for centuries. A weaver's son takes to weaving like fish to water. So does the blacksmith, the silversmith, the mat and basket maker, the oilman, the carpenter and so on. There are two distinct advantages in this system. One is heritage—it gets into one's blood. The second is no centralised schools or institutions are needed to train successive generations of craftsmen. The sons learn from the fathers. No good can come in destroying this system of traditional occupation. On the contrary any system that destroys this order of things will annihilate the precious heritage of skill, sense of beauty, of colour, that our craftsmen possess in such rich measure. It is they who have maintained the tradition of Indian culture through our dark days. Can we make use of these qualities in our artisans acquired through centuries in the modern system of industrialization? If not, are we justified in cutting this loss out from our national life? It would seem a terrible waste which no society could afford. What is more it would kill the soul of the artisan. His skill is his asset. Take this away from him he remains a mere automaton, he loses that which gives character, poise, dignity to human mind. The nation loses so much wealth.

Every man or woman should work. There should be employment for all. This should be the first function of a state. Otherwise, there is waste of wealth. Can we in India provide employment for all if we introduced largescale production on the mechanised basis indiscriminately to produce everything we needed? Machinery in the West has replaced men, throwing him out of employment. It has ever done so since the first days of industrialisation. Should history repeat itself in India? The rightful place of a machine is as man's aid and not as a supplanter. Man should be our first consideration and then the machine. Such work the man can perform with his hands should be left to him to perform. Where human material is available to give aid, assistance it is this element that must first be used. It is criminal to keep a man idle without work while a machine undertakes that work. Therefore before we embark on rapid industrialisation of the country on a mechanised basis we must ensure so that no plan of development brushes aside the human element of the problem, that is no man or woman sits idle for want of work. There should be no unemployment in the country, the nightmare of the industrialized west.

Our civilization has ever laid stress on a certain simplicity of life, a life of few needs. Few needs do not necessarily imply want of ease, comfort or happiness, nor a slovenly life. Happiness does not always go with rich possessions. We have a vast country, there is no dearth of land here. We possess a beautiful country and our life is attuned to nature. Is there any reason why we should discard this heritage and ape the west in concentrating in towns and cities, produce artificial surroundings leaving out nature available at our door, increase needlessly our needs, surround ourselves with possessions which are not necessarily aids to our happiness? Why should we unnecessarily complicate our life, with what end? Is an American or a British or a German necessarily happier than an Indian because national wealth per capita in those countries is miles ahead of ours, because he owns a motor car, or a radio or lives on the fortieth floor of a sky-scraper with the latest kitchen gadgets that completely eliminate human assistance? On the contrary, it appears that with the disapperance of simplicity of life has come an inability to live by one's own self. Man seems to want constantly to be on the

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move, his introspectiveness is gone, he depends on others to amuse him, to fill up his leisure time, he is happiest to be led. Our sophisticated westernised man in India cannot spend an hour by himself, he is ever bored, ever in search of excitement, ever afraid to be alone, for him there is nothing to "do" during the holidays even though he may be fortunate enough to be able to afford a holiday in the Himalayas. Why should we destroy the simplicity of life that is still found to exist in the unsophisticated life in rural India? Not that we must retain life as it is—the villages with all its discomforts, unhygienic conditions and disadvantages of want of communications. Far from it; but need we change the essential character of life there? Mechanized industrialisation will do so undoubtedly to a great extent. It will uproot the base and create a different atmosphere entirely foreign in its background, outlook and perception.

If we do not wish to lose the skill of our artisans, if we have no desire to keep an army of men and women unemployed, either starving or living on charity, be it private munificence, or state dole, if we would not destroy the fabric of simplicity of life, village industries must be maintained and even developed. This does not imply that no large-scale industries should be pursued or developed. Not so. Village industries have their own limitations and therefore have their own field. It is for us to demarcate this field to prevent encroachments. We have to protect man from machine when the latter threatens to supplant him. This is where the harm creeps in, harm to society. Milling of rice is an excellent illustration to the point. Milling by the power process in the mills deprives the rice grain of its beneficent salts and vitamins. Rice milled by the village "Dhenki" retains these. On this ground alone the rice mills stand condemned. But there is yet another reason. Thousands of poor women and mostly widows without a means of livelihood used to earn their living from the 'Dhenki.' They have been deprived of honest labour and their means of livelihood. No alternative employment has been found for them or can be found so far as one can see ahead. Now is there any reason why this industry of rice mills should not be crushed out of existence for the good of the society? Even if an improved process of milling were discovered which would not remove the salts and vitamins in dehusking and polishing the rice, the fact that this industry destroyed labour and means of employment to thousands who could not be given alternative employment should justify a ban on it. The rice mill is not a machine that aids man, it supplants him. On the contrary the 'Dhenki' is a machine that is an aid in the true sense. It has the additional advantage of requiring an outlay of only a few rupees and lasts a lifetime. It hardly needs repairs and rarely replacement. It is easily manufactured in the village, needs little space, and does not uproot the worker from her surroundings. Yet in a province in India with less than 100 factories over 70 are rice-mills. These provide employment to less than 2000 workers and that too for about 4 months in the year.

Pressing of oil is a function which tradition delegates to a class. For centuries they have worked to produce oil. They know no other profession whereas they have acquired a very high degree of skill in their own work. Are we to allow mills to throw this class of men forming a large part of our society out of employment? If so, why? What advantage is there in fostering this industry? It has now been demonstrated that the village 'ghani' can be improved to make it as nearly efficient as the mill. It is an article of food in which its purity can be controlled more easily if production were not centralised but diffused over the country. The control will be exercised by the consumers themselves, for if there is not a 'ghani' in the village itself there is perhaps a village of oilmen plying their trade in the neighbourhood. There seems every reason for decentralization of manufacture of all articles of food. Home-made food is the best all the world over. For there is close contact between the producer and the consumer—which places a healthy check on the former. This reads as a sound proposition full of common sense which needs no pleading. Yet there is need to be wary, for puffed rice and various other preparations of corn from America is being imported in large quantities and consumed in preference to freshly roasted rice, maize, grain and other cereals. Confectioneries of all types are found in the villages. It gives employment to thousands and provides good and fresh food. There is a marked tendency towards confectioneries of foreign make. Perhaps, in time, unless checked, hundreds of factories will spring up producing sweets inconsiderate of the fact that in a hot country the more there is of fresh food and the less of the preserved the better. A drive to turn the mind of the educated to the products of the village industries in this respect will be of immense value to both the health of the people and to retaining a source of employment for many. There should thus be more and more demand created for mats and baskets made in the

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villages. Thereby these village industries will be fostered. There is no dearth of raw materials in our country, bamboo, cane, reeds and grasses of many kinds. Baskets, mats, fans made of these are articles of great beauty pleasing to the eyes. The workers are mostly harijans, also the poorest. It is an army of workers of great numbers. If we do not want to see them further impoverished not only should we scrupulously use their products but keep a watchful eye on all such articles that tend to replace them in the market. Import of such articles or their manufacture should be banned, for work-trays and waste-paper baskets and similar other articles made of zinc wire have already made considerable headway in our offices and homes. Another unhealthy trend of this type are the many dairies that are springing up these days in many parts of the country. Butter is difficult to keep in this country, yet they concentrate on it rather than on 'ghee' which is the natural food suited to the climate. Caesin and not cheese is more suited to India, yet the manufacturers talk of making cheese with a great deal of pride and excitement written all over their faces. They talk of pasteurizing the milk which will make it more expensive in the process in a poor country but are incapable of thinking out ways and means of evolving a more suitable and cheaper method of preserving milk in its freshness. It was left to a foreign expert to draw attention to the desirability of concentrating research on making 'ghee,' and preferring milk and its preparations on the lines already known in the country and in keeping with the food of the people. Our approach in India is often so vitiated, revealing appalling ignorance or appreciation of the true conditions prevailing in the country, to the needs and suitability due to climatic conditions that no vigilance can be too strict to guard against loopholes through which flourishing village industries can be dealt a mortal blow. Already the import of confectionaries of all types is large and manufacturing concerns are being established in India. We admire the flimsy, ugly Japanese mats and hang them as decorations on our walls completely oblivious of the beautiful products of our own country. We buy baskets imported from outside the country and cast disdainful looks at our own baskets of beautiful shape and workmanship. We, the educated classes have changed our way of living in aping the foreigner and discarded the use of the many articles of basketry that are in daily use in the humbler homes in real India. To that extent we have harmed this village industry, deprived men and women and children of food, of work, leave alone developing it. We may be a handful now in the sum total of India, but it is to us that the people all unconsciously look up to. It is us and our ways that they follow. Therefore it is that when a blacksmith, or a weaver, or a carpenter gives his son a school education he aspires for him a clerical post in some office for he wants him to be a "Babu". Here I am reminded of the 'Gowala' movement some years ago in the province of Bihar. There was a strong and genuine internal movement amongst the 'gowalas' to reform themselves. Amongst such laudable objects in view as abstinence from alcoholic drinks, stealing which was almost a habit and spread of education, there were others based on aping the higher class like wearing a sacred thread and placing their women-folk in purdah and giving them in marriage at a younger age. Till then girls grew up to 15 or 16 years or more before they were married and their women were free to go and come where they pleased and ably helped thir menfolk to prepare curd, and 'ghee' and sell these in the markets. Here lies the danger to the country. The educated people have a duty, for the rest of the country, perhaps without their conscious knowledge, assimilate our weaknesses. It therefore behoves us to accord our life to the lines on which we want the country to develop.

The village industry which still agitates most the mind of conscious India is that of weaving. As an industry, its place is next to agriculture. In a small province like Orissa there are 50,000 looms, while all the large-scale industries taken together do not employ even 5000 workers in that province. The province produces textiles worth 2 crores of rupees with mill yarn; in addition there is production of silk and of khadi. In skill, artistic production, colour, texture, the Indian weaver can hold his own with any in the world. Its product can be superior to the best product of the mill. There are weaves and designs that the mills cannot produce. India's textile in the past was the wonder of the world. The descendants of those master craftsmen still live and are equally proficient, only want of patronage will soon obliterate them. All the cloth-mills of India taken together employ a little over 4 lacs of workers while they produce 65 per cent of the requirement of the country. Against this we have not less than 2,500,000 handlooms in India and it is estimated that nearly 10 million people are dependent thereon. Are we to sacrifice so many for so few? Should it not be the other way round? Is India to lose all this heritage of the past which enables her weavers to still hold their own against the mills albeit in a losing

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fight? If weavers are holding out it is mainly because they are at the spot, that is, their market is in the village they live and its neighbourhood, and because in the village economy that still rules in rural India the householder looks to his neighbour the weaver for his cloth. Another reason is that it has a place as luxury trade of fine workmanship to individual taste. Of this the weaving profession can never be deprived, just as demand for home-made bread, home-made jam, home-made tweed will always exist amongst a discriminating clientele. Only, such industry can live on greatly restricted scale and not be so far flung as the weaving industry at present is. The weaver cannot produce his goods at competitive prices as he has to depend for his yarn on the mills. It stands therefore to reason that his cloth will be dearer than that produced by the mill. The weaver knows it and deplores it, and that is all that he can do as daily he watches himself sliding down to starvation. Like hundreds of 'ghanis' in the oil-pressing industry thousands of looms are lying idle. The industry can only flourish if there was decentralization of the manufacture of yarn, that is the yarn too was produced at the weaving centres as it used to be once. That is why khadi has a bright prospect. Hand-spinning all over the country has to come if the weavers are to be saved. I am conscious of the criticism that spinning has not brought the price of khadi down to the level of the mill-made cloth. But that is another matter. It has not because spinning as an industry is in its infancy. In every industry costs are higher at the initial stage. Java can produce sugar cheaper than India. The British Isle can sell textile at a lower rate all the way across the seas in India than the Indian mills. Also, the All-India Spinners' Association has adopted as a principle the humane economics of fixing wage not on what the market will bear but what the minimum requirement of the wage-earner is. The price of a commodity will depend on that. Britain has adopted this principle very recently for agricultural labour, 48 s. a week is to the minimum and she is prepared to pay higher price to the farmer for his produce. Very soon, there is no doubt, it is this human element that will count in the industries, and not the industry itself. Spinning must be revived for the sake of the weavers.

But that is not the only reason. Spinning is such an ideal part-time occupation for an agricultural country. That is why before the age of industrialisation agriculture and spinning went hand in hand in all countries of the world. Its capacity to provide additional income to those sorely in need of it is infinite and be it remembered that we have no alternative to offer. The great majority of our people cannot afford to have two square meals in the day, a very large proportion not even one. There are people who do not know for months the taste of rice or wheat. What have we to offer them for employment to earn a living decent enough for a human being. There is only one remedy that has been offered and has stood the test in the practical field and that is spinning. With an organisation of less than 3 years the All India Spinners' Association in Utkal gave employment to 10,000 men in 1939. The spinners numbered nearly 7000. The average earning of this year per spinner was Rs. 8. To us this figure seems so insignificant, but it is a fortune to some and these form the majority in our country. The scoffer should bear in mind and he should also note that the sum represents the earning of leisure hours, needs a capital of no more than a sum of Rs. 5 and the plying of the industry interferes with no normal activity of the worker. In addition most of the spinners have also from their own spinning provided themselves with a part of their own requirement in cloth. Suppose all the governments in India were to take up the development of spinning as a state enterprise and all the mills were to be abolished, how widely we should be finding employment for the leisure hour of our population, what wealth the nation will accumulate and how evenly and equitably it will be distributed, and how at once we shall be reviving the glorious tradition of our weaving skill providing food to hundreds of thousands of our weaving population. Why should not this be done for the welfare of a large portion of our population? A state is bound to provide food to the population and take work from him. At the present moment and under the present conditions there seems to be no other subsidiary industry of such wide and general applicability requiring so little capital to provide additional income where it is sorely needed. A voluntary organisation has showed the way, and its possibilities, at much odd, and achieved remarkable results. In 1938, it gave employment to nearly 3 lacs and placed over 21 lacs of rupees into their hands. The state should undertake this work if for no other reason than as unemployment relief. Obviously, the mills should not be allowed to encroach on this field.

Metal utensils of iron, brass, copper or bell-metal are in universal use along with earthen pots. Perhaps it is seldom realised the extent of the industry and trade in pottery, but a visit to the nearest Hat (market) should suffice to make a rough guess. Should we not

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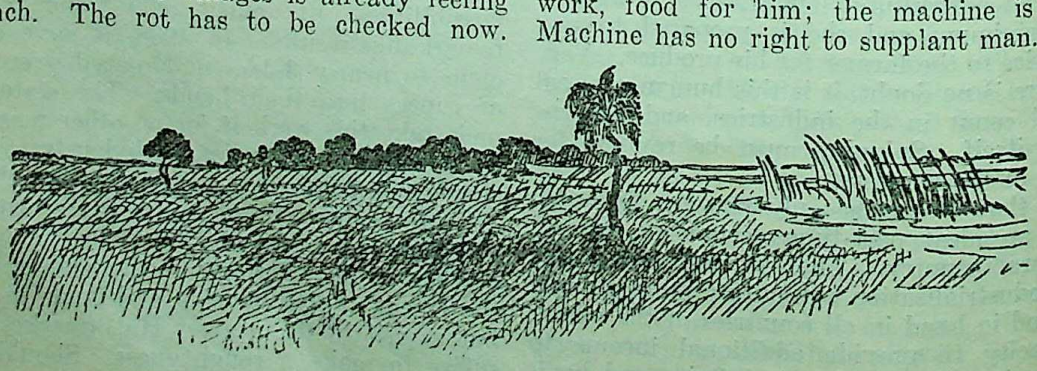
try to preserve it? First of all there are hundreds and thousands of potters who must not be deprived of employment, they form a unit in the present day village economy which it would not do to break without creating chaos. Then, earthenware is so suitable to the need of the country and the ways of life. Who does not know how cool the water is to drink in hot summer out of an earthen jug, how refreshing the cool water to bathe in from an earthen trough? In winter on the contrary, it keeps the water warmer than a metal ware. To get the best curd one must set the milk in an earthenware. Again an earthenware is so cheap; there is no dearth of raw material; so easily replaceable which adds variety to life and prevents monotony. The bamboo and thatch or tile roof in a hot country keep the house cool in summer and warm in winter. Is there any reason why we should build brick and stone houses with their concrete roofs, or a roof of corrugated iron sheeting which makes the house hot in summer and cold in winter? Status quo is not being advocated. Progress is elemental to human nature. But in going forward it should not be a blind rush ahead in imitation, oblivious of the necessities and suitability of the prevailing conditions in the country, or of human considerations of providing food and work for the people. Light aluminium is fast replacing the heavier metals like brass, copper or bell-metal in utensils. Aesthetically these utensils jar on the mind within a week of use. But from the point of utility too, it is forgotten that it does not possess the life of the heavier metals against the type of fuel used in the countryside and it cannot be cleaned to the same extent as the brass, copper or bell-metal ware with the material available in the villages. The shining pots and pans which adds to the beauty of the village home, and are the pride of the housewife are in danger of disappearance unless manufacture of the cheaper aluminium vessels on a mass scale is not prohibited. The metal worker in the villages is already feeling the pinch. The rot has to be checked now. Along with it scientific minds should turn their attention to what we possess and evolve developments and advance on the framework of our bases. Timeworn usages have the advantage of adaptation to environment, these should therefore be retained and any advance that is made should rest on this foundation. It will only then be a true advance, real creation.

We lay so much stress on sugar. The industry has grown at a tremendous sacrifice by the nation. Yet, in the food of the people of the country the place of 'gur' is higher than that of sugar. 'Gur' we are told has more food value than sugar and we also know that it merges better in the food we eat. Yet, we have entirely neglected 'gur' and lavished our money, energy, and brains on sugar. If we had displayed the same interest in 'gur' we could have perhaps made an undoubtedly better food available more widely to the mass of people and within their means, incidentally providing employment and additional income to hundreds of thousands of workers in the villages.

Thus instances can be multiplied of industries which should retain their essential character of decentralised production on the cottage scale. There is also undoubted disadvantage in centralized production in these days of mechanized forces of swift destruction. The war today is to blot out these production centres in Britain and Germany for on them rests the success of the combatants. It is said that it is decentralization of her important industries that is responsible for the continued existence of nationalist China against the aggression of Japan of infinitely superior might. Village industries have their own field, so have such other industries which must necessarily be on a large mechanized scale. The fields should be delineated, not once for all but from time to time as the country advances. The one essential point to keep in mind always is that our chief consideration is man—employment, work, food for him; the machine is an aid. Machine has no right to supplant man.



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SIR C. Y. CHINTAMANI

A Few Reminiscences

By N. R. MEHTA

The numerous friends of the late Sir C. Y. Chintamani who have paid glowing tributes to his fine qualities of head and heart have, from the very nature of the circumstances, been men of the older generation. But how did Sir Yajneswara's personality react on members of the younger generation, of whom, for instance, I am one ?

I recollect the days of the early '20's when I was just a child and when we youngsters used to play in the spacious compound of the Leader Press at Allahabad. Of a summer evening one could watch Mr. Chintamani writing his pungent articles at his desk on the lawns in front of his office. Just nearby stood like a sentry a short lamp-post bearing a shapely, square kerosene lamp. (The electric light had not yet come.) Standing there in a group we would watch him at his work with curiosity and awe, for had we not heard about his powerful pen ?

I next remember how we were once caught in his office as we were playing hide-and-seek. It was a room with a high ceiling, reminiscent of the Victorian era, very neat and full of books and thick volumes ranged in rows. Mr. Chintamani was a strict disciplinarian and had great dislike for disorder. Entry into his office was tabooed to the children. Our hearts went pit-a-pat when we were summoned to his presence, but he was not angry and soon put us at our ease. He interrogated us and demanded intelligent answers to his questions. In fact, when I recall his love of order, efficiency and intelligence, which I could notice only afterwards as forming very distinctive traits of his character, I realize that it must have been present there in those far off days when he was still struggling to make his mark in life.

Another memory from my childhood days emerges at this moment. I recall a political meeting of the moderates of those days being held indoors. As I stood behind the closed doors, wondering what was going on there, I heard sounds of the sudden scraping of chairs and of sobbing as if a sudden sorrow had descended upon the gathering. I was frightened and filled with the sense of doom. At that time I did not know the cause of this commotion, but later learnt that it was the news of the death of Gopal Krishna Gokhale, whom Chitamani acknowledged as his political *guru*.

All these memories from my childhood are associated with the personality of Sir C. Y. Chintamani.

The feeling of awe with which I used to regard Mr. Chintamani came later on to be modified by one of admiration as I grew up and had occasion to come into closer contact with him. This was all the more remarkable because his influence on me was not of a political nature. It was rather the influence that a vital and living personality is bound to exert on all those who come into contact with it. This fact I regard as of the utmost importance in judging the greatness of a man. Political opinions divide men as hardly few things do and when two persons belong to different generations, so that one largely lives in the past and has his opinions and outlook subtly moulded by it and the other draws inspiration from the hopes and ideals of the future, differences that arise are bound to be great. There may not be a difference from the ideological point of view, but certainly there is the difference as to how far one is prepared to go. Chintamani impressed despite one's politics. So I may point out here that many a young man whatever his political denomination when he came into contact with Chintamani could not help but feel that he had met a vital personality and that it was all the better for him that he had done so.

Some of the most fascinating conversations I have had with Mr. Chintamani had been in his office at the Leader Press. Sitting in his cosy, revolving chair he would be at work. You could not tell whether he was writing a letter or a leader for the next day's issue of the paper—writing came so easy to him. Then all at once he would turn round, signifying that he was ready for a talk: But certain preliminaries must be gone through. For instance, he must first light his cigarette: the interviewers must come closer to him as he was hard of hearing. Sometimes he would read crisp, humorous editorial notes from various papers, at the same time asking opinions. If the response was feeble he would instantly pull up the offender, saying as in one case which I remember very

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well. "You seem to be very lukewarm in your appreciation." His quick, powerful intellect demanded proper appreciation of a piece of writing, definite and clear-cut opinions on subjects under discussion and appropriate answers to questions. These he demanded not only from strangers but also from those who were familiar with him. Thus if his friendship was valuable, a great corrective influence, so to say, it had also its disadvantages!—You could not easily be a 'yes-man' so far as Chintamani was concerned.

When Chintamani got into a reminiscent mood his talk would be of particularly absorbing interest. With his heavy palms resting on the arms of his chair he would relate various anecdotes from his life, the while tapping the ground lightly with his right foot, as if to lay emphasis on his narratives. His eyes would twinkle with an almost mischievous light as if punctuating the sentences. This was a very charming habit of his and made him look almost childlike, leaving a very pleasing impression on the beholder.

Talking about journalism three years ago, Mr. Chintamani said to me: "This is my 40th year as a journalist and I have had a very varied experience in this line." With evident pride he contiued: "I began my journalistic career as an editor at the age of 18." Relating his experiences then he said: "I was not merely the editor: I was foreman, proof-reader, reporter, sub-editor, editor and manager all rolled into one," and he blinked at us enjoying the effect on us of his revelation. He added: "I had to see to the composing of the matter, I had to read proofs, I had to edit telegrams and having done all this, I had to apply myself to hurriedly writing the editorial comments. I worked tremendously hard."

Commenting on his political writings he said: "I had the vanity to think that I derived greater satisfaction from them than from the writings of many another man."

On another occasion he told me: "A journalist must never take anything for granted."

During his prolonged and ultimately fatal illness lasting over three years Mr. Chintamani's complaint was that he was neither so ill as to be quite prostrate nor well enough to be able to work as much as he would have liked to. He fought against his illness with the same doggedness which characterised his activities as a publicist and politician in his fight for what he considered to be right and just.

At a time when he was strictly forbidden to leave his bed Chintamani continued to do from day to day such a quantity of work as would have amazed any one. In fact the issue of the *Leader* which announced his death also contained the last editorial article that he ever wrote.

Once when I remarked that it was very wrong of him to overstrain himself in this manner he replied: "I cannot help it. That has been my life's habit. If you come to think of it, I imagine that that sustains me too. Anyway, how can I close my eyes to things that are happening around me?"

While the doctors declared all the conditions for death were there and expressed their amazement that he should still be living, Chintamani wrote the following in a letter to a friend of his in which he also foretold his approaching end:—

"I have long held the view that while health has everything to do with comfort in life, it has much less to do with length of life. I have seen healthy men in the prime of life pass away almost without illness; I have also seen old men in chronic ill-health living year after year in a state of the utmost discomfort."

Truly no ordinary man could have expressed the truth contained in these lines so neatly and so well.

Sir C. Y. Chintamani's death came only a few days after this letter was written, but the memory of his personality will remain for long.

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OLD CONCEPTS AND NEW THEORIES

By Prof. A. C. BANERJI, I.E.S., M.A. (Cantab), M.Sc. (Cal.), F.R.A.S. (Lond.), F.N.I.,
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I shall try to explain briefly in simple language some of the modern theories of physical science and interpret the far-reaching changes which have been brought about in our conception of the Universe and in some of the philosophical ideas of the present day. The progress of science during the last forty years has been very rapid and it has been far more revolutionary in character during this period than during the whole period of the last four centuries. In ways that are seen, and in ways that are unseen, science and also philosophy, being closely interwoven with the life of mankind touch the life-interests of every person at every point and at every moment. It is true that scientists and philosophers, to suit their own convenience and in the interest of intellectual economy, have gradually created a technical language of their own. They have thus become accustomed to expressing their thoughts and communicating their ideas in a language which can only be understood by their fellow specialists. These scientific and philosophical concepts are hardly too profound for intellectual non-specialists to understand them, but they are often expressed in technical language and symbols which none save specialists can decipher. Nevertheless I maintain that it is the right of all men and women who together constitute the great fraternity of intellectual laymen to impose upon specialists in science and philosophy an obligation to popularise their specialised knowledge. It is an obligation which they cannot honourably escape and which they should rejoice to keep by cultivating, developing and practising the useful art of popular exposition of scientific and philosophical ideas, methods and achievements, so that laymen with some degree of intelligence may get a perspective understanding and a proper appreciation of all that is best in human thought. About a hundred years ago Gergonne, a French Mathematician said, "One may not imagine that the last word has been said of a given theory until it can be made clear by a brief explanation to the man-in-the-street." On the other hand Prof. Hermann Weyl who is among the most eminent of living Mathematical Physicists complains about "the actual and inevitable tragedy of our culture." Weyl stresses on the fact that the more science advances, the more incomprehensible its findings become for all those who, however intelligent they may be, "cannot devote their entire time and energy to the development and adjustment of their theoretical thinking." In reply to Prof. Weyl's observation it may be said that although the "tragedy" cannot be completely obviated it can surely be mitigated to a great extent by properly cultivating the art of popularizing higher forms of knowledge. I fully realise that success in such an enterprise depends mainly on scholarly competence and on a high degree of expository skill both of which I lack, but I hope that my genuine willgness to engage in the work of popular interpretation of scientific ideas may not make my humble efforts in that direction wholly unsuccessful. I shall divide my subject into five main topics.

1. Breakdown of Determinism.
2. The principle of Duality and Breakdown of Absolutism.
3. The Theory of Relativity.
4. Evolution.
5. Religion.

Breakdown of Determinism

The whole aspect of Science in the 19th century was highly mechanical in character. The aim of the scientist was to make numerous mechanical models of Nature in her different aspects. Helmholtz, the German scientist declared that "the final aim of all Natural Sciences is to resolve itself into Mechanics." Lord Kelvin frankly admitted that he could not understand anything which could not be made into a mechanical model. This was the age when the Law of Causality reigned supreme, and it was believed that this law alone guided the course of the natural world. It was confidently proclaimed that the whole course of Nature was chalked out along a narrow path, without any chance of diversion from it, by continuous chain of cause and effect. With the advent of the twentieth century new facts came to light and compelled the scientists to give up their belief in the invulnerability of the Law of Causality. They gradually accepted the principle of Uncertainty or Indeterminacy as a law of Nature which guide its course in many a case. I need hardly say that the Law of Causality cannot be

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totally discarded—there are certainly many "effects" which are produced by "causes." But this law has lost its unique position, and has to share authority with the principle of uncertainty which is found to be equally applicable in many cases. Suppose, you leave a certain quantity of a radio-active substance to disintegrate. All the atoms of this radio-active substance are similarly constituted and similarly situated, and they all have the same environment. It is found that all the atoms are not disintegrated at once, some atoms are disintegrated first, others are disintegrated later on, while some others are disintegrated still later on. There is no reason why one such atom will disintegrate first and a second one will do so later on. There seems to be complete uncertainty about this matter. It is as if Fate calls arbitrarily one atom to its doom first and a second one to its doom later on. We do not or cannot know when a *particular* atom will be disintegrated, but for a very large number of atoms, some sort of definite law for their disintegration can be found, and we can determine what exact quantity of the substance will be disintegrated in a certain period of time.

An atom of an element is a miniature solar system with a massive central nucleus of heavy protons as the Sun, and the shells of electrons as planets revolving round the nucleus in different orbits. By outside influence such as heat, one or more electrons out of a shell may be made to jump from original orbit to other orbit or orbits. But we are in absolute darkness as to which particular electron in a shell will jump first and neither can we say into which of the other orbits it will ultimately go. So there is two-fold uncertainty as regards its behaviour. It is as if the electron is endowed with "free will" and it has got its free choice as to when it should jump and where it should go.

I have already said that the principle of uncertainty is applicable in the case of individual units, whereas in the case of 'mass-effect' for large groups of units a definite law can easily be formulated. It may be argued that although

"the behaviour of ultimate *microscopic* units is essentially indeterminate and unpredictable, but on the *macroscopic* level of ordinary observation these individual uncertainties cancel out so as to yield the apparent regularities and uniformities which underlie our predictions and are formulated in our deterministic laws."

We may now take an example of "macroscopic" domain. Suppose you are a good marksman and you are given 100 shots to hit the bull's eye. Perhaps we may safely predict that you will be successful about eig... times in hitting the bull's eye. But we cann... predict whether a particular shot of yours w... hit the centre of the target or not. It may ... said that more or less deterministic la... governing "mass effects" in "macroscop... domain" are only "secondary laws" whi... are merely "statistical" in character. The... who uphold the law of indeterminacy s... that these "secondary laws" are mere ill... sions "created by the mass, hiding t... physical fact below it, *viz.*, the freedom ... indetermination of the individual unit." It ... doubtful whether any analogy between scien... fic phenomena which are mass effects depend... on the behaviour of a very large number ... electrons and protons and the statistic... averages of the dates of death calculated by t... insurance companies are valid. The date ... death of an individual is not an "uncaus... fact," whereas the behaviour of a "microscopi... unit in 'Nuclear Physic' is believed by th... supporter of the principle of uncertainty to b... indeterminate and unpredictable. On the othe... hand the champion for the Law of Causali... asserts that there is no inherent indetermina... in the behaviour of the individual unit, but t... apparent uncertainty originates in the pure... mechanical difficulty of observing a partic... properly and keeping it isolated at the sam... time from the rest of the Universe. It is fu... ther argued that there is no justification ... discarding the Law of Causality if in certa... regions, being unable to find adequate reaso... we have to be content with resorting to appro... mations, probabilities and other make-shift...

I may now allude briefly to Heisenberg's famous Law of Indeterminacy. A popular f... mulation of this law has been given as follow...

"If we know where an electron is going, we can... say precisely where it is, and if we know precisely wh... it is, we cannot find out where it is going."

A supporter of the Law of Causality wo... say that Heisenberg's uncertainty is nothing b... the effect of what we do to the electron in t... effort to observe it. Certain physical forces s... brought to bear on the electron we wish ... observe with the result that there is a distu... bance which prevents us from finding more th... an approximate answer to our question. Th... this is an effect which is not "uncaused" as ... ourselves are responsible for its occurrence ... but this effect due to the very nature of t... case cannot be determined by actual measu... ment. Again it may be argued that ... philosophical theories are on a different pla... any changes in physical theories cannot poss... affect the conclusions of a philosopher. Ev...

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if the physical realm is only a sensuous appearance of relations existing in the domain of philosophy, no revolutions in physical theories can either conflict with or support a philosophical theory which is valid on a different plane.

If the principle of uncertainty is also applicable in the domain of philosophy or also in theology, let us see how some of our ideas are modified due to its intrusion. In Hindu Philosophy or rather in Theology the law of 'Karma' or the Law of Causality is one of the theories accepted by many. Now if the principle of uncertainty and not the law of 'Karma' is applicable to an individual soul, then the theory of transmigration of soul falls through. Why a child is born diseased or deformed may now be explained by the mass effect of a group of factors such as heredity, health of parents, economic condition, climate, environment, etc., etc. The idea of continuity is inherent in the Law of Causality and also in the mass effect of a very large number of individual units, whereas the idea of discrete quantities or quanta is inherent when the units are dealt with individually.

Personally I believe in both the laws and so as a supporter of the principle of indeterminacy I am uncertain as to which of the two laws is more acceptable to us or more dominant in its action.

The Principle of Duality & Breakdown of Absolutism

The Principle of Duality is quite new in science although it is an accepted principle in philosophy. In some experiments electrons and protons behave as particles, whereas in other experiments they behave as packets of waves. These two types of experiments are not contradictory but complementary in their nature. Those experiments which show the particle-character of an electron cannot tell us anything about its wave-character, and vice-versa. We cannot know the true and absolute nature of an electron. All our experiments are subjective and vitiated by personal factors. Similarly when we see the beautiful Nature through green glasses, she appears to be green and when we see her through red glasses she appears to be red. We cannot know her true and absolute property.

Although the scientist is constantly searching after the aboslute truth he is unable to get it as all his experiments and observations are subjective. He discards old laws and proposes new theories to explain his experiments. But there is no finality in his theories and conclusions. Theories we accept today are discarded tomorrow. Conclusions we arrived at yesterday are proved to be false today. The scientist finds, to his discomfiture, that he is unable to get at the real truth. The philosopher is also in the same plight, he is also unable to discover the absolute truth. Neither science nor philosophy can reveal the absolute truth. Both in science and philosophy it is necessary to assume in the beginning certain fundamental definitions, axioms, postulates or principles which cannot be proved, before these branches of knowledge can be developed. Even in Mathematics we cannot prove that one and one make two. Two, in fact, is the abbreviated statement for one and one. Similarly four is abbreviated statement for one, one, one and one. Accepting these two statements we can then perhaps prove that two and two make four. So Mathematics also is not an absolute science, and it ceases to be an exact science when we apply the principle of uncertainty and probability to mathematical problems and employ the methods of approximation.

The Theory of Relativity

Scientists have not been able to find the absolute velocity of an object in the Universe, *i.e.*, its velocity relative to so-called ether which is supposed to be at absolute rest. If there be an ether, it is playing a hide and seek game with us, and it is also a party to a clever conspiracy not to reveal its identity to us. On the other-hand Michelson and Morley found that the velocity of light as measured by an observer is independent of the velocity of the source of light relative to the observer. This phenomenon cannot be explained unless we give up the idea of absolute motion or absolute rest. All the objects in the Universe are moving relatively to one another. In Relativity time and three positional co-ordinates are taken as four independent variables and the four dimensional geometry is thus developed. There are two theories of Relativity—the Special Theory and the Generalised Theory. The Special Theory deals with uniform relative motion whereas the Generalised Theory deals with accelerated relative motion due to the presence of matter. Experiments in Nuclear Physics corroborates the formulae depending on the Special Theory of Relativity. The Mathematical expression for acceleration in three dimensional Newtonian Mechanics corresponds to the expression for the curvature of space in four dimensional continuum. If there be matter in space, the latter thus gets curved and bounded. If there be no matter, then our space would not be curved and would extend to infinity in all directions. Relativists have found by

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calculation that our bounded space or Universe is expanding with ever increasing velocity, and some prominent scientists believe that astronomical observations also corroborate the theory of Expanding Universe. If our space is bounded, one may pertinently ask, by what is it surrounded? We may say that it is surrounded by 'void' and that it is expanding in 'void.' What is then the difference between 'space' and 'void'? In 'space' geometrical laws hold good whereas in 'void' no such laws are applicable. When 'space' expands it absorbs more of 'void,' and in this additional portion which now becomes part of 'space' geometrical laws begin to hold good. 'Void' extends infinitely in every direction. Physicists maintain that in our own bounded Universe no object can have any velocity greater than the velocity of light. If there be an object which is receding from us with a velocity greater than the velocity of light, no light can reach us from that object, and we can have no physical knowledge of it. There may be innumerable "Universes" about which we have no knowledge, and they may be receding from us with a velocity greater than that of light. Moreover, each Universe has got infinite varieties and possibilities. So the conception of "bounded Universe" does not conflict with the idea of infinity. If there be innumerable universes then the manifestations of totality of creation will be infinitely infinite. So if there be any God, and if He comprises totality of creation, He must then be infinite in infinite ways.

Evolution

We have our old scientific concept of evolution which is guided by the law of cause and effect, and in which more cannot come out of less. Moreover there cannot be more in the effect than what was already in the cause. On the otherhand there might have been more in the cause than what appears to be in the effect. Some modern philosophers have now given a philosophical extension to the old scientific concept of evolution. According to them, in evolution the new pattern which emerges is more complex, more organized, and more perfect than what went before. In short, more has come out of less and so something comes into being which was not there before. As the Universe evolves through higher and higher orders, in each higher order new qualities emerge which were not possessed by the lower order.

Closely analogous to the theory of evolution is the problem of creation and destruction. Is there any intrinsic difference between creation and destruction? In the 'macroscopic' domain which is confined to bodies of finite dimensions and limited experiences, the force of destruction appears to be much more powerful than the creative force. It may take six months or more to construct a building or an edifice, but through earthquake or any other powerful cause the whole edifice may be destroyed in an instant. In the 'macroscopic' domain which concerns atoms and molecules, destruction is accompanied by creation of energy and formation of a different atom. In the "telescopic" or astronomical domain which deals with heavenly bodies of gigantic dimensions the so-called destruction may be simultaneously followed by creation and evolution. When two dark stars collide, a planetary system may be formed with the evolution of life. So we find destructive and creative forces go together or rather destruction is another phase of creation. We are "macroscopic" beings and so on the "macroscopic" plane we are unable to get a true perspective of the phenomena of creation and destruction, and so the latter appears to be more powerful than the former.

Religion

We have already seen that neither Science nor Philosophy by itself can discover absolute truth. On account of the subjective nature of our experiences and observations, a philosopher unaided by science and religion may be tempted to propose that the world is *Maya*. Religion uncontrolled by science and philosophy may lead us to superstition. Science uncontrolled by philosophy and religion would make us dogmatic. What we require now is a Prophet of harmony who will harmonize logically science, philosophy and religion and put us on the proper tract leading to absolute truth.

A scientist is compelled to take for granted certain initial axioms or postulates before he is able to develop his science. He cannot, with fairness or justice, object to the fundamental assumption of *a faith-philosopher or a religious man*, *i.e.*, the natural faith in God. If I am an astronomer, I have no right to criticise or ridicule any biological theory which is proposed by any eminent biologist. If I want to criticise the theory, I must first get proper training in Biology and become a specialist in that subject; then and then only my criticism will deserve respectful consideration. It is most unfortunate that a scientist who calls himself a rationalist often dares to criticise the simple faith of a truly religious man even if he (the scientist) had no training and experience in spiritual matters. Although he calls himself a scientist

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and a rationalist, his attitude in this matter is wholly unscientific and devoid of reason.

It has been said that "God created man in his own image." A man cannot easily imagine more than what he is accustomed to see around himself. It is therefore more true to say that "man created God in his own image." Man has endowed his God with the most perfect human qualities which he can imagine. - *Man's idea about God develops as his 'humanity' develops.*

In the pastoral state of civilisation God was like the Patriarch of a tribe. The scientists of the nineteenth century metamorphosed God into a Mechanical Engineer. Later on the role of a Superb Electrical Engineer was assigned to Him. To a Relativist God is a Mathematician Who geometrises. If dog has intelligence and is able to think his God would be endowed with most perfect canine qualities. It is not possible for a human soul with its limitations to form a total and comprehensive idea of God. I have already mentioned before that if God comprises totality of creation and existence He is infinite in infinite ways. I am reminded of the sloka in the Gita where Sri Krishna says to Arjuna :

"Oh Partha ! behold my hundreds and thousands of manifestations of various types and various forms."*

Again we have in the Brihadaranyaka Upanishad :

"Om ! this is *full*, that is *full*. The *full* proceeds from the *full*. Taking infinity from the infinity *full* infinity remains."†

The above is really the property of infinitely infinite. The Behaviourist School maintains that every phenomenon exhibited by a living being and by a conscious and intelligent being can be fully explained by purely physico-chemical laws. So life, intelligence and even consciousness might have sprung out of inert matter through self-evolutionary processes brought about by certain physico-chemical laws. By similar processes, it is quite possible that from totality of matter, totality of consciousness or all-pervading consciousness might have evolved out. On the other hand it appears to be much more probable that intelligent consciousness has been existing all along and is responsible for creation of matter and life. There are two possibilities for the evolution of the world. Either the world of inert matter has evolved itself or some powerful agency has evolved itself (स्वयम्भु) and then created this world. The second alternative is more acceptable as it is more probable that a powerful agency will evolve itself rather than inert matter.

[Read under the auspices of the Philosophical Association, Allahabad University.]

* पश्य मे पार्थ रुपाणि शतानि च सहस्रशः ।
नानाविधानि दिव्यानि, नानावर्णाकृतीनि च ॥

† "ओम् पूर्णमदः पूर्णमिदम् पूर्णाद् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥"

INDIA'S FOREIGN INDEBTEDNESS

A Rationale of Sterling Repatriation Scheme

By P. C. JAIN, M.Sc. (Econ.), London
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The problem of foreign capital in India has been engaging the attention of Indian thinkers for a long time. The amount of foreign capital invested in India has been estimated at £800 millions to £1200 millions, though we have no statistics of the exact amount, and out of this nearly two-thirds has been borrowed by the government and public utilities in our country. Therefore, the decision of the Government of India to cancel a major portion of their sterling indebtedness and to replace it by rupee loans floated in India, or by the creation of rupee counterparts of the sterling scrips to be cancelled, has once again focussed public attention on this problem.

The 'India Limiteds' !

It may at once be admitted that foreign capital has done some useful work in India. We owe our railway, plantation, jute, and coal industries, among others, to the initiative and enterprise of foreign capital. In the absence of foreign investment our industrial system would have been more backward than it is at present. In a way, the interference arising out of foreign capital has also contributed to the growth of nationalist feeling in our country and, in that respect, it has done us good. But these advantages have been secured at a high cost. In the first place, foreign capital entrenched itself deeply in our economic system at an early stage

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with the consequence that now when we have our own Tatas, Birlas, Dalmias, and Walchands they have to face unfair competition at the hands of Andrew Yules, Shaw Wallaces, Octavius Steels and others. The whole array of 'India Limited' companies has caused great complications in our industrial structure.

Secondly, as should have been expected, foreign capital has only interested itself in those branches of production which do not compete with industry in the 'Home' country and which bring good profit. As a result of this we find that even today we do not have any automobile, aeroplane, machine and tool, aluminium, and locomotive manufacturing industries worth the name in our country. It has been demonstrated again and again that we have full economic advantage and justification for these industries, but this without any result. We should also realise that without these key industries Indian industrialisation cannot proceed beyond the elementary stage; and this is not welcome to us. A belated start has now been made in shipbuilding, aeroplane, and aluminium industries but it might take many years before these industries come to exist and then the post-war depression might finish some of them. Finally, specially as regards government loans, foreign capital has been borrowed at unduly high rates of interest. A comparative study of interest rates tells us that the Government of India has often paid much higher rates than the market conditions in London demanded. Even after the cheap money policy was fully mature in England by 1934-35 and the British government had enforced a conversion of £2000 millions worth of loan to a lower level of interest, the Government of India continued to pay a high rate.

It was only in 1937 that a halting and half-hearted effort was started at sterling repatriation and the effort did not gather force before 1940. Between April and December 1940 the Reserve Bank of India purchased sterling to the tune of £41½ millions, and this was facilitated by political reverses on the continent causing a fall in the price of sterling scrips in the summer months. In addition to this the sterling family pensions fund amounting to £9½ millions has been transferred to England and the sterling railway annuities and debentures have been paid. It is only very recently that the governments of U. K. and India have agreed to repatriate as early as possible the terminable sterling loan of the Government of India amounting to £90 millions (Rs. 120 crores). It has been estimated that during the whole period from 1935 to the completion of these operations Rs. 220 crores worth of sterling obligations will have been reduced.

The Government of India were faced with huge sterling funds in England. The sale of silver had given them £8 millions. The favourable balance of trade leaves much sterling surplus every year. The British government also pay for their purchases in sterling. Hence there was hardly any other alternative left but to cancel the sterling loan.

The Gilt-Edged Market

This late effort at repatriation, however, is likely to give us many advantages. In the first place, the repatriation of sterling loan to India will strengthen our gilt-edged market. In this market the government and public utility securities and bonds constitute the demand for funds and the supply of funds comes from the institutional investors, such as the insurance companies and banks, and from private investors who want to hold their savings in the form of government paper. On the whole, we might say that so far the supply of funds in this market has always been more than demand. The government has not raised large funds in the Indian market. In the pre-war (1914-18) period not more than Rs. 5 crores were raised in any one year from the Indian gilt-edged market; in the post-war period (1920 to 1930) this annual amount increased to Rs. 30 crores. In the subsequent ten year period, 1930 to 1940, due to loan conversion policy among other reasons, not more than 10 to 15 crores have been raised in cash from the Indian market in any one year. This of course does not take account of the recent Defence Loans, the proceeds of which will surely pull up the average. The demand from provincial governments and from the public utility companies has been very meagre.

On the other hand, the supply of funds in this market has always been large and has exceeded the demand. This for three reasons. In the first place, the institutional investors generally perfer to hold a portion of their funds in gilt-edged scrips and this tendency has now been greatly strengthened because under the new Insurance Act, enforced since 1st July 1939, the insurance companies are compelled to hold a very substantial portion of their funds in gilt-edged paper. Secondly, the willingness of the joint-stock banks to advance money on the security of gilt-edged scrips on reasonable terms has made them popular. Finally, in India the average investor seems to prefer security to higher return and in the absence of honest and well-organised industrial investment institutions his

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confidence in the stability of British rule prompts him to invest money in government securities. This disparity between supply and demand will to a large extent be removed and thereby our gilt-edged market will be strengthened if the Government of India borrows larger amounts in the Indian market; and this will be one of the consequences of the sterling repatriation programme.

Rupee-Sterling Exchange

Secondly, the repatriation of sterling loan will reduce the annual payments that Government of India has to make in sterling for "Home" charges. These payments, it will be remembered, include the interest on debt, annuities on account of railways and irrigation works, payments in connection with civil departments in India, army and marine charges, India-Office expenses, payments for stores purchased for India, and furlough allowances. These payments amounted to £41 millions in 1936-37, £37 millions in 1937-38, £36 millions in 1938-39, and £10½ millions in 1939-40. In the earlier years the figures were inflated because sterling railway debentures were being discharged and the sterling family pensions fund was being transferred. Due to the sterling repatriation programme, these payments are expected not to exceed £ one-million sterling in 1940-41. So that the pressure on the rupee-sterling exchange will be reduced.

In this connection it may be pointed out that the Government of India and its supporters have justified the 1s. 6d. ratio on three grounds: this rate has now come to exist and has adjusted itself in the economic 'equilibrium' of Indian exchanges; it benefits the importer and the consumer; with this rate the Government of India has to find less rupees to make payment of 'Home' charges in sterling than they would have to if the rate is reduced to 1s. 4d. This last argument was their most important stick with which they thought they could beat back the pressing nationalist demand for the reduction of the exchange value of the rupee to 1s. 4d. Now this stick seems to have been broken, and we will watch with interest what new argument the Government of India gives in support of the 1s. 6d. ratio. So far as we are concerned, it appears clear to us that now there is more justification for reduction of the exchange value of the rupee to 1s. 4d. than there was before the completion of sterling repatriation.

Is Sterling Repatriation Harmful?

In some quarters there appears to be an apprehension that the repatriation of sterling loan may after all prove harmful to the value of Indian currency and to the credit of the Government of India. This fear, however, is entirely baseless. To make repatriation possible the Reserve Bank has been authorised to reduce sterling securities and to increase rupee securities in its issue department. Under the Act as modified by an Ordinance it is laid down that the Bank's external assets, *i.e.*, gold coins, bullion, and sterling securities should not be less than two-fifths of total assets and the value of gold shall not be less than 40 crores. Formerly the Bank could not hold more than ¼th of its total assets or 50 crores of rupees, whichever amount was greater, in rupee securities; now this limit has been increased to three-fifths of the total assets. This should, however, cause no panic for two reasons. In the first place, as the Finance Member himself pointed out, the only advantage of holding sterling securities is to be able, in case of need, to liquidate the sterling obligation by selling these securities. The possibility of such an emergency will be positively less now that the sterling obligations of the Government of India have been reduced. Secondly, it must be realised that even now the assets in gold and sterling are sufficiently high even from the conservative point of view. Hence, we need entertain no fear on this score.

But there are two aspects of the repatriation progamme which deserve adverse criticism. In the first place, the speed with which sterling securities have been acquired and cancelled has been unduly slow. As we have pointed out above, the thing started in 1937 but was done only half-heartedly till very recently. Even now it seems we are not taking full advantage of the splendid opportunity we have got. Secondly, there is no justification whatsoever to issue rupee counterparts of the cancelled sterling securities at the old rate of interest. The Government of India should combine sterling repatriation with loan conversion. The counterparts should only be issued at lower rates of interest; and if this is not acceptable to the erstwhile holders of sterling securities the best policy is to replace them by issuing rupee securities in the open market at lower rates of interest. There is no reason why the Indian tax payer should be asked to pay a higher rate of interest when it is perfectly possible to borrow at lower rates.

Control of Foreign Investment

The spirit of sterling loan repartriation if carried to its logical conclusion should lead to the control of foreign (including British) investments in India. The British policy in India with regard to foreign capital investments is

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based upon two assumptions, both of which are wrong. In the first place, it is a thoroughly wrong assumption that in these matters the British "Commonwealth" should be considered as a single unit. This could only have been fair if all the 'units' were at the same level of economic, industrial, and political development and prosperity. Now, as things are today, Indian problems have to be considered in an entirely separate category. Secondly, it is wrong to assume that the Indian capital is shy. In ten years, 1930 to 1940, the Indian sugar industry has commanded more than rupees eleven crores of Indian capital. Moreover, the Indian investor has not been slow to respond to the call and in three periods—(1) 1920-23, (2) 1932-33, (3) 1936-37—he has put in much capital into industrial enterprise in our country. This shows the great potentiality of the Indian capital market; and if mismanagement and fraud are ruled out the supply of capital will positively be more uniform and more substantial. Hence, our future policy has to be guided by a full appreciation of these undeniable facts.

We do not hold for a minute that India should be independent of foreign capital. That will be a suicidal and narrow policy. We also recognise that foreign capitalists will not allow their funds to be invested in India unless they have the necessary security and hope of reasonable profits. But at the same time we in India cannot permit this fact to be made an excuse for political and economic interference by foreign capitalists as is taking place in our country today. The problem of "India Limiteds" has to be solved one day and we are of opinion that the sooner it is solved the less friction and bitterness it will cause, and it will thus be in the best interests of everybody concerned.

In handling the problem of foreign capital we will have to keep before us two principles. In the first place, foreign (including British) capital should not be borrowed at higher rate of interest than that at which Indian capital is available or where Indian capital comes forward on equal terms. We cannot afford to force Indian savings into idleness by allowing foreign capital to exploit those branches of production and service for which plentiful supply of Indian capital is available at reasonable rates. Secondly, foreign capital in whichever branch it operates cannot be allowed to use the device of 'cut-throat' competition to throttle Indian enterprise.

It is no solution of the problem to lay down that some proportion of the firms' capital must be Indian or that the British firms in India should have a certain proportion of Indians in their staff as directors, clerks, and mechanics. This technique of "puppet governments" will solve the problem of loaves and fishes for some individuals in India; it will, however, make no contribution towards the broader problem of Indian industrialisation. We have to concern ourselves with the basic policy of these "India Limited" companies towards their Indian rivals and this would need a far-reaching effort.

We are helpless witnesses of the struggle that the Indian enterprise has to put up against "India Limiteds" in our shipping, cement, matches, and soap industries, for example. And very soon this struggle might also become acute in our leather, aluminium, and chemical industries. It was only in December 1940, after 20 years of deadly struggle, that a brave Indian firm could claim by right nearly one-thirds of the market in the cement industry from the powerful British-controlled rival (The Associated Cement Company Limited). But not all have been equally fortunate. In Indian shipping the Scindia Company has continued a commendable fight for the past 20 years but without making much headway. In some other industries Indian capital has suffered similar defeat. This is, therefore, our problem for solution.

In all these cases the main point is that the costs of production of Indian firms are not higher than those of the British firms; in some cases they are definitely lower. But the trouble is that because of initial start the British firms have acquired some advantages which make them deadly rivals. It is undoubtedly true that if the Indian firms continue the struggle long enough they will win. But the wastes of the transitional period are too great and it is to prevent them that state intervention has to be invoked in our country.

One way of doing this is by enlarging the functions and powers of the Tariff Board. It should be made a permanent body whose decisions should carry more weight with the Government of India than they do at present. All complaints of 'unfair competition' against foreign capital, as well as between different Indian firms, will be enquired into by this Board. The Board, depending upon the nature of the case, will recommend direct state intervntion to prevent injustice by legislative action, the division of the market between the contesting firms, the grant of help either in the shape of money or preferential treatment in the grant of government contracts. It is expected that by this means justice will be secured to all the parties concernd. The stage will also be set for a rapid industrialisation of India.

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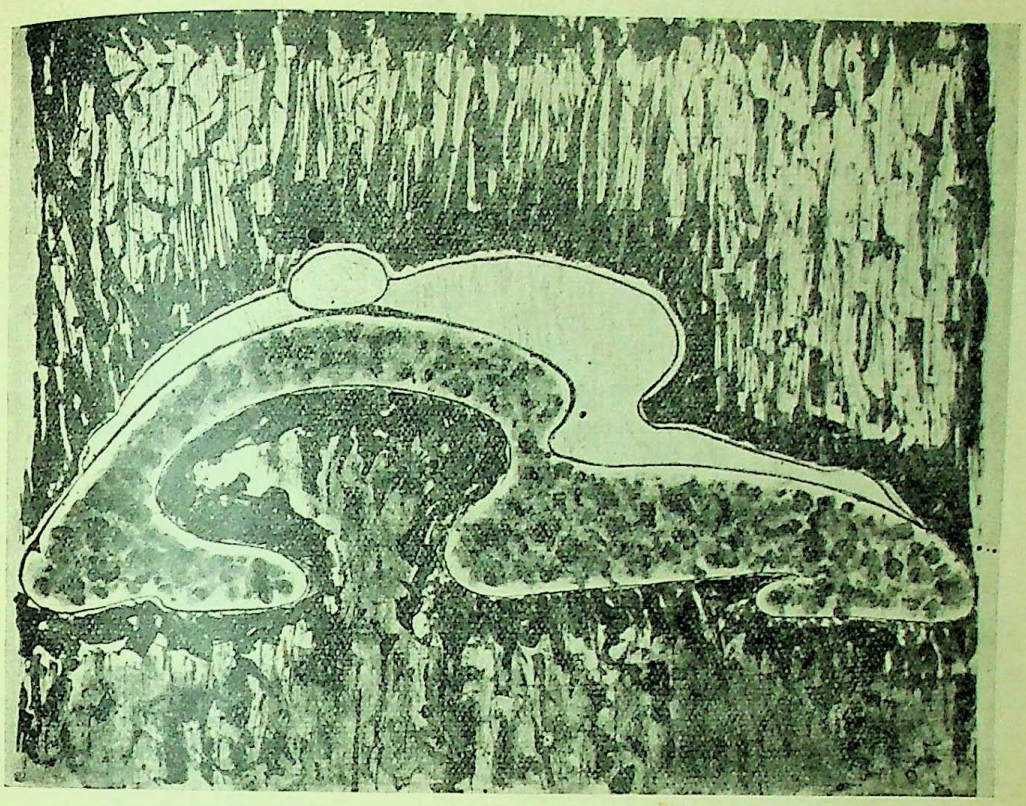

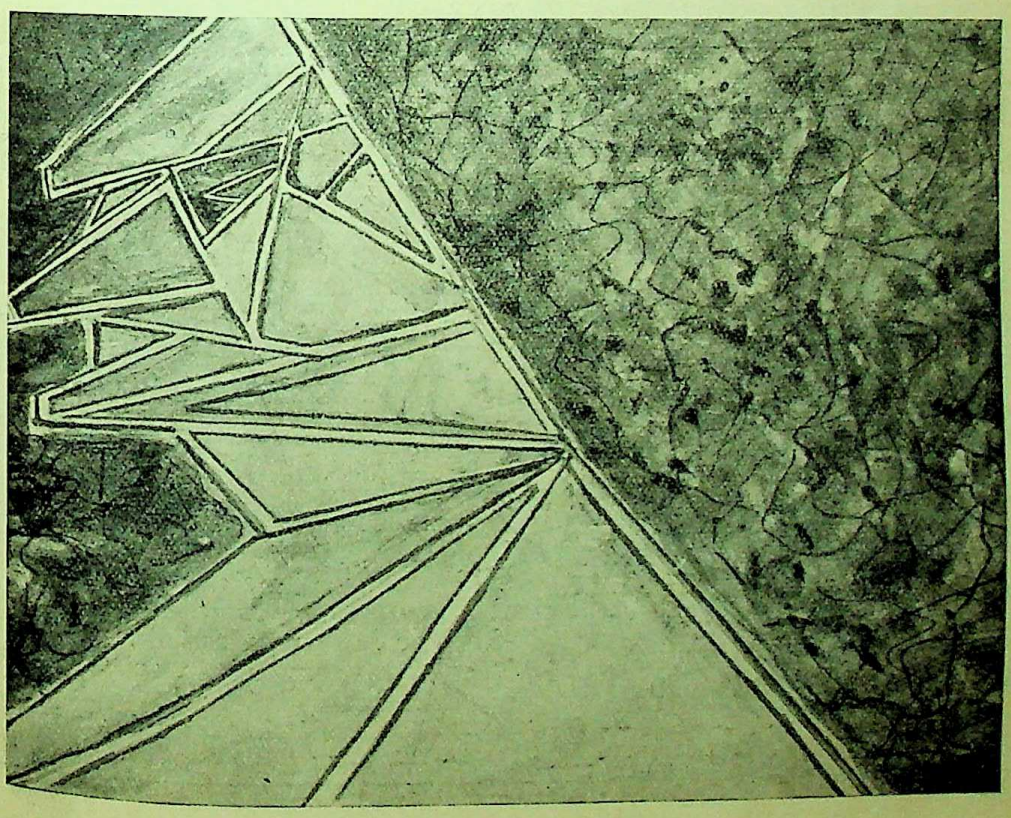

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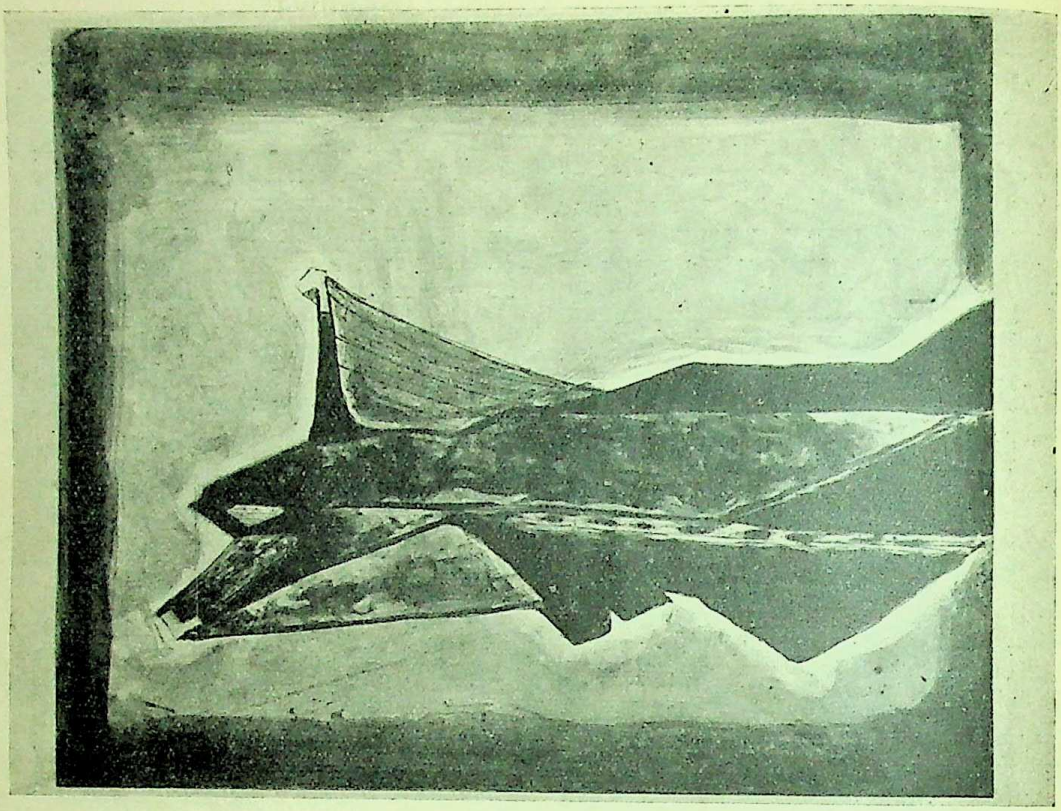

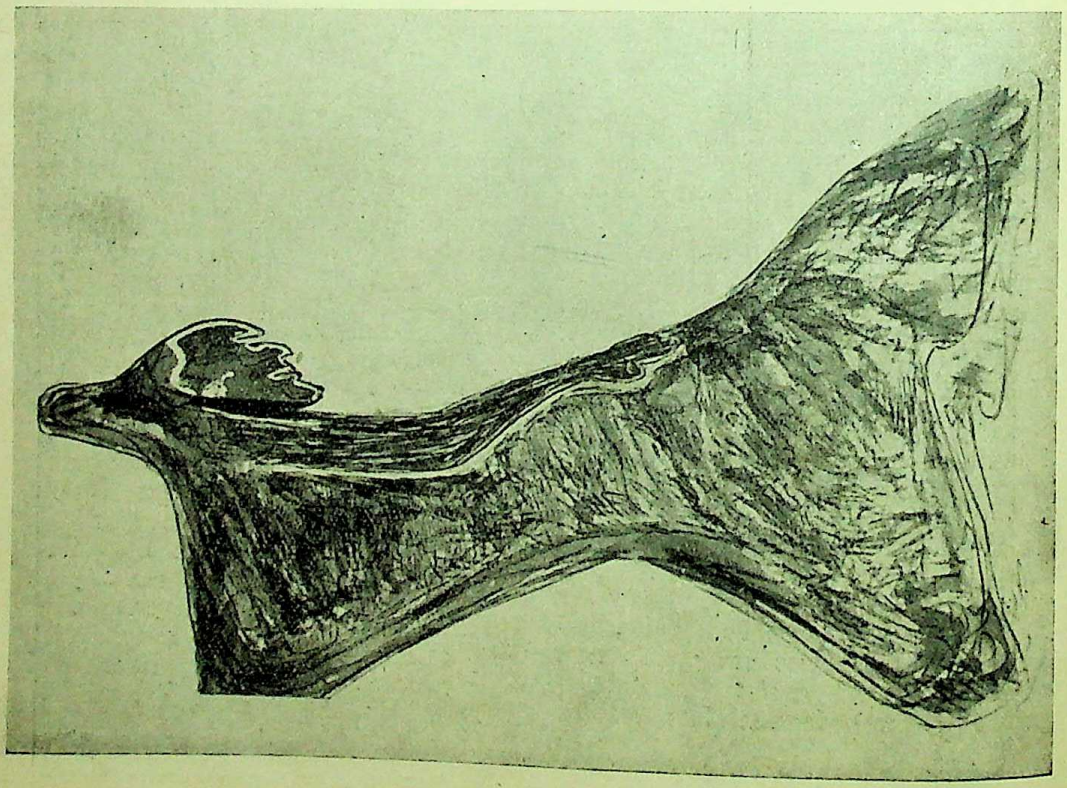

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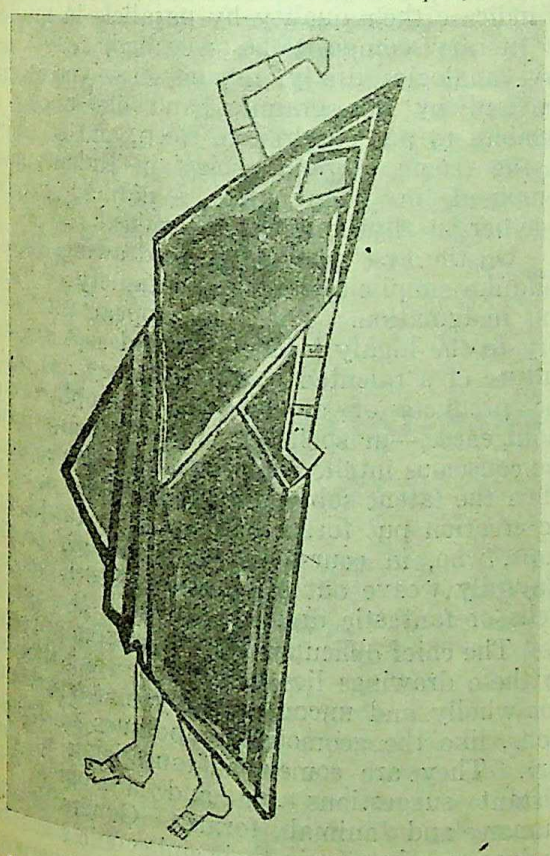
RABINDRANATH TAGORE'S DRAWINGS : A PANEGYRIC

By O. C. GANGOLY

During the last few years, the works of Rabindranath Tagore in various forms of literature,—poems, drama, essays, songs, short stories and other works of fiction, have evoked enthusiastic appreciation and admiration among an ever-growing circle of cultured connoisseurs, particulraly among the younger generation in Bengal, and among that group of lovers of literature, who have outgrown the forms, conventions, and ideals of older types of expression, and who, with a modern outlook, have been thirsting for a newer form of expression to answer to the needs of newer forms of thought. But, even to the wildest admirers and blind worshippers of the poet's works in the field of literature, their favourite's excursion into the field of Pictorial Art, has proved very



embarrassing, and has severely taxed their devotion to the poet. They have been unable to understand and appreciate the poet's point of view in his graphic versifications, or to extend any warm applause to the poet's fantastic creations in line and colour. And I have been flooded with enquiries and appeals for help to an understanding of the poet's pictures. They have been exhibited in France, Germany, England and America, and have extorted appreciation from European and American connoisseurs of art. The Poet-artist, or (shall you say), the Artist-poet had been very reluctant to place his creations in pictorial art before the devotees of his creations in literature. Happily he was pursuaded to exhibit his pictures in Calcutta, in connection with the celebrations of his 70th birth-day, a few years ago. And later on, his pictures have been exhibited in other parts of India.

Being too much addicted to the study of literature, we have neglected to cultivate other forms of aesthetic expression and have forgotten the alphabets and the languages of Plastic Art. On the other hand, we have developed a cultivated ignorance of the Principles of Art, as distinguished from Literature,—an ignorance which a remarkable opportunity for contact with the living Art of modern Bengal, under the leadership of Dr. Abanindranath Tagore, for over a decade, has failed to dispel. We are now in a very embarassing predicament, for, while we have neglected, with impunity, the claims of the Modern School of Indian Painting (which incidentally has won laurels in Paris, Berlin, and New York, and has now spread its influences on all parts of India),—we can ill afford to treat the pictorial creations of our favourite poet with any manner of indifference, or neglect. We are now compelled to make an attempt to learn the rudiments of the Graphic Arts, and the fundamental principles that govern them. It is scarcely to be expected that we could develop our aesthetic "third eye," immediately, or could master the language of the Graphic Arts, at one stroke, so as to be in a position to critically appraise and appreciate the quality of the poet's pictures, which appear to our untrained eyes, so 'absurd,' so 'queer,' so 'fantastic,' and so 'grotesque.'

It requires years of training, before we can master the alphabets, the vocabulary, and the grammar of a particular language before one is

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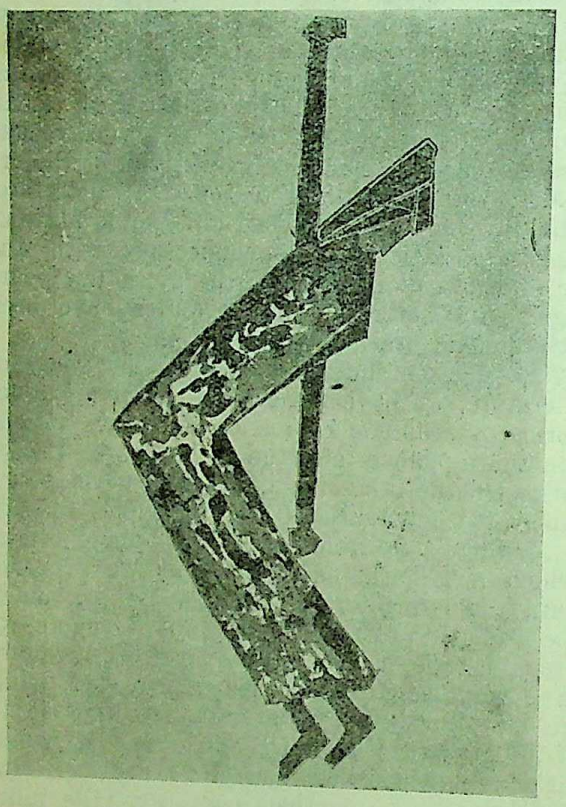
qualified to enter into the atmosphere of that language and to establish contacts with its master-pieces,—be it Chinese Painting, Greek Drama, or Sanskrit Poetry. The first step towards an understanding of a new language is to shed our old pre-conceptions and prejudices and to place ourselves in the attitude of a passive learner, an attitude of reverence and humility. To appreciate a work of art unfamiliar to us, it is necessary to approach in a spirit of worship, not in a gesture of militant repudiation; not to *ask* questions, but to *accept* its message and to



try to understand it,—to let the pictures talk to us, instead of talking to the picures, ourselves.

The most obvious story that the drawings of the poet convey to us is that they are not conscious reproductions of the existing forms of nature. They do not set out to imitate, illustrate, or reproduce any recognizable forms, or types. That they may have chance resemblances to forms of flowers, animals or human bodies, is more a matter of accident than of design. In fact, they have no deliberate aim or intention to produce any definite kind of forms. They are the accidental bye-products of care-free and careless indulgences in a quaint manner of penmanship,—which allows the pen to wander about on the paper, apparently without any aims,—but really in response to sub-conscious urge for a pilgrimage in search for rhythmic forms, "in an automatic submission to a rhythmic impulse." The character and quality of these chance calligraphs have to be judged not by their so-called resemblance to any known forms, but by the abstract rhythmic qualities of their bends and curves, the harmonious orchestration of their component lines, and the uniqueness of the designs or the forms. The lines and forms have, therefore, to be judged in their individual quality, for their own sake, for their intrinsic merit, and for their capacity to weave out a rhythmic design. The individual merit of a peculiar line, or an idiosyncratic curve,—not answering to any familiar forms,—lies in its capacity to evoke a physiological pleasure to the eye, as it caressingly follows its rhythmic career through an intricate pattern of organic relations, without any 'meaning,' or concrete visual significance. Such designs do not stand for, symbolize, or interpret any idea, but stand by themselves as abstract and imaginary orchestrations of lines, having plastic qualities, akin to music. If we wished to indicate their quality by parallels in musical or literary compositions, we might say, they have analogies firstly, in non-sense verses, improvised by our grannies and old nurses as lullabies to put children to sleep, and secondly, in the *telena* (*tarana*) songs in Indian music composed in meaningless syllables, stitched together in rhythmic versifications.

On the first analogy, these drawings have a childlike simplicity and a spontaniety of vision and imagination. This may appear contradictory to the highly intellectual and sophisticated culture of a talented poet. But they are really the products of a mood of un-sophisticated indulgences,—in spells of 'insane' hours, when the conscious intellectual powers go to sleep, and when the latent sub-conscious impulses of artistic creation put forth their army of fairies and imps, who, in course of their childish pranks, playfully weave out original and aesthetic cobwebs of fantastic dreams.

The chief difficulty to a responsive approach to these drawings lies in the fact that they are not wholly and unconditionally non-representational, like the geometric arabesques of Islamic Art. They are somewhat tantalizing in their distant suggestions for and analogies with human and animal forms. Generally, the designs are abstract in their embryonic stage, but gradually, by the added gifts of superposed limbs, they sometime shadow forth the ghosts of some natural forms,—hovering between the actual and the imaginary, and in the final shape

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the memory of a known form is submerged and buried in the unreality of a weird dream. The wayward twisting of the outline of a bird, blossoms out into a fantastic flower, and vice-versa. Some chance combinations of line start to shape into the form of an orchid, or a shell, but, somehow, they 'change their minds' and discarding all laws of Biology, evolve, ultimately, into a shape resembling a human form. From the depths of an intricate pattern of chance scribblings, the shape of a flower slowly springs forth, but somehow avoids that destiny and is born in the form of a quaint un-earthly creature—not having any exact prototype in the human or the animal kingdom. In this manner these fanciful creations hover between the destiny of known and unknown forms,—sometimes culminating in the perfect pattern of a plausible shape, rich in ornamental elements, but very often consigned to the purgatory of mis-shapen things, to which the plastic logic of the poet-artist had denied a better destiny.

To those who are trained to understand the rhythmical quality of linear compositions, to those who are qualified to respond to the music of curves and the vibrating pulsations of abstract patterns, the imaginary qualities of the poet's drawings have a refreshing charm and attractiveness in their power of devising new shapes and designs. For, it is now an accepted canon of all modern artistic creeds in Europe, as in Asia, that the artist has an inherent right not only to deviate from the well-trodden paths of familiar forms, current in the world of Nature—but also to compete with Nature, and to devise new shapes and forms, to create a new world of imagination clothed in an atmosphere of aesthetic dreams. Visvakarmmā, as the descendant of Brahmā, has an inherent right to create original forms to be judged and appraised by no other standard than that of Rhythm and Beauty.

The infinite variety of original creations of Asiatic Art in its diverse phases of Assyrian, Sassanian, Indian, Chinese, and Polynesian Art,—have been neglected and repudiated by a generation of people of untrained judgment, and spoilt by a slavish adherence to a narrow doctrine of realistic and representational ideals in plastic art.

The original creations of the poet in a new world of Expression will help us to realise the fundamental values of Forms for their own sake, and, incidentally, to chide away the prejudices and misconceptions which had misled us to regard Art as the imitative representation of natural appearances.

The neglected artists of the Modern Revival in Bengal, the starving outcasts of modern Bengali culture, are rejoicing in the fact that the conversion of a great literary genius to the true doctrines of plastic creeds was a veritable triumph for them; for, if they had failed to conquer Phillistine India, impervious to artistic stimulations, they succeeded in capturing her greatest poet.

QUATER-CENTENARY OF COPERNICAN THEORY

By SUSOBHAN DATTA, M.SC., P.R.S.

Were it not for the war, scientists in Europe, specially in Germany and Poland, would celebrate last year the important anniversary of publication of the first account of the Copernican theory. Just 400 years ago in 1540, the first public announcement was made of the theory propounded by Nicolaus Copernicus—that the earth revolves round the sun. It was this work of Copernicus which prepared the way for the subsequent rapid advance in the progress of astronomical science made by Tycho Brahe, Galileo, Kepler, Newton and others.

In the progress of human knowledge the publication of the heliocentric theory of Copernicus forms an important landmark which distinguishes modern science from mediaeval thought. The modern period in science emerged out of the Renaissance, which was marked with a revival of certain ancient tendencies opposed to mediaeval outlook and attitude towards life and reality. To the mediaeval Christian, nature and natural phenomena had but little intrinsic interest and freedom of thought was always to be subordinated to authority. Into this stifling and oppressive atmosphere, painters, poets and thinkers nourished on the classics of Greece and Rome, and inspired with a lively interest in nature and with an impulse to intellectual and emotional self-assertion, brought in a fresh breeze. Modernism in art and literature was in

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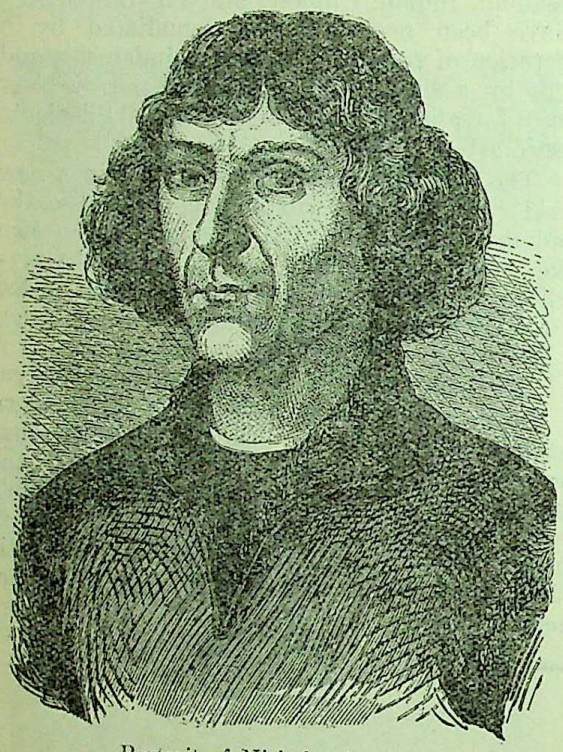
some respects an essential revival of antiquity. Rise of modern science also was to a certain extent helped by the mathematical, astronomical and blological knowledge transmitted from the ancient Greeks. But the difference distinguishing modern science from mediaeval thought or scholasticism was really due not to any radical divergence between the latter and Greek thought generally. It was due rather to mediaeval thought following one set of Greek philosophers whereas the pioneers of modern science were



Portrait of Nicholas Copernicus

imbued with the spirit of a different and earlier Greek school. Scholasticism set up the science of Aristotle which was mainly qualitative and not quantitative, as its authority and mediaeval thought exclusively followed this Aristotelian tradition. The object of scholasticism was far from being a study of nature; it was in fact a study of authorities which gradually came very near being a study of Aristotle. Pioneers of modern science on the otherhand followed the earlier Pythagorean school, which laid stress on exact quantitative descriptions and laws. The traditions followed by scholastics and pioneers of modern science were marked by another divergence as well. Following Socrates and Plato scholastics always favoured a teleogical explanation of natural phenomena. Every phenomenon taking place in nature was supposed to serve some human need. In the whole of creation Man was supposed to be of supre importance as created by God himself after h own image, and the creator of the universe w almost thought to be solely occupied with hum affairs. The earth according to them could n but be the fixed immovable centre of the un verse round which the sun and other planets we moving. The Church had given its sanction a active support to this geocentric theory, whi was one of the greatest obstacles to the advanc ment of further astronomical knowled Modern science had never any fancy f teleological explanation of natural phenomen but following Democritus and other Gre atomists, had always advocated the method o explanations by reference to the causes or con ditions which produce things. In fact th mathematical tendency of modern science coul have no regard for and could scarcely be mad to fit in with teleological explanation.

The initiation of modern science marked th breaking away from scholasticism altogether Of course the transformation took time t complete and real freedom from the trammels of authority came much later. The martyrdom of Giordano Bruno who was burned at the stake in Rome (1600) or the persecutions of Galile were instances of what the powerful churches would do to suppress true knowledge if it went against their accepted doctrines. But the beginning of this freedom may perhaps be identified with the year 1540, in which the first public announcement was made of the heliocentri theory of Copernicus.

Niklas Koppernigk (more well-known by the Latinized form of his name, Nicolaus Copernicus) was born on February 19, 147 at the small town of Thorn, on the Vistula. He was the son of a Polish merchant* and his mothe was of German extraction. Copernicus studie at the University of Cracow for three years where he showed much interest in astronomy and mathematics and became accustomed to th use of astronomical instruments and to th observation of the heavens. Later on he was sent to Italy where he spent ten years studying at the University of Bologna, Padua and Ferrara At Bologna Copernicus had the opportunity t come in close contact with Domenico di Novara professor of astronomy there, who was a leader in the revival of Pythagorean ideals in Italy A few years after his return from Italy Copernicus took up his duties as Canon of Frauenburg Cathedral in 1572 and spent most of the remaining thirty years of his life there. It was during this outwardly uneventful period of his life that

*There is some controversy regarding his father's nationality, whether German or Polish.

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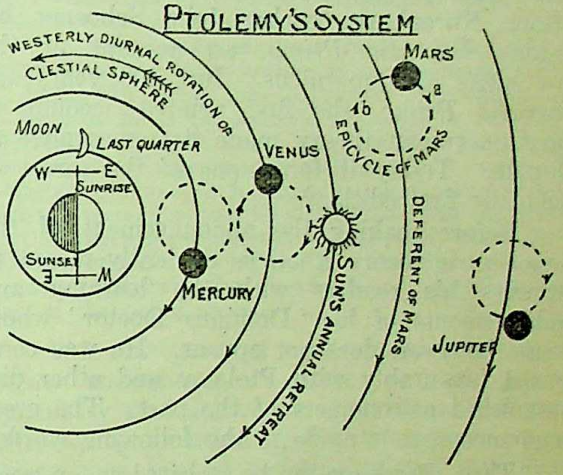
Copernicus thought out the details of his planetary theory, carried out the necessary laborious calculations and perfected the manuscript in which the fruits of his labours were given to the world in later years.

The long standing problem which Copernicus took upon as his life's work to solve was to find out what geometrical laws govern the motions of the planets in order to explain the apparent motions observed and also to predict how planets would move in future. The planetary theories which were in vogue at that time assumed after Aristotle that the earth formed the fixed centre of the universe. According to one type of theory first put forward by Eudoxus (408-355 B.C.), a pupil of Plato, each planet was supposed to be embedded in the equator of a uniformly rotating sphere having the earth at its centre. The planet revolved uniformly in a great circle of the sphere perpendicular to the axis of rotation. But in order to explain the changes in the speed of the planet's motion, their stations and retrogradations, as well as their deviations in latitude, one circular motion was not enough and he had to assume a number of circular motions working on each planet and producing by their combination the single apparently irregular motion. He held that the poles of the sphere which carries the planet are not fixed but themselves move on a greater sphere concentric with the carrying sphere and moving about two different poles with a speed of its own. Even this was not sufficient to explain the phenomena and Eudoxus placed the poles of the second sphere on a third which was concentric with and larger than the first and second and moved about separate poles of its own with a speed peculiar to itself. The spheres which move each planet or the sun and the moon were made quite separate and Eudoxus postulated the existance of 27 concentric spheres in all. But he did not seem to have given his spheres any substance or mechanical connection. The whole system was a purely geometrical hypothesis to represent the apparent paths of the planets. But with all its elaborations the system of geocentric spheres failed to explain familiar celestial phenomena and no numerically determinate theory, fit to serve as the basis of planetary tables, had ever been arrived at with the aid of this hypothesis. At a later date Ptolemy (2nd century) explained the tracks of the planets across the sky in terms of a complicated system of cycles asd epicycles. The planets moved in circular paths around moving points which themselves moved in circles around an immovable earth. In India the planetary system evolved by Hindu astronomers (*e.g.*, Aryabhatta of 5th century) coincide in outline with the system of Ptolemy. It is doubtful if the Hindus can claim any originality in this respect, since there is evidence to show that Greek and Babylonian systems of astronomy came to India before the time of Aryabhatta. The only important contribution of Hindu astronomy to our knowledge of planetary motion consists in the more accurate determination of certain astronomical constant.

For 1400 years the system of Ptolemy



Ptolemy's system : According to this system the whole celestial sphere including the sun has a diurnal motion from East to West around the earth as centre. Each planet has two independent motions : one the epicyclic orbit of the planet about an imaginary fixed point, the other the deferent orbit of this fixed point around the earth as world centre.

which was found suitable to serve as the basis of planetary tables, dominated astronomy. Copernicus had to take up his stand against the universal belief that the earth was fixed and the sun and the planets revolved round it. Aristarchus, a Greek mathematician, who lived more than two hundred years before Christ, had conceived the idea that the earth and other planets circled round the sun. But his views had received little attention. The studies of Copernicus led him to believe that a heliocentric theory would give a much better explanation of the motions he observed in the sky. So radical was his theory that Copernicus knew very well of the opposition which would be aroused both on learned and doctrinal grounds by the publication of these views. Not unnaturally therefore he hesitated to publish it though several copies of a hand-written account had been circulated among a few friend astronomers.

During the summer of 1540, George Joachim Rheticus, a young scholar from the University of Wittenberg, came on a long visit to the aged

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astronomer at Frauenberg in East Prussia. An intimate friendship soon grew between the two in spite of differences in age, country and creed. Copernicus approaching three score years and ten, was a catholic canon loyal to the church, and though an independent thinker, was anxious to avoid antagonism. Rheticus, a Lutheran German, only 26 at the time, was a professor of mathematics at Wittenberg, a storm-centre of rising Protestantism. Copernicus entrusted his manuscript to this enthusiastic new disciple, who after "scarcely ten weeks of study" sent to his former Nurenberg teacher John Schoener his famous *Narratio Prima*, an account of the new ideas of Copernicus. Just 400 years ago *Narratio Prima*, the first printed account of the Copernican theory made its appearance at Danzig. Today it forms one of the rarest of scientific first editions.

Before making the announcement of the heliocentric theory Rheticus evidently meant to impress his readers with the learning and achievements of his 'Dominus Doctor' whose name however, does not appear. He was compared favourably with Ptolemy and other distinguished astronomers of the past. The great announcement is made in the following words:

"These phenomena can be explained as my teacher shows, by a regular motion of the spherical earth; that is by having the sun occupy the centre of the universe, while the earth revolves instead of the sun on the eccentric, which it has pleased him to name the Great Circle. Indeed there is something divine in the circumstance that a sure understanding of celestial phenomena must depend on the regular and uniform motions of the terrestrial globe alone."

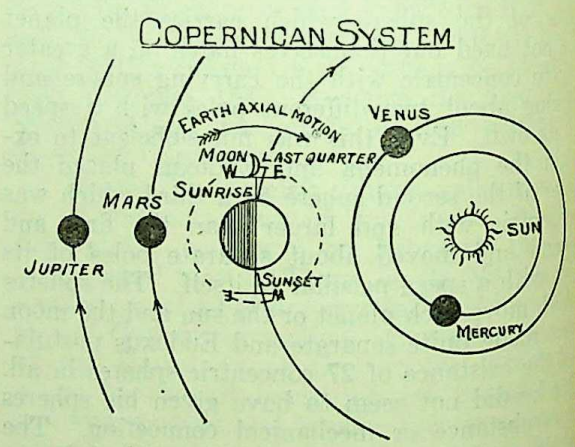
But the courage of the author's (Rheticus') conviction apparently falters and he adds later:

"Which of these assumptions (whether the sun is at rest or in motion) is preferrable, I leave to be determined by geometers and philosophers."

The arrangement of the spheres is described with the sun at the centre, "Governor of nature, king of the entire universe, conspicuous by its divine splendour." The diurnal rotation of the earth accounts for day and night and the apparent diurnal motion of the celestial sphere. The annual revolution of the earth explains the apparent annual motion of the sun and with the heliocentric orbits of the planets accounts for their apparent convolutions. The seasons are explained by a third motion, a conical turning of the earth's axis, considered necessary to keep its direction constant during the year, because the geometrical method employed made use of a moving radius vector rigidly attached to the sun and earth. But its period was slightly less than a sidereal year and the small difference was correctly attributed to the mean precession, which constituted a fourth motion also variable. All the celestial motions were thus explained by a simplified harmonious system based on real motions of the earth around the sun.

In his monumental work, *Nicolai Copernici Torinensis de Revolutionibus orbium celestium Libri VI*, published three years later, the ideas set forth in the preliminary account were elaborated. Only after long persuasion by his friends Copernicus agreed to publish the book and handed over the manuscript to Rheticus for publication. It was finally printed at Nurenberg and published in 1543. The first printed copy, it is said, reached the hands of Copernicus on the day of his death on May 24, 1543.

The book was dedicated to the reigning Pope Paul III, whose interest and protection the author claimed. Copernicus' attitude of mind as well as the spirit of the times are nicely reflected in the following passages from the dedication: "I can easily conceive, most Holy Father, that as soon as some people learn that in this book which I have written concerning the revolutions of the heavenly bodies, I ascribe certain motions to the earth, they will cry out at once that I and my theory should be rejected. For I am not so much in love with my conclusions



The Copernican system: According to this system the earth has a diurnal motion about its own axis from West to East, and all planets (including the Earth) has orbital motion around the sun as the centre from West to East.

as not to weigh what others will think about them, and although I know that the meditations of a philosopher are far removed from the judgment of the laity, because his endeavour is to seek out the truth in all things, so far as this is permitted by the God to the human reason, I still believe that one must avoid theories altogether foreign to orthodoxy. Accordingly when I considered in my own mind how absurd

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a performance it must seem to those who know that the judgment of many centuries has approved the view that the earth reamins fixed as centre in the midst of the heavens, if I should, on the contrary, assert that the earth moves; I was for a long time at a loss to know whether I should publish the commentaries which I have written in proof of its motion, or whether it was not better to follow the example of the Pythagoreans and of some others, who were accustomed to transmit the secrets of philosophy not in writing but orally, and only to their relatives and friends, as the letter from Lysis to Hipparchus bears witness. They did this, it seems to me, not as some think, because of a certain selfish reluctance to give their views to the world, but in order that the noble truths, worked out by the careful study of great men, should not be despised by those who are vexed at the idea of taking great pains with any form of literature except such as would be profitable, or by those who, if they are driven to the study of philosophy for its own sake by the admonitions and the example of others, nevertheless, on account of their stupidity, hold a place among philosophers, similar to that of drones among bees. Therefore, when I considered this carefully, the contempt which I had to fear because of the novelty and apparent absurdity of my view, nearly induced me to abandon utterly the work I had begun. My friends, however, in spite of long delay and even resistance on my part, withheld me from this decision.

* * * *

Nor do I doubt that ingenious and learned mathematicians will sustain me, if they are willing to recognize and weigh, not superficially, but with that thoroughness which philosophy demands above all things, those matters which have been adduced by me in this work to demonstrate these theories. In order, however, that both the learned and the unlearned equally may see that I do not avoid any one's judgment, I have preferred to dedicate these lucubrations of mine to your Holiness rather than to any other, because, even in this remote corner of the world where I live, you are considered to be the most eminent man in dignity of rank, and in love of all learning and even of mathematics, so that by your authority and judgment you can easily suppress the bites of slanderers, albeit the proverb hath it that there is no remedy for the bite of sycophant"*.

It is not easy to ascertain whether Copernicus first derived his ideas from the writings of certain classical thinkers who had attributed some form of motion to the earth, or he simply introduced their names for the sake of the impression which they were likely to create and to serve as an excuse for introducing his own system. He writes in the preface to his book :

"Taking occasion thence, I too began to reflect upon the earth's capacity for motion. And though the idea appeared absurd, yet I knew that others before me had been allowed freedom to imagine what circles they pleased in order to represent the phenomena of the heavenly bodies. I, therefore, deemed that it would be readily granted to me also to try whether, by assuming the earth to have a certain motion, demonstrations more valid than those of others could be found for the revolution of the heavenly spheres.

"And so having assumed those motions which I attribute to the earth further on in the book, I found at length, by much long continued observation, that if the motions of the remaining planets be referred to the revolution of the earth, and calculated according to the period of each planet, then not only would the planetary phenomena follow as a consequence, but the order of succession and the dimensions of all the planets and all the spheres and the heaven itself, would be so bound together that in no part could anything be transposed without the disordering of the other parts and of the entire universe."

This new point of view appealed to Copernicus undoubtedly because of its greater symmetry and coherence, and for a long time after the publication of this work some uncertainty was felt as to whether the hypothesis advanced by Copernicus was really intended to be a true description of motion of the earth and planets or it was simply a mathematical device for facilitating the computation of planetary tables. In view of the religious opinion prevalent at the time, this question was of great importance, as on it largely depended the acceptance or rejection of the theory. The unfortunate situation arose because of an interpolation in the preface made by Andreas Osiander, a mathematician friend of Copernicus, to whom Rheticus left over the charge of supervising the publication of the work. Osiander himself a Lutheran clergyman, was afraid that the doctrines advanced by Copernicus would offend philosophers and strict Lutherans and he advised Copernicus to insert a statement in his preface to the effect that the whole work was to be regarded as a mere computational device without any prejudice to scriptural or physical truth. Copernicus having refused, Osiander inserted a little preface of his own. This imposture was later exposed by Kepler when the original manuscript was recovered. A Neo-Pythagorean as he was Copernicus firmly believed that his work was not only a harmonious mathematical representation of planetary motions but was undoubtedly to be accepted as the only true planetary theory.

The Copernican System took long years to

* Harvard Classics, Vol. 39, p. 55.

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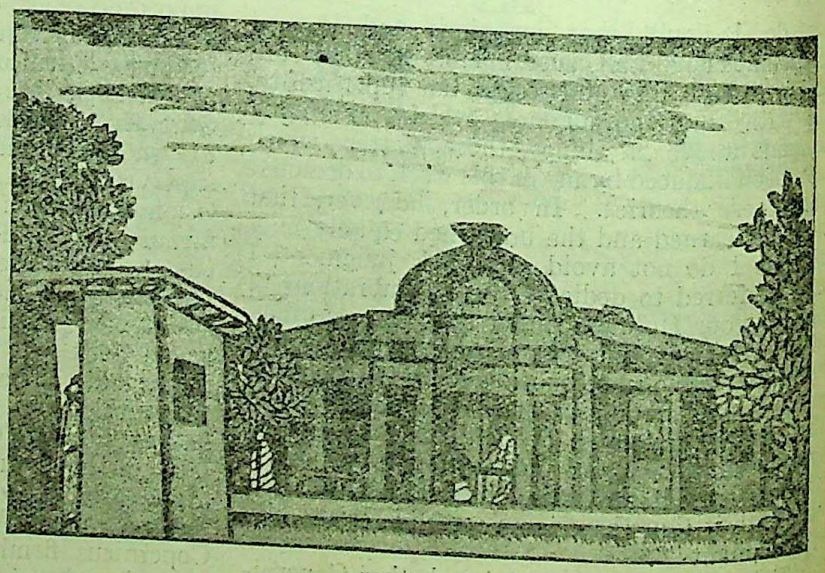
establish itself in scientific circles. From the beginning Lutherans opposed it vehemently and Catholic Church, though at first somewhat tolerant also went against it so much so that in 1616 Galileo was forbidden to teach Copernican astronomy. Even in the early years of the eighteenth century the University of Paris was teaching that the heliocentric theory was a convenient but false hypothesis! Its final acceptance, however, was due chiefly to the support of Galileo, Kepler, Descartes and Newton. In assessing the originality of Copernicus' work it cannot be denied that the heliocentric system had been anticipated in its barest outlines by Aristarchus of Samos, (250 B.C.) though how far Copernicus derived his ideas from that source is not known. Even assuming that the ideas originated elsewhere and long before, Copernicus' great contribution to astronomy lies in his elaboration of these ideas into a coherent planetary theory capable of furnishing tables of an accuracy hitherto unattained. The importance and utility of the heliocentric point of view have increased enormously since the time of Copernicus. On this foundation, Tycho Brahe, Galileo, Kepler and Newton added the super-structure—the analytical solution of the problem of motion of the heavenly bodies. As soon as the nature and motions of the planets had been elucidated, hypotheses and speculations as to their origin were put forward in profusion. It is remarkable that the works of Cosmogonists from La Place to Jeans have added a genetic significance to the heliocentric theory of Copernicus as both La Place's theory of nebular origin and Roche's theory of tidal origin of planets later elaborated by Jeans, have recognised the sun as the central parent body from which the substances of the planets were originally ejected either under the action of centrifugal forces or by the gravitational attraction of a second star.

AN EXHIBITION OF GRAPHIC ART OF RAMENDRANATH CHAKRAVORTY

By NILIMA DEVI

An interesting Exhibition of Wood-cuts, Engravings, Eitchings and Lithographs by Mr. Ramendranath Chakravorty, one of our ablest artists in this direction, recently organised in Calcutta by the Gallery of Fine Arts demonstrated the high standard reached by these Graphic Arts in India today.

Art of this particular nature, though in vogue in India before the advent of the present century has only recently come into its own. Mr. Chakravorty, who is undoubtedly one of the most promising in the field, came in contact with the European art-forms and the best craftsmen of the West, including Sir Muirhead Bone, W. P. Robins, Eric Gill and André Jacquemin during his sojourn in Europe. They showed great interest in the exhibition that he held in London and were unanimous in their high opinion of his ability. With this background of experience Mr. Chakravorty is able to bring to his work in the graphic arts not only strength and vividness,



Shyamali : colour wood-cut

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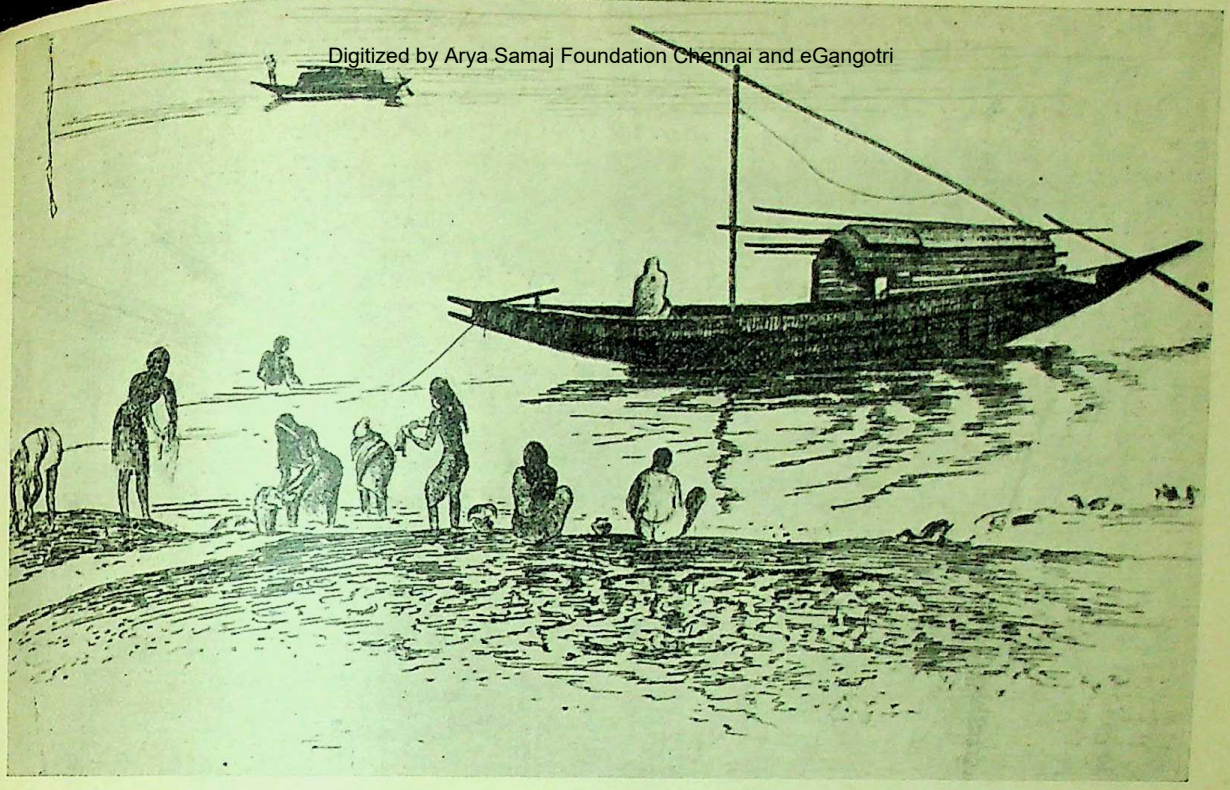

Winter morning by the Ganges
Etching by R. N. Chakravorty

The boats and the ducks
Aquatint by R. N. Chakravorty

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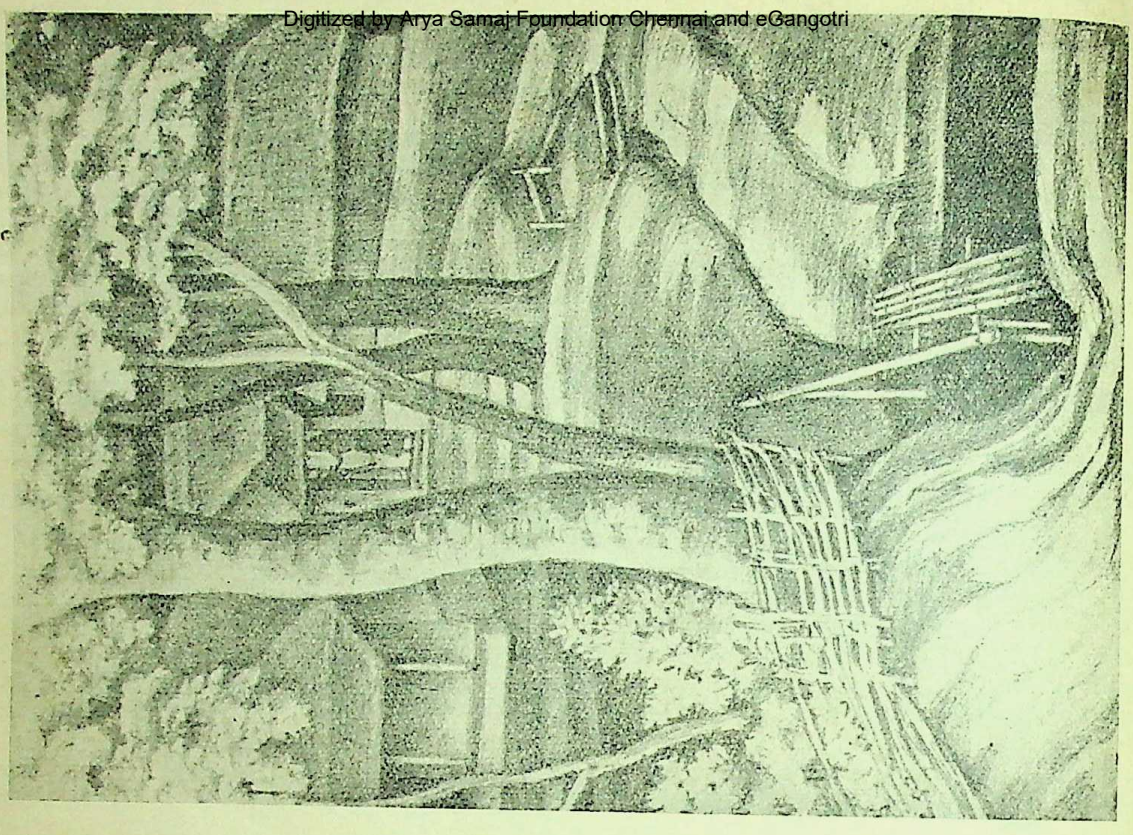
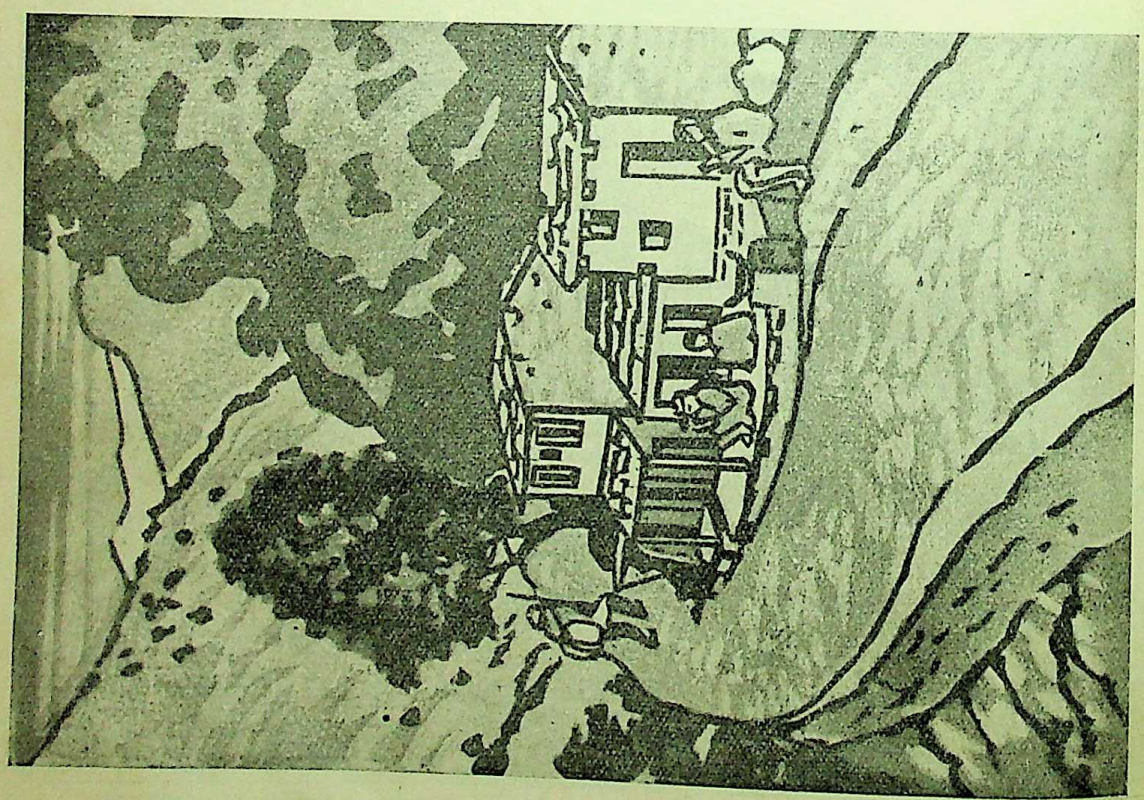


The village entrance
Lithograph by R. N. Chakravorty



On the way to Badrinath
Colour woodcut by R. N. Chakravorty

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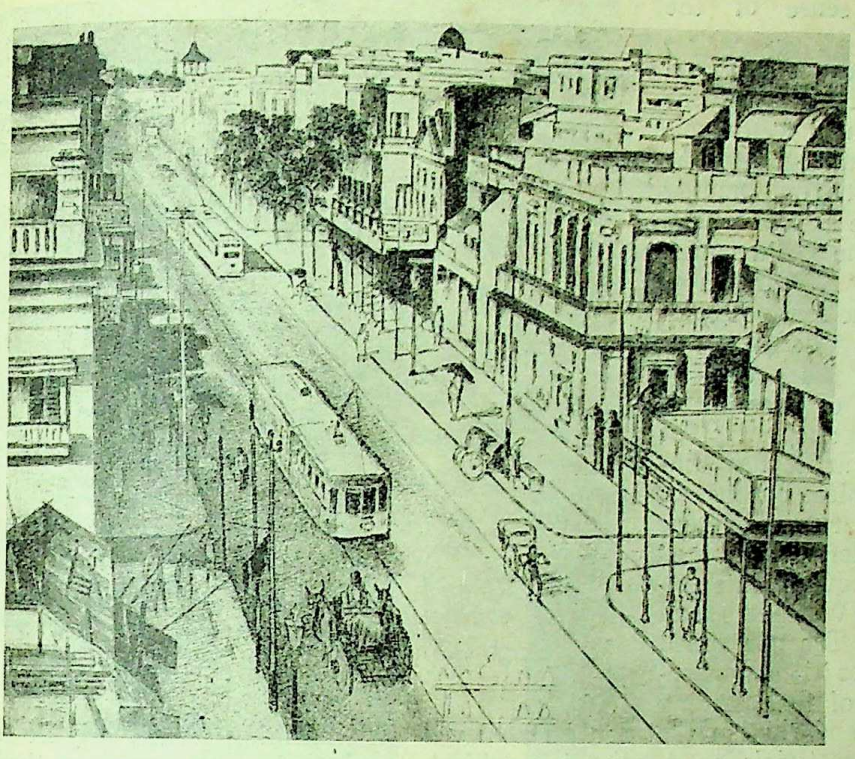
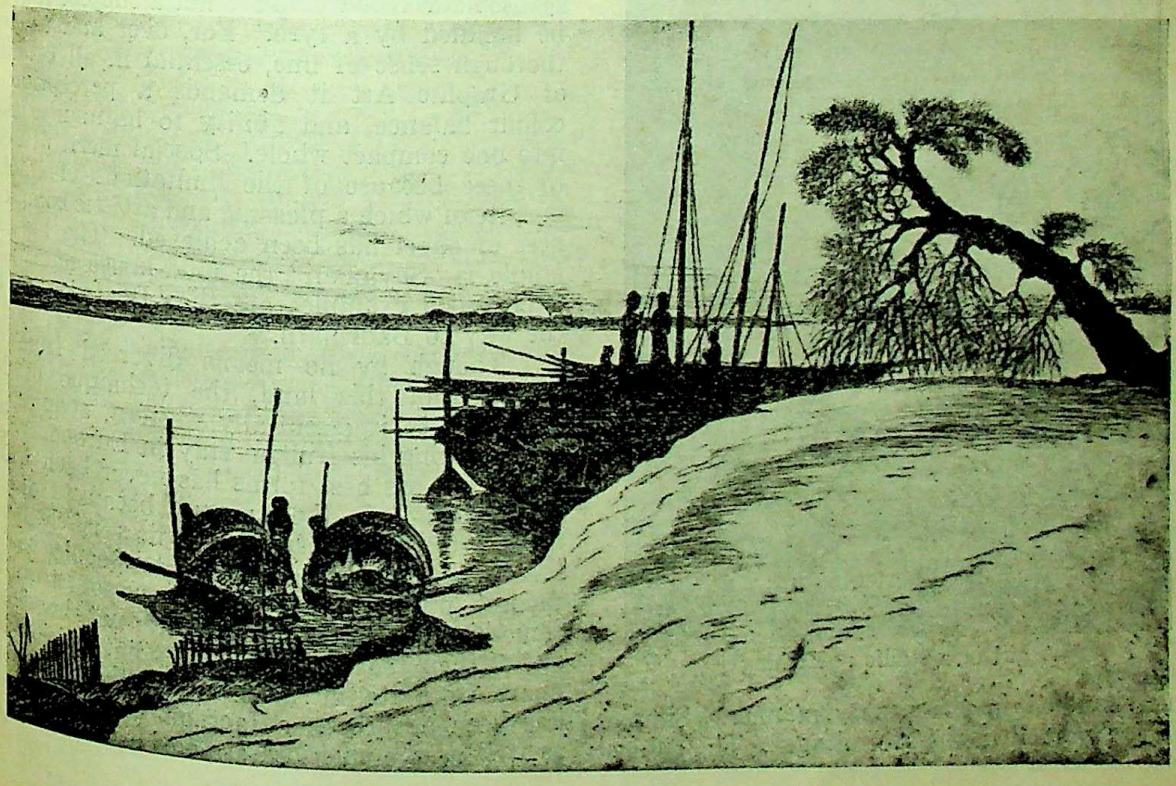
The village entrance
Lithograph by R. N. Chakravorty



A street scene : Etching

On the way to Badrinath
Colour woodcut by R. N. Chakravorty



Sunset on the Padma : Etching

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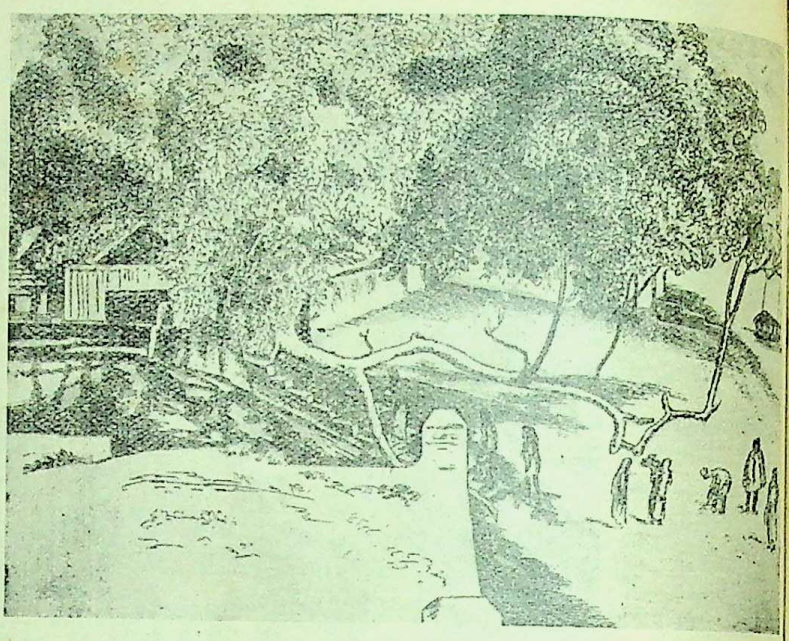
but also a sense of the dramatic.

These qualities are evident in most of the specimens of his style which were exhibited in the Gallery. Among the etchings the outstanding exhibits were 'Hampstead Heath,' 'The Pavement Artist,' and 'A Girl in a Studio.' A fine sense of composition and delicacy of execution are the characteristic features of these three etchings. In another, 'The Padma,' the artist has conveyed the typical outlines of this particular river scene with a few deft strokes.



Old Ghat : Etching

Almost equally interesting are the Wood-cuts and Engravings. The one called 'Santal Dance' is a wonderful example of the blending of harmony and rhythm that can be achieved with simple meterials on a primitive subject,

A girl in a studio : Etching

when handled in the proper manner. Simpler still is 'AWell in the Hermitage.' The subject is charming in its idyllic outlook; a herm under a tree, two or three thatched cottages, a a well. There are few details; but what litt there is, is satisfying; which is really amp praise.

Colour Wood-cuts are not a subject that ca be handled by a tyro. For, over and above thorough sense of line, essential in all branch of Graphic Art it demands a perception colour balance, and ability to harmonise the into one compact whole. Special merit attach to these because of the limitations of colour in spite of which a pleasing and artistic complete ness of effect has been achieved. The best e ample is 'Shyamali' the mud-house of Tago Other good examples are the 'Boats' and 'O the way to Badrinath.'

Though by no means divorced from th tradition of this land, the technique of M Chakravorty is essentially western, acquired n doubt during his fruitful stay in Europe.

Art in its best forms has never been with the reach of the mass, because of i expensiveness. But in view of its very cheapne these exhibits should appeal to people with modest purse, who are desirous of acquirin something beautiful at a price not hopelessl out of their reach. From this point of view to apart from its intrinsic merit, the Exhibitio has been a success, a fact on which the artis as well as the sponsors are to be congratulate

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Mrs. Sushilabai Laxman Ranade is elected President of the Dhulia Municipal Borough for the year August 1941 to August 1942. Mrs. Ranade was elected to the Dhulia Municipal Borough as a member in July 1941. Mrs. Ranade takes keen interest in the civic life of Dhulia City and takes active part in the movement of uplift of women. Mrs. Ranade's husband Mr. Laxman Shridhar Ranade, B.A., LL.B. is a practising pleader at Dhulia, Headquarters of West Khandesh District.

Mrs. Sushilabai Laxman Ranade

Miss Shaheda Ahad passed the B.A. Examination of the Calcutta University this year from the Bethune College securing a high second class Honours in English. She has the unique distinction to pass this examination, as being the first Muslim girl from Orissa. She also did well in her Matriculation and Intermediate Arts Examinations. Miss Ahad is going up for higher studies.

Mrs. Vijaya R. Desai, B.A., who was a student of the Whitelands College for Women, Putney, London, took the L.T.C. of the University of London in July 1939 and had to return to India due to War. She has specialised herself in Psychology, Hygiene and Principles of Physical Training.

On her return, Mrs. Desai worked as Lecturer and Lady Instructor at the Government Physical Training Institute, Kandivlee, Bombay for two terms. At present she is working as Lecturer and Instructor in the Sophia College for Women, Bombay.

Mrs. Vijaya R. Desai

Mrs. Desai is also keen in Tennis, Badmington and particularly fond of swiming. She has also a Diploma in Indian Music of the Maharastra Sangit Vidyalaya, Bombay.

Miss Aparajita Ray, M.A. stood second class 1st in History in the M.A. Examination of the Calcutta University this year. She is the first M.A. from among the women of Bankura and the youngest daughter of Mr. M. B. Ray, M.A., B.L., S. D. O., Dinajpur. Her academic career had all along been brilliant. She won scholarships of Rs. 20/- in her Matriculation and Intermediate Examinations and stood First in History in the Matriculation and in Bengali in the Intermediate Examinations and won the University medals, and extra scholarships. She graduated from the Hooghly College, standing 2nd class 1st in History. Her special paper in M.A. Examination was the History of the Marathas. She received University training in French and proposes to pursue research studies in Maratha History.

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THE SOCIETY FOR THE IMPROVEMENT OF BACKWARD CLASSES, BENGAL & ASSAM

By RAJANI KANTA DAS, B.A.,
Honorary Secretary

Origin & Constitution

The Society, which is a constituent institution of the Sādhan-āsram Seva Samsad, a corporate body registered under Act XXI of 1860, completed the thirty-first year of its existence on the 2nd of December, 1940. Its history is a standing testimony to the fact that when men, even of humble or no resources and talents but with a genuine desire to be of help to others, come forward in a spirit of service to God and humanity, they are used by God as instruments in His hand for fulfilling His purposes. The origin of this noble institution was as humble as any one could think of. Thirty-one years ago the idea of ameliorating the condition of the backward classes of the people of this province and Assam was conceived by Mr. Hemendra Nath Datta, then a worker of the Sādhan-āsram stationed at Dacca. Along with a few young friends he nurtured and talked over the idea as a God-sent message and approached it in a prayerful spirit for its actualization. The writer was present at the prayer meeting on the day when to our great joy we found that the idea had materialised itself in the form of an offer of a consecrated life in the heart of one of the members of the group—the youngest of the lot. A consultation was afterwards made with the late Pandit Sivanath Sastri of revered memory, the Founder and Superintendent of the Sādhan-āsram, and under his inspiration and guidance the Society was started in the year 1909 under the name of "The Depressed Classes Mission" with the object of promoting in every possible way the welfare of the backward sections of the population of Bengal & Assam, and of instilling into their minds the sense of dignity and self-respect as human beings.

Its Early History and Progress

With a token capital of Rs. 10-8-0 only three schools were immediately started in a Namasudra village. Since then our young pioneer worker Mr. Hari Narayan Sen, then a young man of 21 years only, made that Namasudra village in the district of Dacca his home for about ten years. Many and diverse have been the vicissitudes through which the Society has had to continue its existence and its noble work for the diffusion of education in the hitherto neglected and benighted parts of the province among the backward classes people for their all-round uplift. Though such humble origin, the Society gradual attracted the attention and received the suppo and co-operation of some of the ablest stalwar of the Brahmo Samaj as well as of the gener public. Especially, it made good progress und the leadership of its once worthy Secretarie *viz.*, late Rai Sahib Rajmohan Das and D Prankrishna Acharji, and the patronage of t late Sir Provas Chandra Mitter and Sir R. N Mookerjee. During this period, financia assistance from the Government of Bengal t the extent of Rs. 9,250/- a year (Rs. 3,250/ permanent and Rs. 6,000/- temporary, bein renewable every year) was secured and a permanent fund was created with a sum of Rs. 37,834-8-0 collected from the public. The activities of the Society gradually spread ove 400 villages, having a net-work of 444 schools

Present Financial Juncture Necessitating Curtailment

But since the early period of the last de cade various reason, as set forth at page 5 o the Society's report for the year 1939-40, con tributed to a sharp fall in the income of the Society. From an average of Rs. 64,875/- during the 3 years from 1932-33 to 1934-35, the income of the Society fell to an average level of Rs. 53,992/- during the last 3 years from 1937-38 to 1939-40. Consequently, the activi ties of the Society had to be gradually curtailed by reducing the number of its schools so that at the beginning of 1939-40, the Society maintained only 202 schools against 444 schools in 1932-33 and 1933-34. It has been decided that from April 1941 the number of schools should be further reduced to 102 and to con centrate the activities of the Society mainly at or near some of the more improtant centres of rural reorganisation that have naturally deve loped in various districts of Bengal as the result of its endeavours.

Education—the Main Desideratum

The main object of the Society has from its very inception been to implant in the minds of the backward classes of the population a spirit of self-respect and self-help, so that they themselves might fight against the many social disabilities under which they have been suffer-

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ing and rise in the scale of progress just like other classes of the people of the country by remedying the various kinds of moral, economic and civic degradation to which the former have unfortunately been driven by age-long repression and unjust social treatment. It would almost be a truism to say that such an object can be fulfilled only by diffusion of education. From this view-point, the retrenchment of the number of schools, which the Society once maintained or helped, is certainly to be deplored; but, as already pointed out, we have been forced to do so on account of paucity of funds. The withdrawal of the existing grants to 102 schools from April 1941, is all the more disheartening from another stand-point in that we, by an annual grant of Rs. 1,131/- only, were instrumental in rousing the spirit of self-help and sacrifice amongst the villagers themselves which, valued in monetary shape, amounted to Rs. 8,000/— odd as local subscriptions, collected and spent by the local Managing Committees themselves towards the up-keep of those schools. It remains to be seen how the withdrawal of this moral help hitherto made in the shape of token grants and of our association with the schools reacts in the minds of the local villagers. This is a matter of vital importance to classes of people who, for want of education and spirit of self-reliance, have been used to look up to others for their uplift.

Maliat Girls' School—"A Light Post"

Quite recently, I had been at one of our main centres of educational activities in the district of Jessore *viz.*, Maliat, where we maintain a M.E. school for girls with an attached hostel and have been struck by the enthusiasm which such visits on the part of the Society's workers and a few words of advice and encouragement engender in the minds of the workers and the inmates of such institutions as well as the simple folks of the locality. Maliat Girls' school with its hostel is really a "Light Post" in the midst of the surrounding gloom of the backward locality, as was once remarked by the Inspectress of Schools of the Presidency & Burdwan Divisions, who kindly paid a visit to the Institution. The difference between the aims, aspiration, conduct and mentality of the inmates of the hostel and those of other girls of the same class around is something which forcibly arrests the attention of an onlooker. As I have seen, the girls are getting not only secular education but are being imbued with the ideals of liberal life and morals. The Headmistress, Mrs. Sudhamukhi Goswami, is out-and-out a product of the Society's endeavours and monetary help as well. It gives us much pleasure to see her, not without considerable sacrifice to her financial interests, devoted to the cause of the Society, to which she owes so much, and to the betterment of her sisters of the class to which she herself belongs. It is also an encouragement and pleasure to think that each one of the boarders of the school will probably in future be the centre of a sweet home, where the value of education, self-respect, morality and fear of God will prevail amongst hapless homes of 25 lacs or so of Namasudras of our Province.

Social Reformation at Berash

I would cite an instance of how the Society's endeavours in the propagation of general education and a little of its sympathetic activities towards the reformation of the social conditions of the people among whom we work, have been fruitful in the awakening of the spirit of liberty of thought and in creating a broader outlook on social matters, which is the first *sine qua non* of all programmes of social reform. There is in the village of Berash a Namasudra Association. At its annual meeting held in the year 1919, a discussion was started at the instance of our workers as to the desirability of re-marriage of girl-widows. The forced widowhood of many illiterate girls, without any moral or religious tradition of the society in which they lived, became a direct menace to the moral atmosphere of the community. For 6 long years our workers patiently argued against and pointed out the evils of such forced widowhood, and tried to create a public opinion in favour of re-marriage of girl-widows. At last truth and good sense prevailed, and in the month of May in the year 1925, twelve girl-widows (6 on one day and another 6 on another day) belonging to a village adjacent to Berash were remarried with great eclat. In the celebration of those 12 marriages, a sum of Rs. 1,000/- was spent, out of which not less than Rs. 700/- was collected in Calcutta, and the balance was met by the villagers themselves. Since then as many as 400 to 500 cases of re-marriage of widows have been recorded in that centre. It has become a custom, so to say, to re-marry girl-widows in these quarters. In Maliat centre two cases only of such re-marriages are on record up to now. The slow progress in these quarters is due to the fact that it has not been possible as yet to create a public opinion in favour of re-marriage of widows in that centre.

As regards the good effect of our educational propaganda in other respects in Berash centre and elsewhere, as well as other allied welfare activities of the Society, I hope to write more in future.

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TAGORE MEMORIAL IN WESTERN UNITED STATES

(Contributed by Members of Ananda-Ashrama, California)

On Saturday, August 9th, just after the news of the passing away of the great Indian poet and philosopher, Rabindranath Tagore, had reached the western world, a representative of a group of his occidental and oriental friends telephoned to the Ananda-Ashrama, La Crescenta, California, to know if it would be possible for the Ashrama to unite with the other friends of the poet in and about Los Angeles in a memorial service in his honour. Ananda-Ashrama, founded by the late Swami Paramananda of the Ramakrishna Mission and now conducted by the sisterhood established by him, seemed the most appropriate setting for such a memorial service, for it is a spot of rare scenic beauty, and permeated as it has ever been with the spirit of universality, it is a natural meeting place for East and West. Accordingly, the members of the Ashrama and the friends from the city began to arrange a suitable program and to send out invitations and newspaper notices to all who might be interested in order that the service might be as worthy as possible of the great soul it commemorated.

On Sunday, August 17th, the date chosen for the occasion, the weather was most propitious, and although the Ashrama is situated in the mountains about sixteen miles from the city, several hundred people gathered under the trees and "pandal" set up in the naturally beautiful patio or out-door court of its Temple of the Universal Spirit. As the audience sat resting its eyes on the lovely flower-decked hillside, most exquisite violin music blended with that of birds and falling water in Nature's sanctuary. Mr. Roderick White, a musician and composer of note and ability, had travelled many miles to contribute his offering to the occasion. After giving an invocation and peace chant, Sister Daya painted a vivid word-picture of Tagore as she had seen him on a very few occasions, including the two on which he graced Swami Paramananda's Vedanta Centre in Boston. She fully justified the remark she had made in the beginning—that sometimes the deep impression made during a very short contact with a great being is a much greater tribute to the power of that personality than an impression made by long and continued association with him. She then introduced Dr. Syed Hossain, an internationally-known lecturer on oriental history and culture and for long a personal friend and admirer of Tagore.

Dr. Hossain said that when he had read in the newspaper the brief notice of Tagore's passing, he was overcome by the sensation that a great light had gone out in a world already dark. He spoke of the years of communion that had taken place between Tagore and him and of his great good fortune in having seen his dear friend again on several occasions on his last visit to India in 1938.

He said that for at least two decades before the western world knew anything of Tagore, his name had been a household word in India and his poems and songs were murmured and sung by scholar and peasant alike throughout his native land. He then told of how Tagore had translated the poems of his *Gitanjali* into English for his own amusement and how later in London, he had given this translation to the Irish poet, William Butler Yeats, as a token from one poet to another, and how this had opened the door to the Nobel Prize and the recognition of Tagore as a world poet.

Dr. Hossain remarked that there were so many aspects to Tagore's marvellously rich and varied life—whether one viewed him as a poet, patriot, musician, or philosopher—that one would have to speak for hours if one were to try to review the entire life, so he would attempt to point out only two or three aspects. He reviewed briefly the supreme quality of the devotional poems in *Gitanjali*, of the love lyrics in *The Gardener*, and of the poems for and about children in *The Crescent Moon*. He spoke of the wonderful relationship Tagore had with children, of how they naturally gravitated to him and he to them and of how the rest of the world no longer existed for him or them when they were together.

He then laid great emphasis on the poet's outstanding catholicity and universality and aptly quoted from him the following words: "That which I value most in my religion or my aspiration, I seek to find corroborated in the fundamental unity in every great religion or in habits expressed in the history of other peoples. Whenever we find, in the immensity of the human mind, the prototypes of something which we hold most precious in ourselves, we should rejoice." He also spoke of his absolute dedication to truth and beauty and of the ever-bubbling joy of life which he always radiated, even through his old age and illness—a joy of life that never failed because he always saw the One Beloved everywhere. In a spirit of gaiety he spent his life trying to distil the essence of truth and beauty for the happiness of mankind.

Dr. Hossain brought his words to a close

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with the reading of two of Tagore's poems, "On the Fear of Death" and "Death"—fitting expressions of the immortal life that has passed on to pastures new.

Madame Barrie-Orlova, a great actress and admirer of the poet, then gave thrillingly dramatic readings of three of his poems, the last one being "Wings," which she had had the honour of reciting before the Poet himself.

Sita Devi and Ranu Devi, nieces of Swami Paramananda, now sang two of Tagore's songs. Then Ranu Devi gave a spring dance in the spirit of Tagore, followed by the "Dance of Renunciation," based on a poem of Tagore's about Srimati, the devotee of Lord Buddha, who payed with her life for disobeying the edict of King Bimbisara's son—that none should worship the Lord Buddha. For this dance a large and beautiful statue of Lord Buddha had been loaned by a Chinese friend and had been set up under a tree amid the greenery beside the Swami Paramananda Memorial Pool. The dance itself was a thing of exquisite colour and beauty of movemcnt and a blending of poignant sadness and devoted abandonment.

The service ended with the reading by Sister Daya of Tagore's invocation to the serene Buddha beginning with the lines: "The world today is wild with the delirium of hatred"—a poem particularly appropriate to this day and age—followed by the universal benediction and peace chant.

There was spontaneous warm response from the many who had assembled to pay their tribute; all felt that the service had indeed been a fitting memorial to the immortal spirit of Tagore.

RABINDRANATH TAGORE

In Memoriam

By Principal DEVAPRASAD GHOSH

Rabindranath Tagore is no more. He breathed his last on the 7th August. And in the month that has elapsed since his passing away, we have seen Bengal and India plunged in the most unutterable grief, and sunk in the profoundest mourning. Countless meetings have been held, and speeches delivered, and articles written on the various aspects of the life and writings of this myriad-minded genius. As a result, for the past month we have been living in an atmosphere steeped in the aroma of Rabindranath, and have scarcely been able to feel the void that has been created by the cruel hand of Death.

And what a void! For half-a-century Rabindranath bestrode the world like a colossus; and men of our generation will all recall that even in their infancy Tagore was a famous man, and his songs and his poems and his other writings were already the treasured possessions of the nation. The cultural world of Bengal was dominated by the overwhelming presence of Rabindranath. Through his medium we spoke, in his spirit we thought and acted, in the *milieu* created by him we lived and moved and had our being. It were impossible to visualize Bengal without Rabindranath Tagore even fifty years ago.

And since then? Since then, Bengal has had her baptism of fire—in the great Swadeshi movement and its aftermath—and who was the High Priest of that baptism? It was Rabindranath Tagore. The beloved *bulbul* of Bengal became the fiery Bard of Bengal's political and spiritual renaissance. And ever since those fateful days of over thirty years ago, whenever the nation was in distress, our ancient Bard never failed her, but coming out of the seclusion so dear to his poetic soul, ever vivified the nation with his inspiring and soul-stirring message. That happened in the dark and dismal days of Jallianwalla Bagh; and that happened even the other day when in his eightieth year he voiced forth the agony of a nation crucified.

Ever true to the kindred points of Heaven and Home, and keenly sensitive to the self-respect of his nation, Rabindranath was all the time a citizen of the world. His horizon was only bounded by the entire round of humanity; he could say in truth, like the Roman of old, "*Homo sum: nihil humani a me alienum puto.*" Happily he lived to see himself acclaimed as a Prophet of Universal Humanity. And Bengal gloried in that universal acclamation of her darling son.

And so it happened that Rabindranath, the beloved of Bengal, the idol of India, became one of the world's elect—one of that immortal band whose names "like jewels on the stretched fore-finger of all Time sparkle for ever."

In this hour of our profoundest grief, that is our consolation and our pride. May the Great Soul repose in peace.

Rangpur
September 7, 1941

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THE WIDOW IN THE VEDIC RITUAL

By JATINDRA BIMAL CHAUDHURI, ph.D. (London)

In Vedic Ritual the position of a widow is no more miserable than that of a widower. In the absence of the equal half, the other half becomes useless—in religious matters as well as worldly affairs—and what the surviving half can best do is to pass away the remaining part of his or her life in absolute self-abnegation—proving loyal to the deceased one and offering homage to him or her in thought as well as action. If they cannot observe the ideal, they can do what they consider best; the way is no more blocked for one than for the other. On the otherhand, the widow has some special privileges over the widower as will be shown below.

Niyoga

The propagation of children is enjoined as a religious necessity because they keep the ancestors living in the other world. On this score, the widower sometimes marries again. The widow, too, can remarry if she likes; but if she prefers to keep up the memory of her husband and live with her husband's family and at the same time have children, she may have them by taking recourse to Niyoga, or levirate.[1] Niyoga is a social custom allowing widow or even women with husbands living to have children by persons other than their husbands. It has been known in India from Rig-Vedic times.[2] Whereas the commentators try to interpret Apastamba[3] and Baudhāyana's[4] sūtras in support of Niyoga, there is no doubt that Manu[5] contradicts himself on the point as pointed out by Brihaspati.[6] Vasistha,[7] Gautama[8] and Nārada,[9] however, speak approvingly on the usage. Kautilya allows a queen to resort to Niyoga if an old king is badly in need of a competent and honest heir.[9] Yasodhara also in his commentary on Vātsyāyana[10] mentions that a brother-in-law often becomes the lover of the elder sister-in-law; this also seems to refer to Niyoga.

The Niyoga is nothing but making a virtue of necessity and after coception, she cannot meet with the person appointed.[11] She can appoint her husband's younger brother, some kinsman or near relative of his or even an outsider during life-time of her husband if he is incapable of procreating or after his life-time if she is childless.[12] She may also do so if her husband is away from home for some years, and for some reason or other, she does not like to leave her husband's family and marry. As is only natural in ancient societies, the younger brother of the husband is preferred for the purpose as the issue, in that case, carries the maximum quantity of blood of the family of the husband possible under the circumstances.

A wife or a widow must not, however, be forced to take recourse to Niyoga[13] or inheritance or similar purposes.

Baudhāyana[14] and Vasistha[15] say that a widow desiring Niyoga should avoid meat, honey, etc., and sleep on the ground for a short period not exceeding one year. After six months of the death of her husband, she offers a funeral oblation to her husband and with the approval and aid of her brother or father, and relatives of her husband, and also in consulation with the Gurus of her family, she chooses the man to raise an issue on her.[16] A characterless, mad,

1. It was known in various ancient civilizations; see Spencer, Sociology, 1, p. 661; Denteronomy, 25, 5-10, etc.; Plutarch's Lives, Lycurgus, p. 86.
2. Rig-veda, x. 40, 2; see also Nirukta, 3, 15 and Durgacarya on the same.
3. ii. 6, 13, 7.
4. ii. 2, 34-35.

Haradatta, however, explains Gatha away saying that it represents the sentiments of a neglectful husband.

5. ix. 68; 57-cp. v. 162; ix. 120f. In fact, he contradicts himself on this point as pointed out by Brihaspati.
6. *E.g.*, Manu ix. 59-60.
7. xvii. 6-9: 63-64; cp. Manu ix. 50.
8. ii. 9. [xviii], 9-14. (No. 14). Haradatta in his commentary Mitaksara says,

Visnu, too, does not inveigh against the custom, see xv. 3, see also Nanda Pandita's comments on the same.

9. xii. 54f, see also xiii. 14.
10. Vatsyayana, chap. 23, p. 262, 1, 8, "Jyesthabharya bahu-devaraka" commentary, op. cit., p. 263, 1, 7-8 (Nirnaya-sagara ed., 1891).
11. Narada-dharma-sutra, ii. 1, 20; ii. 2.
12. According to Gautama (xxviii. 45), issues raised are to be treated as sons of a sudra wife by a Brahmana, cp. Visnu-smriti, xv. 37.

For a list of persons to be preferred, see Vasisthadharma-sutra, xvii. 79. For instances of Niyoga, see Mahabharata, i. 103, 104.

13. Vasistha-dharma-sutra, xvii. 65.
14. ii. 4, 7-9.
15. xvii. 55-56.
16. Vasistha-dharma-sutra, xvii. 56.

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diseased or very aged widow is not entitled to Niyoga.[17] Sixteen years after maturity is the proper time for such appointment.[18] A sickly person is to be avoided for the purpose.[19] She must be economically independent of the person whom she appoints and provides for the necessary expenses for food, unguents, etc., herself *i.e.*, from the estate of her former husband.[20] An issue by Niyoga *i.e.*, a ksetraja[21] son is second in position only to the real son, being decidedly better than an adopted son. In the list of inheritance, his position is second to that of the aurasa or real son begotten by the husband himself.[22] Coming from outside as an adopted son or daughter does, the latter cannot claim precedence over the former who has the blood of the family in him.

Thus we find that the Niyoga is sanctioned under the following circumstances :

1. When the wife (with her husband living) or widow is childless.

2. When the wife has children, but not honest and competent. This is a special concession granted only to a queen, with her husband incapable of any further procreation, for in this case a competent heir is absolutely necessary for the good of the whole country.

3. But when a wife or a widow has already a good and competent child or children, Niyoga is not allowed under any circumstances.

Further the Niyoga always needs the approval of her husband if living or of her father or brother and husband's families, and then alone the children begotten can be regarded as legitimate, enjoying all the social and legal privileges of those born in wedlock. Otherwise, they are considered illegitimate. This strong emphasis on the approval of the husband, the heads of families and Gurus clearly shows that there is nothing underhand in this practice of the Niyoga, but it is a full-fledged social custom, approved, at least consented to, as necessary under certain circumstances. In course of time when Niyoga became unpopular in India the number of children to be raised by this device lowered down to two, or even one.[23] But the Mahābhārata expressly states that the number should be three and no more,[24] though in still earlier times, it points out, a larger number of children could be thus raised. Thus Vyusitāsva's wife Bhadrā is said to have obtained seven sons.[25] Balirāja had eleven sons, Kāksīvat and others, raised one maid[26] and five sons on his queen Sudesnā.[27] The Mahābharata also makes the significant remark that further similar instances were not lacking.[28] Thus we see that whereas the widowers have three alternatives to choose from, *viz.*, 1. the ideal one *i.e.*, cherishing the memory of the departed wife, leading a celibate life; 2. remarrying for the sake of children *i.e.*, for the sake of propitiating the forefathers; and 3. remarrying in spite of having children by the first wife, the widow is entitled to all these; in addition, she has another privilege, *viz.*, having recourse to Niyoga. This is specially allowed in the case of the widow because her circumstances are different from those of the widower; she may desire to stay in her husband's family. If she, however, remarries outside her family, she has to leave her former husband's house. So a middle course was devised specially for her, *viz.*, staying in her husband's family and having children by Niyoga. This shows that women were shown every possible consideration in Ancient India though it can not be denied that this attitude unfortunately changed for the worse in later ages.

17. op. cit., xvii. 57-58; Narada, xii. 83-84.
18. op. cit., 59.
19. op. cit., xvii. 60.
20. op. cit., xvii. 61.
21. For the definition of the ksetraja son, see Baudhayana-dharma-sutra, ii. 23, 17.
22. Visnu, xv. 3; Manu, x. 158-181; Yajnavalkya, ii. 127f; Narada, xiii. 45.
23. Manu, ix. 61; Baudhayana-dharma-sutra, xviii. 8—not more than two sons. Haradatta, however, explains the word as "not more than one son." Saudasa appointed Vasistha to raise one son (Asmaka) on his wife Madayanti.
24. Kunti says to Pandu, i. 123, 76-77, p. 218, Citrasala Press ed. Kunti's sister Srutasena had also three sons by means of Niyoga. Saradandayini also did the same, one of them being Durjaya; i. 120, 38-40, p. 212, Citrasala Press ed.
25. Mahabharata, i. 121, vv. 19ff, Citrasala Press, p. 213.
26. 1, 104, 42ff.
27. op. cit., v. 53, p. 193, Citrasala ed.
28. op. cit., v. 56.

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FIGHT LEPROSY WITH KNOWLEDGE

By Dr. P. SEN,

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There is a common notion that health is a matter with which we have very little to do except to send for a doctor when we become ill and trust to the doctor's medicine and to Providence to pull us through. There could be no notion more false or detrimental to individual or social welfare. On the contrary, health is something very precious with which we have everything to do, and the most important time for concern is when we are in robust health. Similarly, we should not wait for an epidemic to occur before taking common action against disease.

Sickness and disease do not just happen. They do not come about as a punishment of divine displeasure. Diseases are not the result of fate or some unseen force which we do not understand. Disease and sickness are not accidents. Diseases are the result of causes which are largely understood. Therefore, when an individual becomes ill we suspect that either he has personally violated some principles of healthful living, or he has become infected from the carelessness, or indifference of some one else who has violated the laws of health and has spread the disease in the community.

Leprosy is a disease which in our country has for centuries past remained covered by a smoke-screen of superstition, misconception and ignorance. It is so widely prevalent in our country largely because of our indifference and wrong attitude towards the disease. Nevertheless much is known about its cause and spread.

Cause of the disease :—Leprosy like so many other diseases is caused by a very minute germ which lives and multiplies in the tissues of our body and causes the disease. In serious cases of leprosy enormous numbers of the germs are found in the skin of the body. Many of these germs may be discharged from the body of the patient, and if some healthy person comes into contact with him, may find their way into the skin of this other person, and through cuts, scratches or insect bites get into the tissues of this healthy person, and there may multiply and cause the disease.

The reader may ask how the germs find their way out of the body of the leper. Many people think that the leper with ulcers on the hands and feet is most dangerous. But this is not actually so. Such ulcers do sometimes discharge germs but usually not in very great numbers and often none at all can be found in such ulcers. It is probably very much more common for the germs to get out of the body not from the skin at all, but from the passages of the noses and throat. In these places there are often ulcers not visible from outside and from these ulcers enormous numbers of germs may be discharged and be a danger to other people. The patient with such ulcers in the noses and throat has often no visible ulcers in his body and ordinary people may not be able to recognise him as a leper, or, if they do, they may not know that he has the disease in a serious infectious form. Thus the patient who looks very bad with deformities and sores on hands and feet may not be a great danger to other people as another patient who does not look so bad, and yet has the disease in its infectious form and from whose noses large numbers of bacilli are being discharged.

Many people come into contact with even these infectious patients of leprosy but do not get the disease. Leprosy is not a very highly infectious disease, and most people, particularly healthy adults, are partly or completely immune to the disease. If the germs get into the body tissues of such persons, they are rendered inactive or killed and no disease develops. Fortunately, there are only relatively few people who are susceptible to the disease, and in such persons, if germs of leprosy get into the body, the disease develops, not at once, but two, four, or even ten or more years later.

Children are very susceptible.—During recent years the matter has been studied to find out what kinds of people are susceptible to the disease and what kinds of people are immune. It has been found that the people who get the disease most easily are children and young people living or coming into contact with infectious patients. Close contact of children or young persons with infectious patients of leprosy is the chief way in which the disease is spread. Adults are less susceptible to leprosy and when an adult has contact with an infectious leper it is not often that he gets the disease and when he does, the disease is quite often in a mild form.

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Spread of the disease.—The most favourable conditions for spread of leprosy are seen in the homes of those suffering from the infectious form of the disease. If a mother is suffering from infectious form of leprosy her children often get the disease because they are young and susceptible, but the husband does not often get the disase because he is an adult and usually immune. In the same way a father often passes the disease to his children but rarely to his wife.

Leprosy is not hereditary.—These facts may lead some people to think that children may acquire the disease before birth. But this matter has also been extensively studied and it is found that if a mother who has leprosy in an infectious form becomes pregnant and bears child and if that child is taken from the mother at birth and adopted and brought up by a healthy relative or some other healthy person and not allowed to come into contact with the mother that child remains healthy and does not develop leprosy. If, however, the child is allowed to stay in contact with the mother the child will very likely develop the disease.

Danger of infectious neighbours, relatives and servants.—Children and young persons may quite easily get infected not only by the infectious parents but also by any infectious person with whom they come into contact either inside or outside the home. Relations or servants in the home, neighbours and other children or adults with leprosy may infect them. It is not to be concluded that only children and young people get the disease. There is, however, little doubt that most of the patients with serious forms of the disease are the results of infection in early life, although it may be years later that the disease actually becomes detectable in the body.

Prevention of leprosy.—From what has already been said it should be clear what is the most important thing in the prevention of leprosy, namely, the prevention of contact between infectious patients and children and young persons. The prevention of contact between infectious patients and adults, while it is desirable, is not nearly so important. The most important question is how is the contact between infectious patients and children and young people to be prevented? There are various ways.

The best method is, where possible, to provide institutions and hospitals where infectious patients may live apart from healthy people and receive treatment. In some patients treatment may help to render infectious patients non-infectious so that patients may then return home. This is no doubt the best way. But unfortunately there are leprosy institutions in Bengal for only about 1,000 people while the number of infectious cases only is probably sixty times this number. It is, therefore, evident that the great majority of infectious patients cannot be accommodated in institutions and hospitals and so some other suitable arrangements have to be made.

In some parts of India as well as in other countries, various towns and villages are making attempts to look after their infectious lepers by establishment and maintenance of local isolation centres. Provision is made there for patients to be housed, clothed and fed separately. Houses or huts are built a little apart from the rest of the town or the village and the infectious patients are pursuaded to live there. These patients may be given suitable land for cultivation and thus partly maintain themselves, and the local people are encouraged to contribute small sums of money or goods in kind to help them. Sometimes one such centre may serve not one but several nearby villages. Where isolation of groups of infectious patients in this way is difficult or impossible, it is sometimes possible to arrange for the isolation of infectious patients in their own homes. They must have a separate room, bed, clothing and feeding arrangements, and must be waited upon by adults and not by children and young people as is sometimes seen.

In the prevention of leprosy it is important that infectious patients should not marry and have children, because although the husband or the wife runs little risk of getting the disease, the children will run a very grave risk. If an infectious leper is already married, he should avoid having children, and if he already has children he should avoid all contact with them, and, if possible, arrange for them to be taken by some other member of the family to live elsewhere.

Treatment of leprosy.—It used to be thought that no medical or surgical treatment was of any real value in leprosy. There were various medicines in our country which were reputed to produce improvement in some cases, but the effect of treatment was not at all marked. One of these medicines were Chaulmoogra oil, which was often used in a very impure form for rubbing on the affected skin. During the last thirty years or so various doctors and chemists have tried and succeeded in producing pure preparations of Chaulmoogra group of oil suitable for injection. At the present time the particular oil of the group that is widely used all over the world is known as Tubrok Oil (Hydnocarpus Wightiana), and it has been found that injections

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of this oil are much more beneficial than the old method of rubbing it into the skin or administering it by mouth. Injections of these pure forms of oil are now the common form of treatment in leprosy, and it is of undoubted benefit in many cases. The treatment however has many limitations. There are some patients who are so bad that they cannot get benefit from this or any other form of treatment. Patients, therefore, should take treatment before the disease is too far advanced. The treatment has to be continued for a long time.

In spite of these limitations the treatment has become sufficiently popular to make it possible to open clinics for the treatment of leprosy in many places in India. There are hundreds of such clinics in the country. In India altogether there are thousands of patients attending these clinics. In Bengal the number of clinics is limited, and the patients attending them are a very small fraction of the total number.

The result of treatment though often good, are not so good as to make it possible to solve the leprosy problem of India by treatment centres alone. An infectious patient may be treated for years and still remain infectious, and convey the disease to others. Therefore preventive work along the lines indicated above is a very vital need.

Attitude of the general public.—Governments and local bodies can do a certain amount to try to deal with leprosy problem, but unless the public really demand it, little or nothing will be done. In any case, all our attempts to deal with leprosy are very much handicapped unless the people in the villages and towns do what they can themselves and try to assist in work against leprosy.

At the present time the attitude of the ordinary people varies very much. Some people are terrified if any one with leprosy comes anywhere near them. Other people are quite indifferent and do nothing to prevent infectious patients coming into contact with them or their children. Both these attitudes of mind, terror and indifference, are wrong and harmful. People need to be taught to change these attitudes and take up instead a rational attitude. People must realise

(1) That leprosy is very common in our country.

(2) That leprosy is infectious but not highly infectious and that the infectious lepers should be treated with humanity and kindness.

(3) That many lepers (three-quarters of the total number in India) are non-infectious. In Bengal out of an estimated total number of two-and-a-half lakhs about sixty thousand patients only are infectious.

(4) That children and young people are susceptible to leprosy while most adults are partly or completely immune to leprosy.

(5) That the most important thing in the prevention of leprosy is to prevent contact between infectious patients and children and young people.

(6) That unless the people of the villages and towns do what they can to prevent this contact it will be impossible to control leprosy.

Leprosy has been common in our country for many centuries. Susruta, our ancient Hindu physician, recognised and described the disease quite elaborately in Susruta Sanhita which was compiled about 2,500 years ago. There is also a mention of the disease in the Rig Veda which was compiled about 5000 years ago. From those ancient days until now leprosy has been common in our country, and it has caused great misery and suffering. The physical suffering in leprosy is often not very great, but mental suffering is often very great indeed, because lepers have been regarded as obejcts of divine displeasure for fantastic sins committed either by himself or by some of his forefathers, and have therefore, been classed and treated as outcasts. Throughout all these centuries many lakhs of people in India have suffered from leprosy, have left or been turned out of their homes, have gone on pilgrimage to holy places like Tarakeswar, Baidyanath, Puri of Prayag seeking relief, mental and physical, from their ills. But the relief rarely came, miseries and sufferings multiplied instead and their own doors being closed against them, they were compelled to gain a living by begging and end their days in misery. Until about a century ago little was done to ease their lot. In some temples and holy places, religious-minded people provided rooms or sheds where lepers could be provided with food and shelter, but a huge majority of them remained uncared for. Work done for lepers was not organised and constructive.

During the last hundred years, however, largely as the results of the efforts of certain missionaries, people have at last begun to do something constructive to improve the lot of these lepers. For a long time the work was confined to establishing leper asylums where lepers could be housed, clothed, fed and looked after and end their days somewhat peacefully under the loving care of these benevolent persons. Then about 1920 or so some doctors like Rogers and Muir took up the study of leprosy with right earnest and this work has been going on and increasing ever since. They have found out many important and interesting facts about leprosy and as more was found out more people not only doctors but others too, began to take interest in leprosy problem and more and more institutions were opened until there are now

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about 90 institutions in different parts of India with a provision for about 14,000 patients. Our requirement is much greater than this number.

But we are thinking in terms of not merely for provision and improvement of the condition of those suffering from leprosy, we are thinking in terms of preventing people from getting leprosy for, after all, prevention is far easier and cheaper in leprosy than probably in any other disease if only the people would care to mould some of their habits according to most elementary rules of hygiene. If and when our people will learn about the disease and do all they can to prevent leprosy the disease will gradually become less and less until when it will die out altogether.

It is with this object in view that in 1925 the Viceroy, Lord Reading, established the Indian Council of the British Empire Leprosy Relief Association, and collected funds as an endowment. This Council has branches in all the provinces of India including Bengal. The Bengal Branch is anxious to spread knowledge of leprosy throughout this province and to encourage and assist constructive work.

ASSAM CENSUS, 1941

By B. K. BHANDARY

The more one studies the 1941 Census figures of Assam the more intriguing they turn out. The studied or rather the sphinxlike silence maintained by the Census authorities, both provincial and central, in the face of challenging demands for explanations of the Census vagaries, is to say the least, curious.

The most charitable and at first sight obvious explanation of the drop in the Hindu, Christian and Buddhist populations, was that tribals who in the last Census went under the above religious heads, must have returned themselves as only tribals this time, in view of the political advantages accruing to them by virtue of the provision of separate electorates, under the present Constitution. But even assuming without at all admitting the validity of this view (as many tribals returned themselves this time also, as Hindus, Christians or Buddhists) there were not enough Hindu, Christian and Buddhist tribals in 1931, who even if they had gone back, or by Census ukase compelled to record themselves as tribals, would have raised the tribal figures, this time to 28 lacs and a quarter. Here are the 1931 figures, for all the recorded tribal peoples in the province (1931 Census, Tables, pp. 260-61.)

	Tribe	Total	Hindu	Tribal	Xian	Buddhist
1.	Abhor	14,042	240	13,800	2	....
2.	Aka	38	....	35	3	....
3.	Dafla	1,600	39	1,550	11	....
4.	Garo	1,93,473	6,104	1,57,897	29,472	....
5.	Hajong	7,595	7,503	90	2	....
6.	Kachari	3,42,297	2,56,332	77,157	8,808	....
7.	Khamti	3,672	14	14	....	3,644
8.	Khasi	1,71,957	2,192	1,30,485	39,280	....
9.	Kuki	91,690	4,161	78,481	9,048	....
10.	Lakher (Lushai Hills)	6,105	....	5,638	467	....
11.	Lalung	43,448	31,179	12,026	243	....
12.	Lushai	1,14,158	990	54,007	59,161	....
13.	Mech	9,216	7,851	687	678	....
14.	Mikir	1,29,797	31,283	94,855	3,659	....
15.	Miri	85,038	79,848	5,152	38	....
16.	Mishmi	2,234	66	2,168	....	....
17.	Naga	2,68,303	2,355	2,39,265	26,683	....
18.	Rabha	69,154	60,518	8,215	421	....
19.	Singpho	2,908	53	1,302	....	1,553
20.	Syntang (Pnar)	60,573	30	43,388	17,155	....
	Total	16,17,298	4,90,758	9,26,212	1,95,131	5,197
	Add Tribals from among the tea-garden and ex-tea-labour castes	53,121	....	53,121	....	....
	Grand Total	16,70,419	4,90,758	9,79,333	1,95,131	5,197

Thus the entire tribal population in the province, including Hindu, Christian and Buddhist tribals, in 1931 was 16,70,419. And this at best could have grown to about 19 lacs during the decade. But from where on earth comes the other 9 lacs and odd to raise this total to 28 lacs and odd in 1941? This is an enigma which only the Census Pandits of the Government can and ought to explain.

Barama,
6-8-'41.

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POTATOES AS RAW MATERIALS OF INDUSTRIES

By PRABODH CHANDRA BANDYOPADHYAY

The plant kingdom, in addition to its supplying food to the men and beasts, feeds a number of industries which provide us with comforts. Of these cotton comes foremost to the mind as a nucleus of the huge textile industry. The cotton clothing industry gets its raw materials from the fruits of the cotton plants. The trunks and branches of a variety of trees in the lofty hills supply raw materials for manufacturing paper. Out of these forests another species is supplying splinters for the match boxes, which give us 'handy' fire, not mentioning here the other uses of wood in furniture, packing and in house building.

Now comes the report of the successful working of an absolutely different kind of vegetable product. The plant producing the product has so long been solely cultivated for human consumption. Recent news say that its increasing consumption in the industrial field has given a great impetus to its itensive cultivation. In the continent of Europe the industry of potatoes (together with the cultivation) has been profitably developed during the last twenty years and patato meal, starch, dextrine, glucose and alcohol are now the industrial products. When vitamins were not so much in the air, the food-values centred round carbohydrates and proteins, which are of course essential for a man doing hard manual work. Starch is a form of carbohydrate and we get it in abundance in potato, rice and wheat. In the kitchen potatoes yield the same substance with different tastes borowed from the added spices. But in a chemist's laboratory the potatoes serve to give products which are characterised by altogether new properties and different uses. The different products are the results of some clean separation of the different constituents of the potato and later of some proceses altering the links among the three kinds of atoms, carbon (C), hydrogen (H) and oxygen (O) which are present in a molecule of carbohydrate. The chemical reactions break the units into similar but smaller complete units.

Potato contains about 20 per cent starch, 76 per cent water (which become 70 on storing) and the remainder is made up of cellulose pentosanes with varying proportions of starch converted to sugar and inorganic matter. If there are acidic inorganic material in the soil, more starch is found converted into sugar in the potatoes from that soil.

Potato Meal

In potato meal the potato starch and the fibrous portions of the tubers are not separated but kept in a mixed condition after being macerated. The product can be stored for years and requires much less room than the complete potatoes from the fields. It is used as a dressing for the yarns in cotton mills. It may also serve as a food. This product makes use of all available potatoes including those rejected, being decomposed during storage or while growing in the fields under unfavourable climate. Dirt on the skin of the potato is a source of later decomposition and should be scrupulously removed as a first step towards the manufacture of potato meal and other products. It is then mechanically converted into pulp and sterilised in closed vessels under steam and pressure. The 'cooked' pulp is next disintegrated (the peel and any hard portions) into fine particles by means of machine similar to the grinding machine, used for sharpening knives and razors. The non-broken hard points are settled at the bottom of a vessel, which may be given to the cattle. The suspended meal after drying preferably under vacuum, is ready for the new use.

Potato Starch

In the manufacture of potato starch or farina, which name may be familiar to some, the attempt is to get the maximum amount of starch completely separated from the fibrous matter. In practice about 98 per cent is extracted. Here also a careful washing forms the first principal operation. By means of countercurrents and revolving paddle arms and later by passing through a series of compartments provided with agitators, all dirt and impurities are removed to prevent fouling of the starch liquor. With the help of serrated blades on the rim of a moving wheel the tubers are next broken by a process of rubbing or grinding (with one stone fixed and the other movable and subject to adjustment according to the desired fineness of the grains). The separation of the potato starch from the pulpy mass leaving the grinding mills is accomplished by passage through a number of

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extracting sieves of increasing mesh. The exhausted pulp from the sieves is used as a cattle food. The starch liquor obtained, however, contains soluble impurities and these are removed by certain chemical agents like sulphites, hypochlorites. After a vigorous agitation with these chemicals, the liquor is allowed to settle and the clear solution is run off. In a centrifuge lined with silk and filter cloth allowing only the water to pass out, the starch is dehydrated efficiently. The deposited starch layer contains two different portions, one of the fine starch grains and the other is composed of fibrous starch. The latter is scraped to be fed into the grinders again for further treatment. After removing the water the starch layer is dried by hot air on a series of circular shelves. The special brand of farina undergoes further sifting and dressing after this drying.

Dextrine

The next product in the process of commercial exploitation is dextrine. It is commonly used as an adhesive. In dextrine the original properties of starch is lost and new characteristics are imposed. In its manufacture use is made of a chemical like hydrochloric acid and a temperature higher than normal. These two make starch soluble in water. Much of the marketed dextrine is made out of starch which are not marketable due to signs of mildew from fibrous or other impurity and are sometimes discoloured by overheating during drying. These however provide the starting materials for a new product. As a maximum of only 1 per cent hydrchloric acid is sufficient for decomposing the starch, thin layers of preheated starch are moved on one or more slowly moving belts encased in a chamber containing the acid in the gaseous state. This ensures uniform impregnation of the little acid over a large mass of the powder. The acid-impregnated starch is stored at a temperature, slightly higher than our normal. If an acid solution is used instead of acid gas, the risk would be greater to add more OH groups to the starch which will make starch sweet than stopping at the required point the conversion of the starch into glucose. The product from the dextrinising vessel is lumpy and contains only about one per cent of moisture. To convert it into a marketable product it is first powdered and sifted, and for economical reasons allowed to reabsorb water to the extent of about 12 per cent.

Crystal gum is an improved edition of dextrine. Ordinary dextrine is dissolved in hot water and then discoloured by activated charcoal (very commonly used in sugar refineries) and filtered. The filtrate is heated to a thick consistency which on cooling solidifies. The solid blocks are made into coarse powder. During preparation the non-dextrinised starch vary in proportion from 3 to about 50 per cent and some sugar is also formed which in commercial types of dextrine range to the extent of about 27 per cent. In the method of its preparation, if careful manipulation of temperature is made, these non-essential elements can be separated. Dextrine being an intermediate product, the starting material and the end product are found in varying porportions in the goods we purchase.

Glucose

Glucose is the next product in the series. It may be commonly identified as sugar which is generally given to patients for regaining strength. Its manufacture was a rural industry in European countries until chemical science developed it into a factory commodity and produced it in large amounts in standardised quality. The bulk of glucose manufacture is made from potato starch which gives higher yields than cereal starch. Potato starch is boiled under pressure in a closed vessel with about 1 per cent hydrochloric acid and the acid is afterwards got rid of by soda producing a little common salt as a result, which however does no harm to the main product. The product is made white by agitating the syrup with activated charcoal. Glucose is supplied to market as syrup, solid glucose and as crystals. For the last purpose potato starch, instead of potato pulp should be the first material to start with. and this gives 98 per cent purity. The hot glucose liquor is first cooled to a point about 10 degrees higher than our normal temperature when a few well developed 'seed' crystals are distributed throughout the pan. The temperature is next lowered and maintained there until a good crop of crystals is obtained.

Alcohol

When the decomposition of the glucose is further aided by chemical means, we get alcohol from potatoes. This alcohol has its uses in the internal combustion engines either alone or in combination with petrol. Another rich source of industrial alcohol is molasses obtained as a by-product in the sugar factories. 5 or 6 tons of washed potatoes are steamed in a closed vessel under double atmospheric pressure. This process kills all the bacteria present and the tubers are converted into pulp and the contained starch is converted into a thick syrup. From the vessel the contents are cooled to a

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temperature of about 40°C (a high temperature during our fever) when 8 per cent of barley malt (a product obtained when a barley liquor is allowed to ferment, being kept at a temperature higher than normal) is added. The amylase of the malt converts the starch into water-soluble dextrine. Whether more malt will be required to convert starch into dextrine is ascertained by the persistence of a blue colouration in the solution when iodine solution is added to it. After it is all dextrine, the temperature is raised about 20° and the dextrinase of the malt produces maltose from the dextrine. In fact some glucose is also present. Yeast is now added to this weak sugar liquor and a low temperature is maintained when the fermentation proceeds. In this method it is difficult to control the growth of bacteria because we cannot kill these by heat as heating would break down the diastase and slow down the reaction. To obtain malt free from undesirable bacteria the old process has recently been modified in Germany by substituting the barley malt with certain moulds, a class of low vegetable organism feeding on plants and plant products. These are cultivated at controlled temperature on moistened rice. These moulds convert the starch to sugar and are capable of converting the sugar into alcohol. But yeast is further added as it is a more energetic agent to ferment the sugar into alcohol. Only 2 lb of mould is necessary for a ton of pulp and this small quantity can be cultivated under the aseptic conditions of laboratory. The risk of contamination which is unavoidable in the large-scale preparation of malt is therefore obviated. Before adding mould the pulp is acidified with hydrochloric acid and a temperature of 40°C is kept constant. A current of air agitates the mash which forces out 'carbon dioxide' released (due to the enchroaching habits of mould which does not stop after converting starch into sugar but provides more oxygen for the product to be burnt) as a result of early fermentation of the sugar. The whole process under mould takes 36 hours. In practice about 52 per cent of the original starch in the potatoes is utilised. The process is not complete in some cases and sometimes the chemical agents go to decompose the alcohol. The liquor resulting from the fermentation—'Wash'—requires filtering. The filtrate contains a maximum of 10 per cent of alcohol. Modern stills have been improved to produce 97 per cent alcohol in one operation by continuous vaporisation and condensation, and driving out the superfluous water.

Economical Aspect

There is a notable thing in the potato industry. The various products enumerated above even when unsaleable due to defects arising on storage or otherwise can serve as a raw material for the next product in order of precedence as decribed in the present account. This is a very clear economical factor in the cost of manufacture because an unlimited interchange of products between the factories concerned is possible. In this way wastage of materials, which during process of manufacture and storing fail to maintain the standard, is avoided.

Potato is however not a rich source of starch. But its utility lies in the fact that potatoes containing 20 per cent starch have been grown 5 tons per acre and thus give about 1 ton of flour, whereas wheat containing about 60 per cent starch produces 1 ton of grain in the same area and yields only 12 cwt. of starch. The growing of potatoes for food give the cultivators small margin of profit due to heavy costs of manuring. But now potatoes for the factories should considerably increase the gain. For manufacturing purposes, tubers decaying or broken up during harvesting and the small ones left to rot in the field are all utilised. Further, the nutriments like potash, nitrogen and phosphorous extracted from the soil can be returned to the land through the wastes of factory processes. The wastes may also be used as a cattle feed which will allow larger head of stock to be reared and will indirectly give the farmer a large supply of manure.

It should be noted that the industry in Europe, specially in Germany, owes its growth to a subsidy from the State but the preliminary stages being over there appears no reason why this chain of potato products should not find a big market and stabilise the industry. Apart from these products, aldehydes which are 'burnt' alcohols and obtained during distillation are made to condense together, that is polymerised, with phenol (or carbolic acid) and these find use in the synthetic resin trades for use in plastics. During distillation of alcohol another byeproduct, fusel oil, is obtained which finds extensive use in making industrial solvents. To top over these, it was reported before the present war that Germany had published a newspaper printed on paper produced from the leaves and stems of the potato plant. The wood pulp thus released was meant to replace certain metals.

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Book Reviews

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ENGLISH

POEMS : *By Sri Aurobindo. Published by The Asram, Pondicherry. Price Re. 1.*

Esoteric spiritual significance will be claimed for these poems—the literary reviewer cannot reach there. A breath of intense fervour communicates itself through some of the verses, and great power, speaking from the purely lyrical level, occasionally touches a single line in spite of the avowedly secret and private content of the book.

But the reviewer, if he is not self-deluding, will also have to note the heavy Swinburnean atmosphere of the language, and mark that the metaphors and phrases betray the derivative "poetical" touch of the 'nineties. Mingling with visions which are un-Swinburnean, the language hangs like an acquired cloak impeding artistic expression. "Joy's flaming scheme" is a case of linguistic anti-climax; "fire-importunities of scarlet bloom" is another. "Thought the Paraclete" is a web of such phrases, completing poetic disillusionment even when the reader's reverence may remain unaffected.

This yellow book provides examples where the instinct for the right word fails and descends on the obvious. "Mirac'ed symphonies," "transform the body of the mortal," "channels of rapture" belong to this category. These are only a few instances, they could be multiplied. Where the modern touch is sought to be conveyed, the effect is equally unconvincing. To compare Nirvana with "a cinema's vacant shapes" is not felicitous. Where such expressions alternate with a plethora of the purple poetical—"smitten purple with incarnate divine desire"—thought must get clogged in the lurid air, so strangely composed. Shades of the Victorians, even of Hopkins, inhabit many of the reminiscent passages; there is also a good deal of what is called "Oriental" imagery in such poems as "The Rose of God," "Damask force of Infinity" is one of the less attenuated examples.

But these poems, evidently, are not to be judged as poems; there the inadequacies are obvious; but as something else. "Transformation" and "Nirvana" survive as poetry and move us in spite of linguistic excess and any hidden meanings they may contain. This book bears all indications of a private world, meant to be unfolded to the initiated. "Rose of Bliss, fire-sweet, seven-tinged with the ecstacies seven" is a key-line, frankly excluding the worshipper at the shrine of poetry.

VIKRAMORVASIE : *Translated by Sri Aurobindo. Published by The Asram, Pondicherry. Price Rs. 3.*

A more perfect translation of Kalidasa's drama could hardly be imagined. This is a fine rendering done in superb poetic language. Indeed, the rendering is sometimes too completely English to allow us to savour Kalidasa's peculiar imagination and the aroma of his age. "Urvasiean Ayus bows down to thee" is very English; while, "his holy thread is white," without any explanatory note, refers to an origin without conveying the original significance to a non-Indian reader. The book suffers much from the exclusion of Glossary, Notes, and a suitable Introduction. This exclusion proceeds from a different concept with regard to the translator's art; today, we care more for the indigenous and exact sense, and detailed atmosphere rather than for generally transformed experience, even if we have to be led painfully at first through footnotes and textual commentary. The system of spelling Sanscrit words also calls for an explanation. Why "Himaloy"—which is nearer to Bengali than to Sanscrit pronunciation.

But these are incidental points and we raise them in order to clear the path for complete and delighted surrender to this extraordinarily gracious and sensitive translation. May we hope that a cheap edition will be issued so as to make this book accessible to a wider public ?

X.

THE WORKING OF THE PROTECTIVE TARIFF IN INDIA : *By L. C. Jain. Published by the University of Delhi. 1941. Pp. 114. Price not stated.*

This volume contains the Sir Kikabhai Premchand Readership Lectures for the year 1938-39, and constitutes No. 9 of the Delhi University Publications. Ten lectures are printed as ten chapters and there is a good bibliography. Dr. Jain is a well-known figure in the Indian economic world, and the book under review deserves to be much better known to professors and students of Indian Universities. The volume under review should prove very useful as a text-book for the B.A. in special subjects under Economics. Less than a generation ago, even Indian writers like Dr. P. N. Banerji (leave alone numerous European and Anglo-Indian writers) wrote his "A Study in Indian Economics" (it has been revised recently, but it still retains

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its old beliefs), and at that time, "agriculture was subject to the law of diminishing returns" and therefore India was a backward country. India had a regular coast line and was poor in iron and coal deposits, and so India could not expect to become an industrial country. The best policy for India, as for any other country, was *laissez faire*. Protection was introduced into India with numerous apologies. Dr. Jain's book proves to the hilt that even with so many conditions, the protectionist policy has proved very helpful in the prosperity of the population.

Dr. Jain had to squeeze too much matter into very short space. Hardly three pages have been devoted to the sugar industry : one wishes that more space had been given for the discussion of some of the present-day problems relating to sugar manufacture and sugar-cane cultivation. He rightly begins by saying that the data collected by the several Tariff Boards about numerous industries should prove very valuable material for professors and students to analyse and study. India is on the threshold of a new political life, and when she is about to formulate her economic policy on national lines, it is most appropriate that stock should be taken of achievements of the protectionist policy so far pursued in the country. Dr. Jain also stresses the fact that after the last great depression, the world view about protection has thoroughly changed : countries which would not have touched protection even with a pair of tongs, are now in love with it.

On page 95, Professor Marshall is quoted for proving that the youth of the country is her greatest force. On page 33, the Tariff Board of 1934 has been quoted to show that after the present period of protection is over, India does not require protection against Continental steel (leave alone the unforeseen effects of the present war). Dr. Jain concludes his study very fittingly : on page 114, he says :

"Because of the protective tariffs in India during the past fifteen years, the people of the country as a whole are richer, they are happier and more efficient, and that after all is the greatest testimony to the success of protective policy. The cultivators and labourers are better off with protection than without it, and they after all constitute the backbone of the nation."

S. Kesava Iyengar

EARLY MONASTIC BUDDHISM, Vol. I (Calcutta Oriental Series, No. 30) : *By Dr. Nalinaksha Dutt, Calcutta. 1941. Pp. 340. Price Rs. 6.*

The book under review consists of twenty chapters dealing with geographical location of Vedic and Buddhist culture, early Indian thoughts and beliefs, the religieux of ancient India, six heretical teachers, other non-Buddhist views, the *Tathagata*, doctrine of impermanance, appearance of Buddha, causes of the spread of Buddhism, method of preaching and teaching, spread of Buddhism, the middle path, the moral precepts, the Buddhist meditation, the fundamental principles, growth of the *Sangha*, ecclesiastical acts and punishments, the *Patimokkha* rules, constitution of the *Sangha* and the First Buddhist Council. In the first chapter, the author has given us a brief survey of the places where Buddhism found its way. In the second, third, fourth and fifth chapters he has given us a very interesting account of the early Indian schools of thought including the ascetics, heretics, wandering teachers, and many other non-Buddhistic schools, *e.g., Sassatavada, asassatavada*, etc. In the sixth chapter he has given us a very clear idea of *nibbana* according to the Hinayanists and the Mahayanists. Equally interesting is his account of the advent of the Buddha in Chapter VIII. The author has ably set out the various causes leading to the spread of Buddhism, and he has not failed to give us a brief account of the spread of Buddhism in *Magadha, Kasi-Kosala, Kapilavastu, Vesali, Mithila, Anga, Pava, Kosambi, Avanti, Kuru* kingdom, etc. In Chapter XII of his book, the author has discussed the Buddhist view of the middle path (*majjhima patipada*). "Golden Mean" as it is called is the expression which verbally fits in with the Buddhist *Majjha* or *Madhya*. It is nothing but the middle course of the two extremes. It undoubtedly served as the guiding principle to the whole of the Vinaya discipline according to which the life of the Buddhist Holy Order was to be moulded. Under this head the author has given us snort notes on *sila, citta* and *panna*. His chapter on Buddhist meditation dealing with *samadhi, samapatti, asubhas, anussati, kammatthanas, jhana*, etc, is useful. Under the fundamental principles the author has explained such difficult topics as *Khandhas, dhatus, ayatanas, indriyas, ariya saccas, paticcasamuppadas, samkharas, salayatanas, phassa, tanha, vedana, bhava, jati, upadana*, etc.

As regards *paticcasamuppada* or dependent origination we should bear in mind that its mode (*naya*) differs from the *patthana* mode. It is concerned with sequence in the procession of events or phenomena as observed while the *patthana* mode is concerned with the differentiation of the various causal factors (*paccayas*) involved in the causal relation. (I have discussed this point fully in my *Concepts of Buddhism*, Chapter VIII, and also in my paper on the *Formulation of Pratityasamutpada* published in the *JRAS.*, 1937, pp. 287-92). The author's chapters on the growth and constitution of the Buddhist Sangha are well-written. His account of the First Buddhist Council is interesting and instructive.

The book, on the whole, will be found useful by students and scholars interested in Buddhism and the history of Buddhist thought. It is deficient in one respect, namely, it has no Index, although the author has promised to supply it at the end of the Volume II which he proposes to bring out very soon.

B. C. Law

THE DARK WELL : *By Harindranath Chattopadhyaya. Kalakshetra, Adyar, Madras. 1939.*

Mr. Chottopadhyaya is no new-comer to those who enjoy reading English poetry written by Indian writers. This volume of verses testifies to the writer's amazing command of the English language with all the intricacies of rhythm and rhyme which usually baffle the Indian poet who wishes to communicate his experiences in English. From the point of view of technique, Mr. Chattopadhyaya's poems are undoubtedly convincing; as regards their contents, they deal with experiences that cannot easily be classified. There is a good deal of metaphysical and mystical meditation in them, while most of the imagery is taken from nature. The book is beautifully got-up and should be recommended to all lovers of poetry.

A. Aronson

THE CHURCH TAKES ROOT IN INDIA : *By Basil Mathews. Published by the Edinburgh House Press, 2 Eaton Gate, London, S.W. 1.*

We have here an account of the aims, aspirations and activities of Christian missions in India. The author shows very great knowledge of Indian life in general, and life of the Indian villager in particular. He gives a fairly accurate account of the break-up of the emotional structure of the Indian mind and of the foundations of his social and communal life, owing to the impact of western civilization. He is alive also to the new political and economic idealogies that are

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working in India today and he is also aware of the ideals for which men like the Mahatma Gandhi and Pundit Jawaharlal Nehru are working. And on the whole he is quite sympathetic towards Indian aspirations. But, for all the ills from which India is suffering the one remedy suggested by him is the spread of Christianity.

The *Harijan* movement of Mahatma Gandhi is, according to our author, without any inherent authority in Hinduism; and Hinduism has been stirred to take interest in the welfare of the Harijans only by the work of Christians. The Harijans will never realise their fullest rights except within the fold of Christianity (pp. 49-50).

But Christianity is not one. There are so many churches and so many denominations. In India they ought to be one. He pleads for co-operation among the different churches—co-operation between East and West, co-operation between denominations. Large numbers, we are told, are crying for God's Christian light; "during the last year (*i.e.*, 1937) twenty-seven thousand (aboriginal *Bhils*) have been baptized" (p. 138). This is not the time for the various denominations to fight among themselves. "No one who has seen the wistful waiting multitudes of India with their faces turned toward the Light can question where the strategy of the hour lies" (p. 139). And in this *strategy*, the National Christian Council alone can take the lead. That is to say, the different labels of Christianity must present but one religion to the Indian mind.

"The National Christian Council," we are told, "has set up a sub-committee to deal with Christian marriage, divorce, social hygiene, and sex instruction for the young. Frank, able pamphlets for girls and young wives are being published" (p. 105). "Sex instruction for the young" and "frank, able pamphlets for girls" is a kind of work which many will probably like to see being done, but is it to be the work of a Christian Church Council?

We agree with the author when he says that "India's all-embracing need is for men and women in whose very fibre the standards of love and justice, truth and the will-to-serve are rooted" (p. 97). But unfortunately even among missionaries such men are by no means plentiful. Not infrequently the missions in India play their role as appanage to the Imperial fabric. When the author complains of a "universal paganism" fighting against "the freedom of the spirit everywhere" (p. 135) and of "the Cæsarean State, with its ritual, slogans, and shirts of many colours" organising the life of youth from Tokyo to Rome (p. 135), he has our fullest sympathy. But is there more real Christianity outside the Rome-Berlin-Tokyo axis?

Even Christian missionaries must face the unfortunate fact that Christian countries do not follow Christ's teachings better than those who do not *profess* Christianity. Brotherhood of men—of white, yellow and coloured races of men—is still a distant ideal. And the white races of Europe and America need as much to be Christianised as the coloured races. Contemporary world-events do not show that God's Kingdom has been established anywhere on earth.

U. C. Bhattacharjee

SIKH CEREMONIES: *By Sirdar Sir Jogendra Singh. Published by International Book House, Bombay. 1941. Pp. 96. Price Rs. 2-8.*

This is a neat little book of delightful reading on Sikh ceremonies with a translation of Gurumukhi prayers in verse. This literary service to Sikhism is not a bid for fame on the part of its too illustrious author whose object is only to make the Word of the Guru reach the heart of humanity. This book comes with a very learned introduction from the pen of an equally loyal Sikh, Raja Sir Daljeet Singh. The author straightway describe every ceremony of his religion as it is without any boring apology or pseudo-scientific explanation of it as a less cautious writer would have perhaps done. Every ceremony among the Sikhs is simplicity itself in comparison with the cumbrous rituals of the orthodox Hindus. In Bengal, seven rounds completes the marriage ceremony; in the Punjab four is enough. Guru Granth Sahib is everything with the Sikh; he requires no other symbol like *Shalagram* or sacrificial fire. In the countryside of Rajputana and the Punjab, the women sing a song when the couple moves round:

Pahile phere babaree beti,
Duje phere mama-ree bhanji;
Tije phere dulhan dulha-ree,
Chauthe phere Dhee huiee parayee.

In the first round the girl walks free as her father's daughter; in the second as maternal uncle's niece (always proud of her mother's clan); in the third she becomes the bride of the bridegroom; and in the fourth a daughter passing to the control of others. The Sikh *Lavan* (hymns sung during four rounds) as quoted by the author is sublime philosophy and poetry. Death has neither terror nor sorrow for the Sikh; it is forbidden to near and dear ones to weep; nor it is allowed—as it prevails among Hindu upper classes of U. P. to pay barbar women for weeping over the dead (*Nayan ki rona*). Funeral is a silent and manly farewell to the dead, and burning of his earthly remains.

This book, we hope, will fulfil well the noble purpose that lies at its inception.

K. R. Qanungo

HISTORICAL AND ECONOMIC STUDIES: *Edited by D. G. Karve. Published from Fergusson College, Poona. February, 1941. Pp. 238+xi. Price Rs. 3.*

This volume of essays by eminent scholars on historical, political and economic subjects has been published on the occasion of the Silver Jubilee of the Fergusson College Historical and Economic Association and dedicated to its Founder-President Professor V. G. Kale, the well-known authority on Indian Economics.

It is not possible to critically notice the varied contributions, for most of them raise important issues. The historical section opens with articles on Maratha history, the pride of place having naturally been given to Potdass' "Bajirao in the Land of the Brave Bundelas." Of general interest are three articles in the section on "Aspects of Social Life under Maratha Rule" by Professor Oturka, Valabhi, the Ancient Buddhist University by M. G. Dikshit and "Where stands Clio?" by Professor Sharma—the last being a plea for the now-well-recognized necessity of an authoritative history of the Indian *peoples*.

The section on politics is slender but contains a very cogent and bright contribution by S. V. Kogekar on "Foundations of Political Science," wherein he seeks to rid the subject of its "moral pretensions" on the one hand and enlarge its domain to the study of all forms of social organization. An informative and suggestive contribution on the Indian States by R. H. Kelkar is also included in this section, which students of the problem should not miss.

The articles in the economic section are varied in their interest and cover more than half the volume. Special reference must be made of the editor's own article on "Population and Progress," where he lucidly presents the inter-connection between the problem and

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capitalistic developments and incidentally notes the fallacies underlying popular assumptions and some declamations by demagogues. For richness of details and practical information three articles attract notice: "Basic Principles of Minimum Living Wage" by S. G. Beri; "Future of Foreign Capital in India" by N. G. Abhayankar; "Civil Aviation in India on the Eve of the War" by M. R. and B. R. Dhekney. Suggestive analysis of theoretical problems may be found in S. G. Barve's "The Competitive System," N. A. Mavlankar's "The Building up of Economics" and J. J. Anjaria's "Approach to Indian Economics."

The above scrappy enumeration would be enough to show the merit and quality of the volume. Most of the contributions are of a high standard and do credit to the Association and the famous Western India College.

BENOYENDRANATH BANERJEA

A WOMAN OF INDIA: *By G. S. Dutt (Indian Civil Service). With a foreword by Rabindranath Tagore. Published by the Oxford University Press. 1941. Price Rs. 2.*

The modest title encloses the life-story of Saroj Nalini, the founder of the Mahila Samitis in India, told by her husband. She was a woman of courage (physical and otherwise) and common-sense, and patriotism in her was finely tempered to the reality of her environment. Reading her biography now, we may see wnat an educative influence she exerted on her husband at a most critical stage of her life, and how she promoted in him a love of the indigenous institutions. The tribute to her memory paid by her husband all through the sketch, by C. F. Andrews in the introduction, and by Rabindranath in the Foreword to the Bengali version in 1925, was no doubt well-deserved. Whoever has attended any annual function of the Association that goes by her name will testify to the usefulness of her achievement, and the present edition should have wide publicity on account of the idealism that it preaches in modern times.

ESSAYS ON MAHATMA GANDHI, BOOK I, MAHATMA GANDHI AND AHIMSA, BOOK II AND MAHATMA GANDHI AND TRUTH: *By K. R. Menon, Ph.D. Published by the Greater India Publishing House, Singapore. 1940. Price 30 cents each book.*

It is a laudable attempt to speak on Truth and Ahimsa specially when people jeer at the faith that holds on to them, and bombers are considered suitable illustrations for Christmas greetings and decorations. The writer, Dr. Menon, has taken up his work in earnest, and has studied Mahatmaji's writings with care. There is ample scope for a simple, clear-cut, coherent and compact exposition of Gandhiji's noble thoughts, and these publications deserve to be widely read and appreciated, in India and Greater India.

P. R. SEN

CO-OPERATIVE FARMING: *By S. K. Dey of the Indian Civil Service. Published by Indira Dey, Collector's House, Nadia. Price Re. 1.*

This is a brochure describing an experiment in co-operative farming in the district of Nadia launched through the initiative of Mr. Dey while he was the Collector there. It is no easy matter to bring together ignorant cultivators in a joint endeavour of this kind as anyone who has an intimate knowledge of the countryside will at once attest. The fact that Mr. Dey succeeded in even making a start with such a scheme is proof of his remarkable powers of organization. But that is a minor matter so far as this brochure is concerned. What strikes the reader most is the severe objective presentation not only of the particular scheme which gives the brochure its title but the entire problem of economic reconstruction of the countryside against the background of which this scheme is considered.

The scheme has been worked out down to the minutest detail, the smallest items of budgeted expenditure and receipt being given for the benefit of interested readers. As a result we are convinced not only that it is a workable scheme, but also a perfect one, if any scheme can ever be perfect. But, as its author himself points out, it is a scheme with a strictly limited purpose. It aims to tackle only one of immediately adverse factors in the agricultural situation, namely, the factor of sub-division-cum-fragmentation of arable land." Industrial expansion, in his opinion, offers the only permanent solution of the problem of population pressure on the land.

But permanent solutions may be long, too long in coming. In the meantime mere palliatives like Mr. Dey's scheme are welcome for what small measure of relief they provide for the time being. If Mr. Dey has earned our thanks by serving out such a palliative he has done so still more by emphasizing that it is nothing more than a palliative.

An administrative officer's regional affiliations are of uncertain duration. Mr. Dey is no longer on the spot to supervise the working of his pet scheme. We should not be surprised to learn that his followers have given it up as a bad job. Even Mr. Brayne's famous Gurgaon experiment fell to pieces after he left the place. But whether his scheme is successful or not, Mr. Dey has not written this brochure in vain. A more significant document dealing with this important aspect of the problem of land in India has not come our way recently.

H. SANYAL

STATUS OF INDIAN PRINCES: *By Pyarelal Nair. Published by Navajivan Press, Ahmedabad. 1941. Pp. 44. Price annas four.*

This pamphlet gives in a compact form and in a lucid manner an idea of the Status of the Indian Princes of whom there are about six hundred. It considers some of the topical questions concerning the Princely Order: how far has the Paramount Power the right of intervention in internal affairs of the States; how far is it bound to help them against the legitimate aspirations of their subjects; has it any duty towards the people of the States against the autocracy of their rulers? It also examines the fantastic claim made by Sir C. P. Ramaswamy Iyer, Dewan of Travancore, that "if the Crown withdraws from India, the Indian States presumably will reassume the position they occupied in India before the treaties were entered into."

Mahatma Gandhi in his Foreword writes: "The existence of this gigantic autocracy is the greatest disproof of British democracy and is a credit neither to the Princes nor to the unhappy people who have to live under this undiluted autocracy. It is no credit to the Princes that they allow themselves powers which no human being, conscious of his dignity, should possess. It is no credit to the people who have mutely suffered the loss of elementary human freedom. And it is perhaps the greatest blot on British rule in India."

"Nationalist India," says Mr. Nair, "would welcome the Princes into partnership with itself on a basis of absolute equality, provided they came as free agents representing the will of their people." And he concludes: "Far from asking for the abolition of the States, the Congress has offered a solution which will not only restore to the States a reality and a vitality which,

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their own admission, Pax Britannica has robbed them of, but will give to their rulers, as constitutional monarchs, a status of honourable equality in a free India."

Mr. Nair presents his views dispassionately. The chief merit of his pamphlet is that it relies entirely on authentic records.

There are one or two slips, explainable perhaps by the circumstance that the writer was behind gaol walls at the time of the publication of the pamphlet.

A. B. RUDRA

SONS OF THE SOIL : *Edited by W. Burns, D.Sc., I.A.S., Manager of Publications, Civil Lines, Delhi. 1941. Pp. ix+128+43 plates. Price Rs. 2-6 or 4s.*

The object of the present book is to present a popular account of the peasant's life in different portions of India. The field covered is the peasant's daily round of life, his food and labours, his games and amusements and his general outlook upon life. The types have been judiciously chosen from all quarters of India, and some of the accounts have a fine literary quality which is striking in an official Government publication.

The illustrations are excellent, and, we are sure, the public will welcome more books of the same sort about rural India. One wishes to know more about the dress, habitation, means of travel and transport, to be found in rural India; and an illustrated book like the present one covering these details would indeed prove equally helpful and instructive.

NIRMAL KUMAR BOSE

PRIORITY OF THE YOGA-VASISTHA TO SAMKARACHARYA : *By Swami Bhumananda. Published by the Kalipur Ashrama, Kamakhya, Assam. Pp. 17.*

This is a paper read before the Tenth Session of the All-India Oriental Conference held at Tirupati last year. It concerns the great controversy about the probable date of the Yoga-Vasistha. Dr. B. L. Atreya of the Benares Hindu University who, like Swami Bhumananda, holds, in his great work on the philosophy of the Yoga-Vasistha, the view that the Yoga-Vasistha is prior to Sankara, has contributed a foreword to it. Most of the arguments advanced herein, in favour of the thesis, are however very vague and flimsy. The only strong evidence put forward in support of this view is the references of Sankara to the Yoga-Vasistha in his commentaries on the Gita (4-13), the Svetaswara Upanishad (8-1) and Sanatsujatiyam (15, 31-1). But whether these three references of Sankara are made to the Yoga-Vasistha or not, one cannot say with certitude. Such an evidence seems to be more conjectural than conclusive.

SWAMI JAGADISWARANANDA

PRACTICE OF BRAHMACHARYA : *By Swami Sivananda. Published by the Sivananda Publication League, A. C. Mansion, P. 16/G, Bentinck Street, Calcutta. Pp. 140. Price Re. 1.*

BRAHMACHARYA DRAMA : *By Swami Sivananda. Published by the Sivananda Publication League, Ananda Kutir, Rikhikesh. Pp. 108. Price annas eight.*

The aim of both these publications is to impress the value of Brahmacharya.

In the first book the author has explained what is exactly meant by "Brahmacharya" and how to practise it. Any one who wishes to build a healthy body and a strong intellect should take this as a guide-book. The same theme has been given a more effective form in the second book. This is a very good play-book for the students of schools and colleges to enact every year during the Pujas, Prize distributions and the like. The appendices at the end contain many useful informations on Brahmacharya.

SUHRID KRISHNA BASU

METRO'S CALCUTTA DIRECTORY (WITH HOWRAH AND SUBURBS), 1941 : *Published by Messrs. Metro's Publicity, Sales and Service, Ltd., 10, Clive Row, Calcutta. Pp. 372. Price Rs. 4..*

The publication under review contains all the necessary informations regarding the city of Calcutta with Howrah and Suburbs. Special attention has been given towards Trade and Industry, Government of Bengal Educational and other Departments; even necessary information re., A. R. P. is also given. Though there is scope for improvement, the publishers have tried to make the compilation as useful and complete as possible.

SOUREN DE

SANSKRIT-ENGLISH

ANANDALAHARI : *With Translation and Commentary by Sri Swami Sivananda, Ananda Kutir, Rikhikesh. With a Preface and English Translation by Mr. Boris Sacharow. Published by the Sivananda Publication League, Calcutta.*

The volume contains the first 41 verses of the well-known hymn of the Great Mother by Sankaracarya, generally passing under the name Anandalahari or Saundaryalahari, strictly titles of the two parts into which the hymn is supposed to have been divided. The work appears to have been based on the model of the Theosophical Publishing House edition of the entire hymn (noticed in the pages of this Journal in February, 1940), though it does not seem to have reached the high standard of the latter. The order of several verses towards the end is different from that in the other edition or in the text adopted by the famous commentator Laksmidhar. But no indication is given of the manuscripts on the basis of which, the text is edited. The translation does not always strictly follow the text. It is difficult to make out, for instance, how the second half of verse 24 could be translated in the way in which it is published in the edition. The Roman transliteration which follows the Devanagari text of every verse is far from satisfactory. The absence of any diacritical mark mars its usefulness. Moreover, *visarga* is generally left out and the dental mute non-aspirate in Sanskrit is systematically represented as an aspirate. Mr. Sacharow's translation, which is metrical, is given at the end of the book.

CHINTAHARAN CHAKRAVARTI

SANSKRIT-BENGALI

UPANISAT GRANTHAVALI, PART I : *Edited by Swami Gambhirananda. Publisher—Swami Atmabodhananda, Udbodhan Office, 1, Udbodhan Lane, Baghbazar, Calcutta. Price Rs. 2-4.*

We have here a beautiful handy edition, with Bengali translation and notes, of nine of the principal Upanisads, *e.g.*, Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Aitareya and Svetasvatara. In an 18-page introduction, the learned editor has discussed the main teachings of the Upanisads and their position in Vedic literature as well as Indian thought. The word-for-word Bengali equivalents which precede the translation will be much helpful to readers with little knowledge of Sanskrit in following the text without any difficulty while the explanatory and critical notes that follow it will be welcome even to the Sanskrit-knowing

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reader in grasping the inner meaning of these mystic writings. The Udbodhan office deserves the congratulations of the religious-minded Bengali Hindu for bringing out attractive editions of popular scriptural texts like the Gita, Chandi and the Upanisads. We eagerly wait for the proposed second part of the series containing the Chhandogya and Brihadaranyaka. It is only natural to expect that this will also uphold the prestige and dignity of its predecessors.

CHINTAHARAN CHAKRAVARTI

BENGALI

UNAVIMSA SATABDIR BANGALA (BENGAL IN THE NINETEENTH CENTURY) : *By Jogesh Chandra Bagal. Ranjan Publishing House, 25/2, Mohan Bagan Row, Calcutta. 1941. Price Rs. 2.*

During the last two decades, there has been a renewed interest in a critical study of the cultural history of Bengal in the nineteenth century. From the very commencement of that century, the contact and conflict of Bengal with western civilisation led to an entire reconstruction of its culture in almost all its aspects. In order to understand our present-day culture, it is essential to appreciate its deep and far-reaching foundation on the culture of the last century; and we are grateful to a small band of scholars who, with exemplary patience and industry, have been giving us the results of their fruitful studies of the hitherto neglected mass of documents and records of the nineteenth century. Their attention, however, has been hitherto chiefly confined to a critical examination of the various aspects of its educational and literary history, and we have now some excellent monographs bearing upon these subjects. That the trend of these studies has been inspiring and fruitful is shown by the present work, which attempts in a modest, but thorough, way to investigate some other aspects as well of the cultural history of the nineteenth century Bengal. Mr. Bagal selects for his study seven interesting and important personages of this period, namely, Rustomjee Cowasjee, Radhakanta Deb, David Hare, Henry Louis Vivian Derozio, Tarachand Chakravarti, Rasik Krishna Mallik, and Radhanath Sikdar. He has spared no pains to make the accounts full and critical; and his style of presentation makes them interesting. He has not relied upon second-hand information, which is mostly untrustworthy; but at every step he has taken care to go back to original records and furnish correct and unbiassed statements of fact. It will be enough to say that in this he has been guided by the example of Mr. Brajendra Nath Banerji, whom he acknowledges as his Guru in this sphere; and it must be said that the example has been inspiring. The author has eminently succeeded by his patience, perseverance and regard for historical accuracy. The last three studies, especially that of Radhanath Sikdar, deserve special mention, but all the studies have given us new and interesting facts which are bound to be of immense value to a critical study of the cultural history of Bengal. We congratulate the author on his success, but we also expect that he will continue these studies and give us from time to time the results of his interesting research into the forgotten records of the nineteenth century.

S. K. DE

BANGLA PARANO (THE TEACHING OF BENGALI) : *By Prof. Priyaranjan Sen. Published by Bharati Bhavana, College Square, Calcutta. Pp. 138. Price Re. 1.*

This is a timely publication. In these days when Bengali is taking its rightful place among the other subjects of study in our schools it is imperative that teachers of Bengali should pay increasing attention to the various methods of teaching the subject. The author has done well in placing his ideas and suggestions at the disposal of those who are interested in the work, professionally or otherwise. He speaks with authority on the subject as he has been connected with the Teachers' Training Department of the Calcutta University since its inception in 1935.

The book not only sets forth broad principles but also goes into details and gives a number of helpful and constructive suggestions. It is hoped that the book will stimulate interest and help teachers to make the teaching of Bengali a source of pleasure and profit to themselves and to their scholars.

KSHITISH ROY

KAUTUKA-KATHA : *By Sri Devendra Nath Mitra, M.A., B.L. Published by Das Gupta & Co. 54/3, College Street, Calcutta. Price Re. 1.*

A small volume of 51 funny stories. Some are collected from talks and gossips, some probably from foreign periodicals, and the rest are the author's original composition. As a leisure time recreation, the study of the book may not be unprofitable.

ANJALI : *By Sri Devendra Nath Mitra, M.A., B.L. Published by Das Gupta & Co., 54/3, College Street, Calcutta. Price annas twelve.*

A small book of poems. Though not of a very high order. Some of the poems are sweet and agreeable. The pieces of translation are formal and unattractive.

D. N. MOOKERJEA

HINDI

DIARY KE KUCHH PANE : *By Ghanshyamdas Birla. Published by Sasta Sahitya Mandal, New Delhi. Pp. 134. Price Re. 1-8.*

The book, under review, consists of a sheaf of some leaves from the diary which the writer evidently kept when he attended the Second Round Table Conference in London, on behalf of the Federation of Indian Chambers of Commerce and Industry. The record begins with the time when Gandhiji, Malavyaji and others left Bombay per *S.S. Rajputana* till the closing sessions of the Conference. The writer's eagle-eye took note of everything, concerning Gandhiji, that happened on board the ship during the voyage and at the ports which it touched on the way. It was roses, roses all the way, but after his arrival at his destination the roses were changed into thorns, for Gandhiji met with disappointment after disappointment. However, this gloom, which gathered round him, was relieved by the touching expressions of the poor people's love for him, his presence among the children whose company he liked better than the meetings of the Conference, the acceptance of some jewels which were returned, in token of repentance by the surviving members of the family of a military officer, who had taken part in the Mutiny of 1857 and carried them off home as a part of the spoils of victory; Lloyd George's remark that without Satyagraha, India would not get Swaraj; the late Lord Lothian's observation that the Indian moderates were no longer held in high respect by the Englishmen of his way of thinking and that they knew that the British Government had to settle accounts with the Congress, the Moslems and the non-Brahmins (where upon Gandhiji said, "Leave the third party out") and his efforts, single-handed, alas! against the vivisection of India.

Diary Ke Kuchh Pane is not only an interesting study of the mystical mind of Gandhiji, but also of various other types of people, such as, the English politician, the Indian communalist, and the British

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business-man. There are some very good pictures in the book.

G. M.

MARATHI

MALIK AMBER (SHRI SAYAJI BAL JAYANA MALA, Vol. 165) : *By V. S. Wakaskar, Baroda. Published by P. A. Chitre, B.A., Khari Bav Road, Baroda. Crown size. Pp. 88. Price annas six.*

Malik Amber, the Abyssinian soldier of fortune, general, statesman and administrator made history by his genius, bravery and loyal and unflinching support of the Ahmednagar principality carved out of the Bahamani Kingdom of the Deccan. He stoutly fought the Bijapur Sultans as well as the Delhi Moguls in defence of Ahmednagar and postponed the day of its final subjugation by the vastly superior Mogul hordes. Besides this, he introduced and established the survey and settlement system in the Deccan. He also initiated the guerilla method of warfare, specially suited to the mountainous terrain of Maharashtra, successfully adopted by the Mahrattas after him. Mr. Wakaskar's small book brings out these salient points in an easy and simple style and should thus prove interesting as well as instructive to those for whom it is intended.

SHALINICHI NIVDAK PATREU : *By Govind Balwant Makode, B.A. Published by Keshav Bhikaji Dhavale, Girgaum, Bombay. Crown size. Pp. 143. Price annas twelve.*

Social, political, ethical and other questions of the day, interspersed in an epistolary literary form and handled by an observant mind find readier acceptance from the reading public than when they are offered in the usual discoursive method and the letters contained in this book are an example in point. Though nowhere near their eminent precursor *Vatsala Vahinichi Patre* which appeared over nearly two decades ago either in form, grace or merit, the present collection makes good reading by its easy and unaffected style and introduces to the readers some of the questions and personalities of the day in their unconventional form. The letters create in particular a homely atmosphere such as one would expect by their domestic setting and makes one live in their spirit for the time being.

D. N. APTE

MALAYALAM

JEAN VAL JEAN : *By Vidwan K. Prakasam. Publishers—A. R. P. Press, Kunnumkulam. Crown size. Pp. vii+220. Kunnumkulam, 1112. Price Re. 1.*

This book is a condensed version of the well-known work of Victor Hugo's *Les Miserables*. There have been already one or two versions of the book in the Malayalam language of which Nalappad Narayana Menon's *Pavangal* is a literal translation in three volumes consisting of 3,000 parts and covering several hundreds of pages. This monumental work has been found to be not easily procurable by readers of poor financial resources, so the author at the instance of some of his friends has condensed *Pavangal* to a handy manual so that it may come within easy reach of all. The title of the result of his labours is *Jean Val Jean*, after the name of the most important character in the original work.

The author is well-known as a modern Malayalam writer and a novelist who has earned some reputation by his literary work. He therefore needs no introduction. The book is written in good Malayalam and the author has taken special care not to spoil the trend of the story in the abridgment. One who has read the English version of *Les Miserables* can see that *Jean Val Jean* is a faithful summary of the original work. "Few, save the poor, feel for the poor." Unhappily the author has introduced a note of *sringaram* on page 195, which is uncalled for as unwholesome in a popular work of this character and which has given a superficial touch to the conversation between the grandfather and his grandson. Nonetheless, the author deserves the hearty congratulation on his production of a book which will undoubtedly prove a valuable additional contribution to Malayalam literature.

P. O. MATTHAI

KANNADA

KAVI KANAKADASARU : *By Sheshacharya Katti, B.A., LL.B., Pleader from Anantshain-galli, Belgaum. Crown 8vo. Pp. 12+258. Price Re. 1-8.*

In this book, the writer has discussed the life and works of Kanaka Das—a lyrical poet of 16th century. He was a contemporary of the Great Krishna-Devaraya of Vijayanagara—the famous patron of Art and Letters. His benevolent reign was the source of many a cultural activity in Karnataka. Sjt. Katti has endeavoured in a small compass to throw a flood of light on the cultural and religious movements of Kanakadasa's times. The treatment of the subject is scholarly and the style limpid, attractive and popular. This book opens out new vistas of knowledge regarding the political and cultural life of those times. He has delved deep in the works of Kanakadas to trace the influence of contemporary political activities on his writings, and has collated and adduced many thoughtful evidence in this behalf. A cursory glance at the contents of the book will convince the reader of the writer's genuine scientific and critical insight into the subject. In the first 44 pages he has taken a bird's eye view of the contemporary life—social —religious and political. In the pages following he has reviewed the poetical works of Kanakadas and has incidentally pointed out the fountain from where the poet has freely drawn his inspiration. The chapters on Kanakadasa's special features are eminently readable. The Bombay University has patronised the publication of this book and this fact alone is an eloquent testimony of the scholarly and critical character of the book. An alphabetical index at the end is highly useful.

Sjt. Katti deserves all credit for his silent and unaustentatious study of the subject. The book merits a thoughtful reading.

V. B. NAIK

TELUGU

RAMYALOKAM : *By Rayaprolu Subbarao. Published by Navya Sahitya Parishat, Guntur. Pp. 39. Price annas eight.*

THRUNA KAUKAUAM : *By R. Subbarao. Published by Navya Sahitya Parishat, Guntur. Pp. 38. Price annas eight.*

These two poetical works by this well-known Andhra poet will certainly add to the fame he had already achieved by his noteworthy contributions to Telugu Literature. The author is blessed with a glowing imagery and a sense of beauty which give a brilliant colouring to his ideas. The language is gorgeous with illuminating phrases which almost smack of the classical. One can always bank on him for real poetry.

A. K. Row

GUJARATI

RAG MANJUSHA : *By Kumar Shri Mangalsinghji of Lathi (Kathiawad). Printed at the Swadhin*

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Printing Press, Rangpur and Colour Blocks at the Prabasi Press, Calcutta. 1941. Pp. 14. Price Rs. 5.

Kumar Shri belongs to the family of Kalapi—the Prince-poet of Lathi, who has left a name in Gujarati literature as a poet and a writer of renown. The cultural side of the activities of this literary princely family and their alliance with Fine Arts,—specially printing—has been given a material form in this portfolio of eight beautiful pictures of the following Ragas in Indian Music : (1) Bhairav, (2) Todi, (3) Hindol, (4) Malhar, (5) Shree, (6) Bageshree, (7) Bihag and (8) Malkosh. Rajput and other schools of Indian Painting have also painted pictures of Indian Ragas but in modern times very few attempts have been made in this direction. The painter has caught the spirit underlying the function of the particular Raga and tried to reproduce it with his brush. Verses by Poet Lalit describe the symbolic significance of the pictures and a very learned Preface by Harkaul Shukla fully sets out the history of the painting of the Ragas and their significance. He has studied his topic extremely well. The Prabasi Press has turned out the pictures beautifully.

RUPMATI : *By Chunilal V. Shah. Printed at the Prajabandhu Press, Ahmedabad. 1941. Thick cardboard. Pp. 336. Price Rs. 2.*

The practised pen of Mr. Shah has endowed the romantic love episode of Baz Bahadur of Mandu and Rupamati—the daughter of a Hindu Gosain Vaishanav with the halo of Sufistic *'Ishk*. The end was tragic, and in spite of many other episodes woven into the narration, the dominating note of love and tragedy affects the reader. Mr. Shah has been at pains to find out how much historical truth is there in this popular love story. He has tried to describe the Sufi's Material and Spiritual *'Ishk*, and views the episode from that point of view which, of course is the proper approach to the subject. Altogether the book furnishes pleasant reading and testifies to the labour bestowed by Mr. Shah in investigating the facts connected with this unique episode.

BHAVANI KAVYA SAMUCHCHAYA. *Published by J. B. Dave, B.A. Printed at the Dhragandhra State Printing Press. 1941. Cloth cover. Pp. 378. Price Rs. 2.*

This is a collection of poems, in the old style, written by the late Kavi Bhavani Shankar of Bhavnagar, on Vedant, Ishwar Bhakti, Cow protection, duties of Brahmans, etc. There are verses on snuff and headache, adultery and goodness of heart, etc. There are verses written in picture-*prabandhas* of intricate design. There is no special merit in the performances, which all the same is representative of a style fast disappearing.

GUL-E-POLAND : *By Umashankar Joshi. Printed at the Kumar Printing, Ahmedabad. 1939. Paper Cover. Pp. 84. Price Re. 1.*

Mietskievitch, the poet of Poland. was expelled from Poland to Russia. On his way he wrote Crimean sonnets, which were translated into English and from English they have been translated into Gujarati. The translator has been able to preserve the spirit of the original : it could not be otherwise when a poet translates a poet. The essay on "Sonnet," its structure and its history is a detailed one and comprises each and every question related to this rather technical branch of poetry.

K. M. J.

BOOKS RECEIVED

Neem Tree : By Bhagirath Mehta. N. M. Thakkar and Company. Pp. 23. Contains sonnets on d verse subjects.

Peeps into Practical Drafting and Precis Writing By Hari Shankar Srivastava. Lakshmi Book Depot, 1 Blunt Square, Lucknow. Pp. 133. Price annas twelve For candidates preparing for competitive examinations for recruitment to ministerial and other services Government.

Legend of Lost Ring and other Poems : By Rama Rao, M.A., F.G.S., "Srivilas," Visveswarapu Bangalore City. Pp. 59. Contains poems on differe topics.

Our Immediate Step : By S. Srinivasa Iyenga Retired Advocate-General of Madras. Pp. 10. Pu forward a scheme to end the communal problem.

Britain Will Win : By J. T. Fernandez. Pp. 6 Price annas eight. States various facts and figures i support of the author's contention.

World Peace and How to Establish It : By D. N Deb. Published by the author from P. O. Jagatsi, D Sylhet, Assam. Pp. 21. Price annas two.

Vagrant Dwellers : By K. Srinivas, B.A. Publishers—Muthurangavas, Trichinopoly. Pp. 12. Pri annas eight. Contains a poem in four cantos.

The Chirping Bird : By Madhav Prasad Shrivastava. Universal Book Depot, Sitabuldi, Nagpur. Pp 47. Price annas six. Contains poems on diverse subjects.

Songs of Devotion : By K. Vaidyanathan, B.A To be had of V. Gourisankaran, "Sriniketan," Kosapet Vellore, (S. India).

Heroes and Heroines of Islam—Book III : B Mian Abdul Hakim, B.A. Published by Macmillan and Co., Limited, St. Martin's Street, London. Illustrated. Pp. 46. Price annas six.

The Coming Age : By Jagdamba Prasad Johri Published by Shanno Devi Johri, 105/300, Srinagar Cawnpur. Pp. 24. Price annas four.

Charka (A Poem) : By I. V. Rangacharya. T be had of the author, 5, Lakshmi Vilas, Daniel Stre Thyagarayanagar, Madras. Pp. 21. Price annas fou

The War Prediction : By V. K. Satagopachari Published by the author from Hanuman Jothisha Ash ramam, Tiruttani. Illustrated. Pp. 40. Price Inla annas twelve, Foreign 1s. 6d.

The Flute of Consciousness : By Jagannath. Pr 7. A philosophical treatise.

An Elementary Study of First Aid : By M. L Bose, Bidyabinode, F.F.T. Com. (Lond.), L.D.O., H. S. (Lond.), Ambulance Officer, etc., etc. Published b Profulla Chandra Ghosh, 46, Gouribari Lane, Calcutt Pp. 55. Price annas eight.

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TAGORE'S TIPS TO TEACHERS

By N. S. ULLAL, B.A., S.T.C.D.

The great and noble Dr. Rabindranath Tagore, who, by his departure into eternity, has left not only in India but in the whole world a void which can scarcely be filled, was a towering versatile genius and was as great a teacher as a poet, artist, patriot, philosopher and philanthropist. His book bearing the title of "My Reminiscences," which, by the way, is a mirror of his life, is full of sayings which are at once informative, critical and suggestive to us teachers and I propose, in this article, to quote some of them.

The art of a poet or painter lies in selecting and holding up for others' observation and admiration those features of human life or the world around which ordinarily escape their attention. Tagore possessed this capacity to perfection. He could give a detailed and yet humorous and attractive description of anything in life or Nature and that in dignified language. The following passage will illustrate this :

Speaking of his days of childhood he says,

"Our days were spent in the servants' quarters in the south-east corner of the outer apartments. One of our servants was Shyam, a dark chubby boy with curly locks, hailing from the District of Khulna. He would put me into a selected spot, and, tracing a chalk-line all round, warn me with solemn face and uplifted finger of the perils of transgressing this ring. Whether the threatened danger was material or spiritual I never fully understood, but a great fear used to possess me. I had read in the Ramayana of the tribulations of Sita for having left the ring drawn by Lakshman, so it was not possible for me to be sceptical of its potency.

"Just below the window of this room was a tank with a flight of masonry steps leading down into the water; on the west bank, along the garden wall, an immense banyan tree; to the south a fringe of cocoa-nut palms. Ringed round as I was near this window, I would spend the whole day peering through the drawn venetian shutters, gazing and gazing on this scene as on a picture-book. From early morning our neighbours would drop in one by one to have their bath. I knew the time for each one to arrive. I was familiar with the peculiarity of each one's toilet. One would stop up his ears with his fingers as he took his regulation number of dips, after which he would depart. Another would not venture on a complete immersion but be content with only squeezing his wet towel repeatedly over his head. A third would carefully drive the surface impurities away from him with a rapid play of his arms, and then on a sudden impulse take his plunge. There was one who jumped in from the top-steps without any preliminaries at all. Another would walk slowly in, step by step, muttering his morning prayers the while. One was always in a hurry, hastening home as soon as he was through with his dip. Another was in no sort of hurry at all, taking his bath leisurely, followed by a good rub-down, and a change from wet bathing clothes into clean ones, including a careful adjustment of the folds of his waist-cloth, ending with a turn or two in the outer garden and the gathering of flowers, with which he would finally saunter slowly homewards, radiating the cool comfort of his refreshed body, as he went. This would go on till it was past noon. Then the bathing place would be deserted and become silent. Only the ducks remained, paddling about after water-snails, or busy preening their feathers, the livelong day."

How some people exaggerate in their description of any new thing they have seen is clearly, strikingly and humorously depicted in Tagore's account of his first Railway journey in his boyhood. The passage is given below :

"Our first halt was to be for a few days at Bolpur. Satya had been there a short time before with his parents. No self-respecting nineteenth century infant would have credited the account of his travels which he gave us on his return. Satya had told us that, unless one was very expert, getting into a railway carriage was a terribly dangerous affair—the least slip and it was all up. Then, again, a fellow had to hold on to his seat with all his might, otherwise the jolt at starting was so tremendous, there was no telling where one would get thrown off to. So when we got to the railway station I was all a-quiver. So easily did we get into our compartment, however, that I felt sure the worst was yet to come. And when, at length, we made an absurdly smooth start, without any semblance of adventure, I felt woefully disappointed."

Every teacher should cultivate this power of giving detailed and yet humorous and attractive descriptions of things, if at all he or she wishes to create interest in and arrest the attention of his or her pupils in the class-room.

How children are more likely than not to copy the evil traits in their teacher, rather than imbibe learning and wisdom from him and why, therefore, the teacher should be very careful about his behaviour with his pupils are well illustrated in the following passage :

"While at the Oriental Seminary I had discovered a way out of the degradation of being a mere pupil. I had started a class of my own in a corner of our verandah. The wooden bars of the railing were my pupils, and I would act the schoolmaster, cane in hand, seated on a chair in front of them. I had decided which were the good boys and which the bad—nay, further, I could distinguish clearly the quiet from the naughty, the clever from the stupid. The bad rails had suffered so much from my constant caning that they must have longed to give up the ghost, had they been alive. And the more scarred they got with my strokes the worse they angered me, till I knew not how to punish them enough. None remain to bear witness today how tremendously I tyrannised over that poor dumb class of mine. My

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wooden pupils have since been replaced by cast-iron railings, nor have any of the new generation taken up their education in the same way—they could never have made the same impression.

"I have since realised how much easier it is to acquire the manner than the matter. Without an effort had I assimilated all the impatience, the short temper, the partiality and the injustice displayed by my teachers to the exclusion of the rest of their teaching. My only consolation is that I had not the power of venting these barbarities on any sentient creature. Nevertheless, the difference between my wooden pupils and those of the Seminary did not prevent my psychology from being identical with that of its schoolmasters."

The following passage is a witty and impressive statement of the fact that the songs which school-pupils are made to sing at the commencement of their day's work by way of invigorating and interesting them in their work defeat their very object if they are couched in a foreign tongue and a foreign tune.

"I could not have been long at the Oriental Seminary, for I was still of tender age when I joined the Normal School. The only one of its features which I remember is that before the classes began all the boys had to sit in a row in the gallery and go through some kind of singing or chanting of verses—evidently an attempt at introducing an element of cheerfulness into the daily routine.

"Unfortunately the words were English and the tune quite as foreign so that we had not the faintest notion what sort of incantation we were practising, neither did the meaningless monotony of the performance tend to make us cheerful. This failed to disturb the serene self-satisfaction of the school authorities at having provided such a treat; they deemed it superfluous to inquire into the practical effect of their bounty; they would probably have counted it a crime for the boys not to be dutifully happy. Anyhow they rested content with taking the song as they found it, words and all, from the self-same English book which had furnished the theory.

"The language into which this English resolved itself in our mouths cannot but be edifying to philologists. I can recall only one line :

'Kallokee pullokee singill mellaling mellaling mellaling.'

"After much thought I have been able to guess at the original of a part of it. Of what words Kallokee is the transformation still baffles me. The rest I think was :

'Full of glee, singing merrily, merrily, merrily !'"

The well-known truism, now generally realised, that mere book-teaching of science without observation and experiment and the handling of poetry as a means to teach grammar without its appreciation from the emotional standpoint are a sheer waste of time, is humorously and succinctly brought out in the passage that follows :

"At school we were then in the class below the highest one, at home we had advanced in Bengali much further than the subjects taught in the class. We had been through Akshay Datta's book on Popular Physics and had also finished the epic of *Meghnadvadha*. We read our physical science without any reference to physical objects and so our knowledge of the subject was correspondingly bookish. In fact the time spent on it had been thoroughly wasted; much more so to our mind than if it had been wasted in doing nothing. The *Meghnadvadha*, also, was not a thing of joy to us. The tastiest dainty may not be relished when thrown at one's head. To employ an epic to teach language is like using a sword to shave with—sad for the sword, bad for the chin. A poem should be taught from the emotional standpoint; inveigling it into service as grammar-cum-dictionary is not calculated to propitiate the divine Saraswati."

Lastly Tagore's experience of a queer private tutor, when in England for studies, described in his own inimitable way of combining lightness of manner with importance of matter shows how even a poor and needy tutor can be honest and conscientious. Here is the description :

"While living in these rooms there was one who came to teach me Latin. His gaunt figure with its worn-out clothing seemed no more able than the naked trees to withstand the winter's grip. I do not know what his age was, but he clearly looked older than his years. Some days in the course of our lessons he would suddenly be at a loss for some word, and look vacant and ashamed. His people at home counted him a crank. He had become possessed of a theory. He believed that in each age some one dominant idea is manifested in every human society in all parts of the world; and though it may take different shapes under different degrees of civilisation, it is at bottom one and the same; nor is such idea taken from one by another by any process of adoption, for this truth holds good even where there is no intercourse. His great preoccupation was the gathering and recording of facts to prove this theory. And while so engaged his home lacked food, his body clothes. His daughters had but scant respect for his theory and were perhaps constantly upbraiding him for his infatuation. Some days one could see from his face that he had lighted upon some new proof and that his thesis had correspondingly advanced. On these occasions I would broach the subject, and was enthusiastic at his enthusiasm. On other days he would be steeped in gloom, as if his burden was too heavy to bear. Then would our lessons halt at every step; his eyes wander away into empty space, and his mind refuse to be dragged into the pages of the First Latin Grammar. I felt keenly for the poor body-starved, theory-burdened soul and though I was under no delusion as to the assistance I got in my Latin, I could not make up my mind to get rid of him. This pretence of learning Latin lasted as long as I was at these lodgings. When, on the eve of leaving them, I offered to settle his dues, he said piteously : "I have done nothing and only wasted your time, I cannot accept any payment from you." It was with great difficulty that I got him at last to take his fees."

I close this article with a fervent hope that all teachers would note and act up to the sound educational principles involved in the above quoted passages and that private tutors in particular would note the honesty and conscientious nature of Tagore's cranky tutor, who, though regular in his visits, was aware of the fact that what he had actually imparted to his pupil was not worth a fee.

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"ISLAM IN DANGER"

By "YAMADATTA"

The cry of 'Islam in danger' is often raised by the Muhammadan leaders and public men to serve their own personal ends. Mr. Fazl-ul Huq and his Muhammadan colleagues of the Ministry are adepts in this matter. Whenever they lack an argument or solid good reason for what they are going to do, they raise the cry of 'Islam in danger.' In the matter of appointments to public services, they have thrown overboard the principle of competition and of 'fair field and no favour' and that of appointing the best and fittest man, irrespective of caste, creed and religion openly with loud trumpeting. Even if a Muhammadan with the minimum or the necessary technical qualification cannot be found in Bengal, they import Muhammadans from outside. How contrary this is to the principles enunciated by the Prophet of Islam in the Koran will be evident from the following extract taken from Mill's *On Liberty* :

"It is in the Koran, not the New Testament, that we read the maxim—

"A ruler who appoints any man to an office when there is in his dominions another man better qualified for it, sins against God and the state."

That Mill is right in his quotation is evident from the fact that no Muhammadan has ever raised any the least objection to it, although Mill's *On Liberty* has been used as a text-book in the Colleges and Universities for over 80 years.

The fact is, neither the Muhammadan Ministers of Bengal, nor the Muhammadan public men honestly care to follow the precepts of the Koran; all that they care for is cheap notoriety and consolidation of their own positions. The reason for the clamour is purely communal self-aggrandisement without any justification, at best political job-hunting.

There is the communal electorate. To the question raised by the masses at the time of the election: What have you done for us? the Hindu candidate may answer, "I have suffered imprisonment for the political uplift of my country," or "I have been instrumental in establishing a library, getting the local school raised to the High English Standard, persuading Raja of X in establishing the charitable dispensary," or "My family or my ancestors have constructed the road to—, excavated the tank, established beds at the hospital," etc., or "Look at my moral endeavour and social service for the benefit of the nation at large," the only answer that a Muhammadan can give is that he has been instrumental in securing jobs for so many Muhammadans, which in practice means for his *own* relations. The only philosophy behind these appointments is (apart from the individual benefit of the persons thus appointed) is that they harm the Hindus, or are likely to harm them. As the Muhammadans cannot fairly compete with the Hindus, so the Hindus must be harmed otherwise; at least an attempt must be made to harm them.

In Bengal, fifty per cent of the posts under the Government are reserved for the Muhammadans. The reason is they are fifty-five per cent of the population; although there are good reasons to doubt whether they are really 55 per cent or are in majority. Let us examine the reason a little more carefully. The relative occupational distribution of the Hindus and the Muhammadans in the year 1921 were as follows:

	Hindus	Muhammadans
Total Population ..	208,09,000	254,86,000
Ordinary Cultivators ..	101,79,000	197,22,000
Field Labourers ..	19,25,000	22,10,000
Other Forms of Production of Raw Materials, Minerals, etc. ..	18,07,000	6,20,000
Trade, Industry, Transport, etc. ..	47,83,000	18,83,000
Public Administration and Liberal Arts ..	8,50,000	2,22,000
Domestic Service, Persons living on their incomes, etc.	10,44,000	6,01,000
Inmates of Jails ..	5,652	8,082
Beggars, Vagrants ..	1,84,865	2,08,865
Procurers and Prostitutes ..	31,214	11,936

We have to rely on the 1921 statistics, as similar figures were avoided in the 1931 Census Report. Why it was avoided the late Sir Abd-el-Krim Ghuznavi, who was then in charge of the census operations, could have told us and Mr. Fazl-ul-Huq can tell us.

It will be seen that out of 255 lakh Muhammadans, 219 lakhs were engaged in actual cultivation. They are the toiling masses, leaving 36 lakh Muhammadans who may be, by a little stretch of language, described as classes. This

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is the upper limit. The corresponding figures for the Hindus are 121 lakhs and 87 lakhs.

If we deduct the actual toilers engaged in industry, trade and other occupations, the proportion of those who may be described as true competitors for Government service will not be very different from the proportion of persons engaged in professions and liberal arts, *viz.* 629 Hindus : 132 Muhammadans, or roughly 5 Hindus & others : 1 Muhammadan.

We are emboldened in this conclusion by the fact that the number of 'Bhadraloks' among the Hindus was 27,08,000; the corresponding class among the Muhammadans, the Sayyads, being only 74,000. Here the proportion is 37 Hindus : 1 Muhammadan. If we confine ourselves to the Brahmins alone among the Hindus, the proportion is 17 : 1.

The cry is, the Muhammadans must get 55 per cent of Government jobs; and they have been given 50 per cent only. In practice it means that the Muhammadan classes will get the jobs. Why the Muhammadan classes will get the jobs? Because 86 per cent of them are actual cultivators and field labourers. What have the Muhammadan classes done for these Muhammadan cultivators by way of social service from being instrumental in the opening of a village post office to the establishment of a High English School, or from the establishment of a charitable dispensary to the foundation of a bed in a hospital, that they claim 'proportional to population' share of services under the Government : the answer is **Silence**.

The *Dal Bhat* (bread and butter) Ministry in Bengal and its supporters are out to secure *dal bhat* for themselves and their relations by raising the false and specious cry of "Islam in Danger"; by arousing the worst communal passions and hatred in human breasts.

Since the establishment of the Fazl-ul-Huq ministry in Bengal, who raise the cry of 'Islam in danger' in season and out of season, whose only stock-in-trade seems to be this cry of 'Islam in danger' Islam has been in danger of absurd claim being put forward by its votaries in its name. An urinal is being constructed in a civil court compound; the Muhammadan in Bengal faces west at the time of his prayers; hence Islam is in danger, and the urinal must not be constructed facing west. A Hindu is worshipping the goddess Kali facing north; the feet of Siva is towards the west; which it must not do. The cry of Islam in danger is sought to be raised, and communal disturbances created. The Hindus have been worshipping Kali from time immemorial; and even that ultra-orthodox Aurangzebe did not object. But the present day Bengali Muhammadan must raise the cry.

The number of communal riots have increased since the enthronement of the Fazl-ul-Huq ministry by 4½ times. The relevant details are given below :

Year	No. of Communal Disturbances
1935 ..	5
1936 ..	2
1937 ..	6
Average ..	4·3
1938 ..	24
1939 ..	16
1940 ..	21
Average ..	20·3

[See page 4 of the Report on Police Administration in Bengal outside of Calcutta and its Suburbs.]

In the matter of personal law the Muhammadans claim themselves to be very conservative and orthodox. Look at their attitude towards *wakf-al-al-auled*. In 1937 they had the Shariat Act xxvi of 1937 passed through the Central Legislature. It applies the Muslim Personal Law to a number of important matters, and operates throughout British India, excluding Frontier Province, which has a more far-reaching Act of its own. It enacts :

"Notwithstanding any custom or usage to the contrary, in all questions (save questions relating to agricultural land) regarding intestate succession, * * * * marriage, dissolution of marriage, * * * * the rule of decision in cases where the parties are Muslims shall be the Muslim Personal Law (Shariat)."

The Shariat Law has been particularly strengthened regarding marital rights and obligations.

They are following the Shariat strictly.

The orthodox Muhammadan law on the effect of Apostacy from Islam has been stated by Sri Dinshaw Mulla (a member of the Privy Council) in his book on Muhammadan Law to be :

"Apostacy from Islam of *either* party to a marriage operates as a complete and immediate dissolution of the marriage."

Many Hindu women, who are often kidnapped and abducted, are forcibly converted to Islam and married to Muhammadan husbands. To escape such forcible marriages the ex-Hindu women get themselves re-converted to Hinduism. Formerly such re-conversion was impossible; and there was no escape for the Hindu women once forcibly converted and married to a Muhammadan. But now thanks to the Arya Samaj and to the preachers of the Hindu Mission, re-conversion is possible and sometimes does take place.

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The Muhammadans saw the danger and flaw in their armour. So the Koran or no Koran, the Shariat or no Shariat, law or no law, they raised the cry of 'Islam in danger'; for was not the numerical strength of the Muhammadans in India going to be reduced ever so slightly? And they had the Dissolution of Muslim Marriages Act passed in 1939; by section 4 of which "the renunciation of Islam by a married Muslim woman, or *her conversion to a faith other than Islam* (italics ours) shall not by itself operate to dissolve her marriage."

Indeed the cry of "Islam in Danger" has become a very handy slogan and political weapon in the hands of the communalist Muhammadans.

WHAT IS GANDHISM

By SACHINDRA NATH BASU, Barrister-at-Law

As has happened to all great men who tried to shape the destinies of large masses of fellow-beings, Mr. Gandhi's methods have raised controversies and his philosophy has been misunderstood. The misunderstanding is even more rife among his followers than among his opponents. Many of these followers today swear by what they call Gandhism. "But what exactly was Gandhism," Mr. Gandhi himself asked at Malikanda in Bengal, and said that he for one did not know what it was. Evidently the principles and practices of his followers have not impressed this truthful soul with a clear picture of what they stand for. That is not to be wondered at. As Kipling put it,

> "He that hath a gospel,
> For all earth to own—
> Though he etch it on the steel,
> Or carve it on the stone—
> Not to be misdoubted
> Through the after days—
> It is his disciple
> Shall read it many ways."

Apart from the personal idiosyncracies of his disciples there is the factor of the widely differing geography and the history of the various tracts and peoples that compose India and the Indian nation. It is interesting to study the strange changes in both the philosophical and the sacramental sides of a great religious movement that proceeds to embrace in the course of its growth, varieties of race and region each of which by its own special culture and tradition influences the main stream in such a way as to produce the appearance of a fundamental modification. Look at the *Bhakti* movement in India: how in the Deccan and in Gujarat, in Maharashtra, in the Punjab and in Bengal it assumed widely different forms, so that the fighting Sikh of Amritsar and the ecstatic singer of Navadwipa could scarcely be taken to belong essentially to one and the same cult.

There is such a thing as provincial and racial temperament. When Bengal joined the Gandhi movement, it did so after some hesitation, because the note of cool calculation of the whole thing failed, until it surged up into an upheaval, to appeal to the idealism of the people from whom sprang the bomb-throwers of 1907. And Maharashtra took it as an experiment, for to the land of Shivaji and Tilak any means was worth trying for achieving India's freedom. Both Maharashtra and Bengal, comparatively speaking, lacked Gujarat's long, patient and steady application to details, and the never-flagging failing toil that lays brick upon brick. "I am a baniā," Mr. Gandhi has said more than once, and Gujarat is essentially a merchants' province.

But the real question is, if one could scrape off all the differences, would one find much the same thing at the bottom or something fundamentally so different that no close and harmonious association is possible? And if there is such a basic unity, are the differences such as tend to take the parties more and more away from the common ground? Now the curious fact about all the discordant voices that have been raised in the Congress during the last two years is that the conflicting parties all swear by Gandhi, though it is difficult to find in the practices of any of them a recognition of the great principle for which Mr. Gandhi has always stood.

When we consider Mr. Gandhi's life and teachings, one thing stands out supreme— it is India's lesson of a life-long quest of a cultural ideal with some amount of indifference to the delights of the flesh. Mr. Gandhi himself declared at Malikanda that the ideas which are

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supposed to be given to the world by him were not novel, but only those which were prepared in India in ancient times. Nothing could be truer. The watchword of Indian civilization has been that the higher a person's development, the lesser should be his physical wants. Mr. Gandhi's message only reiterated the insistence of the ancient sages on this aspect of leadership. In a country where crores of human beings have to lead a life of chronic starvation, the affluent, according to Mr. Gandhi, must take to voluntary poverty if they want to lead the country to a balanced freedom. The great source of independence lies in *vivre de peu*. To live upon little is the greatest security against slavery. India's regeneration began when Mr. Gandhi and, following him, many an eminent Indian adopted a life of voluntary poverty and devoted themselves to the service of the country. For a hero of poverty is a terror to the tyrant and a champion of the oppresesd. He is not afraid of the mightiest on earth, for he has tasted of the life divine.

Speaking at the fifth annual industrial conference at Allahabad, thirty years ago, Dr. Ananda K. Coomaraswamy observed as follows :

"We who think we are educated and progressive, we who attend Conferences and sit on Legislative Councils, who are Rulers of States, or earn more princely incomes in Courts of Law, we ourselves have despised and hated everything Indian, and it is by that hatred that we have destroyed our industries and degraded the status of our artisans. And when at last our pockets are touched—then so far from realizing what we have done, we set ourselves to form Swadeshi companies for making enamelled cuff-links (with pansies on them) and dyeing yarn (with German dyes) or making uncomfortable furniture (for Anglo-Indians). We never thought that the fault was in ourselves. We lived in caricatured English villas, and studied the latest fashion in collars and ties and sat on the verandahs of Collectors' bungalows and strove to preserve our respectability by listening to gramophone records of the London Music Halls instead of living Indian singers—we learnt to sit on chairs and eat with spoons, and to adorn our walls with German oleographs and our floors with Brussels carpets and then we thought to save our soul by taking shares in some Swadeshi company for making soap."

"True Swadeshi," Dr. Coomaraswamy went on to say,

"is none of these things : it is a way of looking at life. It is essential sincerity. Seek first this, learn once more the *art of living*, and you will find that our ancient civilization, industrial no less than spiritual, will re-arise from the ashes of our vulgarity of parasitism of today."

To recapture this ancient art of living which educated India was forgetting, was the essence of Mr. Gandhi's message. Why was India poor ? Because she had become spiritually and morally poor, Mr. Gandhi would say. And why was India poor morally and spiritually ? Because, he answers, those who would lead the country had become blind to its traditions and were no longer inspired by the profound art of living which these traditions, shorn of their encrustations, revealed. The emphasis put on the spinning wheel and the denouncement of the machine and the revolt against the tyranny of industrialism are all expressions of the urge to reconnect Indian life and thought with its racial memory and its social heritage.

In his *Republic*, Plato says :

"The introduction of a new style of music must be shunned as imperilling the whole State; since styles of music are never disturbed without affecting the most important political institutions. The new style gradually gaining a lodgment, quietly insinuates itself into manners and customs; and from these it issues in greater force, and makes its way into mutual compacts; and from making compacts it goes on to attack laws and constitutions, displaying the utmost impudence, until it ends by overturning everything, both in public and private."

If this is true of music, which is only one method of expression of a nation's dreams, this must also be true of the dreams themselves. Nationalist India, which dreams of a new India, crowned in glory and achievement, might well hear with patience and try to understand what the old man of Sevagram has to say.

Erratum

The Modern Review for October, 1941, page 375, last paragraph, second line : *Read* " 7 lacs, twenty thousand and fifty-one (1931 Census) " *for* "76 lacs."

April, 1941 issue, page 377, second line of the last paragraph of the Note under the heading "Scientific And Industrial Board's Research Schemes" : *Read* ionone *for* iodine.

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RUSSIA IN THE TOILS

By KEDARNATH CHATTERJI

For nearly four weeks now, the Russo-Axis war has been going on with a fury and strength unattained hitherto even in this "war of Dinosaurs." The assaults of the German-Italian-Rumanian confederates in the south and the Germanic-Finnish allies in the north are both being carried on at a high pressure while the Nazi thrust at Moscow is being conducted on an "all out" crescendo pitch. There is no respite for the Russian forces anywhere, no chance of diverting troops or armament from one sector to relieve or reinforce the hard-pressed defenders of any other. Terrible losses have been inflicted on the Soviets' forces, the most serious being that of armament production areas. The areas overrun by the Germanic hordes or directly subjected to their attack were those that produced nearly 60% of the Soviets' coal, 60% of iron ore, 40% of steel, 60% of pig iron, 75% of sugar and most of the aluminium produced in pre-1939 Russia. Industrially too, the destruction and loss has been awful—indeed for any other state it would be catastrophic—and almost beyond computation at present. And for the first time in these eighteen weeks of intense warfare it is apparent that the mechanised armament of the Soviets is no longer able to meet the axis challenge on terms of equality in numbers and fire-power. It is evident now that in the organisation of resources for the replacement and overhaul of war-loss and damage to mechanised equipment Germany and her confederates and subjects are better placed than the Russians.

This superiority in organising capacity has also enabled the Nazi forces to retain the initiative ever since their sudden attack was launched against the Soviets. Ever since then, they have been able to probe the defensive lines of the Soviets, determine the locii of their panzer concentrations, plan out their strategic moves in advance and to carry them out at the most favourable moment. In this way they have been able to inflict three major defeats on the Soviets' forces, as a consequence of which the Russians have undergone appalling losses in men and in armament. There is not the slightest doubt that the Nazi estimates of Russian losses are grossly exaggerated—or else a collapse of the defensive lines would have followed before now—but even after allowing for all discounts on the score of propaganda it cannot but be admitted that the Russian losses are almost too terrible for computation.

Military experts put the factor of war-wastage, in these days of mechanised warfare, at 25% per month inclusive of units immobilised through continuous use under conditions that do not permit thorough overhauls. The extremely complex organisation, that would permit replacement, temporary adjustment and tuning, field repairs and workshop overhauls, to proceed without impairing the strength of the mechanised, armoured and panzer divisions, has to be built on a foundation of vast and well-equipped engineering concerns controlled by extremely capable technicians and administrative staff at every stage. The production and supply has to be very finely adjusted with all possible allowances made for temporary failures or breakdowns. Unfortunately for the Soviets, a large percentage of such organisations came within the orbit of war within two months of the outbreak of hostilities. It is understood that a great deal of the equipment—and undoubtedly the major portion of the staff and skilled labour—have been removed to distant zones of production. But we have seen in England and in America what it means to set up new production centres and to get them to work smoothly upto capacity. In the vital matter of transport also the situation is extremely complicated, both with regard to internal supplies and external ones, now that the nerve centres at and about Moscow and Kharkov are under fire.

Thus there can be no doubt that the principal handicaps under which the Soviets' forces have been labouring for the last two months are those of adequate supplies of mechanised equipment and of transport. These difficulties are bound to increase with the progress of the Axis forces in the production areas, until such time as the new plants in the distant areas are working to capacity and the "aid to the Soviets" programme of the Anglo-Saxon democracies attain a concrete magnitude commensurate with the abstract resolutions. With regard to the latter the question of transport is bound to remain a complex one since the prime sources are many thousands of miles away from the war-areas, and the terrain over which the

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supplies are to be sent are neither safe nor smooth in working. If the Soviet losses in equipment are very great no less serious has been that in trained personnel. Modern warfare at high speed and in movements of vast masses require a high degree of training for men as well as officers. Untrained soldiers are mere cannon-fodder, and half-trained officers are actual sources of danger. So there is no guarantee that the Soviets' resources in men will remain inexhaustible, if this phase of the conflict persists for any length of time. There is no doubt that Russia possesses the greatest of all assets of all nations in the shape of raw material for manpower, that is to say in the numbers of physically fit and educated men with the will to resist and to fight to the last. But these require time to be suitably equipped and to be trained in the proper use of the equipment provided. It is an open question as to how long the reserves that Russia still possesses will stand the strain that is being put on it through the enormous losses incurred in this titanic struggle. The only hope lies for the present in the reports of the vast alternative organisations nearing completion in the Ural region and further beyond. Some outside aid must also be reaching the forces of the Soviets by now.

* * * *

The position in Russia is undoubtedly serious. Resources depleted, wastage of equipment and personnel enormous, transport problems complicated beyond measure and a new menace rising in the Far-East, the Soviets are now face to face with a situation that is far more appalling than what brought France down on her knees. The Soviets are now facing unaided the maximum concentration of destructive power that the Axis could marshall in Europe. It is impossible to estimate, with any degree of accuracy, the strength of the Axis forces operating in Russia, but it can safely be assumed to be at least five times as great as those that were opposed to the allies in France and the Low-Countries in June 1940. Further the Axis forces are being supplied, maintained and led by master technicians who seem to have provided for every emergency and have drawn alternative plans for every situation, if we are to believe experts like Liddel-Hart and others. The greatest granary and the greatest industrial zones of Russia are now within the compass of enemy action and devastation followed by evacuation is all that the Soviets' have been able to do so far.

But as yet there is another side to the picture. So far the Nazi forces have not faced any natural defences or barries in the shape of great rivers or mountainous tracts, Russia Europe being a vast plain to the larger exte And in spite of being placed near their source supply and the terrain being ideal for para operations the Nazi forces have so far fail to breakdown the Russian resistance. It h been clearly admitted by the Nazi propagandis that territorial gain is but a secondary matter i the Russian campaign. The main objective h been—and still is—the complete breaking do of the organised resistance to the Germa forces. This objective has not only not be attained as yet, but on the contrary there every sign that long-term preparations are bei pushed on with all speed to prolong the strugg until a balance is obtained on favourable ter to the Soviets' forces.

Russian valour and Russian determinati has been able, uptil now, to overcome all de pair and despondency that is the inevitab consequence of major defeats in the fiel Therefore it must be admitted even by th Nazis, that the much hoped for revolt of th people against the Soviets' overlords is n anywhere in sight as yet. And granted that thi indomitable spirit of resistance continues, th task of the Nazi war-lords will remain a onerous as ever, if not more so than before After Moscow comes the Volga and after th Volga the Urals, with increasing transport dif culties for the Axis and less so for the Soviets Similarly after the Sea of Azov come th Caucasus with high mountain ridges and dee narrow gorges and valleys, where the defenc have the major portion of the advantage.

He would be a bold prophet who woul predict the course of a war that has confounde almost every military authority outsi Germany thus far, and we do not propose t venture in our ignorance where those wise ange have slipped. But perhaps distance plus dif culties of transporting supplies and replacement under winter conditions will bring about slackening of the pace of the blitzkrieg befor long. It may be a short respite and the attack may be resumed with re-doubled fury, but sti it may give the Russians the space for interna re-adjustments and for the bringing up o reserves which would again put a brake on th Germanic engine of war. Russia has faced the storm unaided up till now, and will have to d so for some time to come. She has given ground and suffered terrible losses, but history wil record that Germany, in spite of all her pre parations and in spite of her stupendous marshalling of armament and armed forces, ha to call in the aid of the Rumanians, Hungarians and Italians to the fullest extent before th

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much despised Soviets' armies could be driven back and substantially bereft of fighting resources.

Sorely pressed and grievously injured though they may be, the Soviets' forces are still fighting back with undiminished determination and gallantry. They have been promised aid and no doubt the promises have been given in all sincerity. For quite apart from the catch-phrases of the "Don and Volga are the frontiers of Britain" type, it is apparent now that the last hopes—at least for the present—of the democracies for a favourable decision within any reasonable period of time rest solely and entirely on the armed might of the U. S. S. R. With Russia beaten down on her knees, the anti-Axis world will face a situation that had best be left undescribed. As it is, the democracies would need to purge themselves of all hypocricies, all greed for profiteering and all sinful lust for the continuation of imperialism, before they can even begin the task of dislodging the Axis from the territories they have overrun and are now trying to consolidate.

Germany has employed many ultra-modern methods of warfare in this gigantic trial of strength. But her most formidable weapon has been the clock. She has had about 40,000 hours of start, and ever since the anschluss of Austria she has been straining every nerve to keep ahead of her competitors by that margin of time. How far she has succeeded in retaining it, it is for the great ones to say. We in India are neither in the know nor is it fitting for us to discuss the ways and means of ridding the rest of the world from this handicap. We do not say that we could not do much for the cause of liberty and equity. Indeed all of thinking India supports the statement of the late Dr. Tagore that if real democracy had been practised in India for the decades following the last war, then no power on earth would have dared challenge the British Empire. As matters stand, we shall content ourselves with the statement of Mr. Amery that Britain is getting all the aid she needs out of India. Judging by the reports of the ebullition of baffled desires to aid Russia and of the storm of indignant expression of national humiliation at Trafalgar Square, it is not entirely impossible that there might be some impertinent questions asked by members of a public less complacent than the majority party in the British Parliaments.

THE HINDUSTHAN CO-OPERATIVE INSURANCE SOCIETY LTD.

We have before us the Report containing the Revenue account and balance sheet of this well-established insurance society for the year 1940. It is not perhaps known to the general public that the inception of this society was under the inspiring guidance of Rabindranath Tagore. He was the founder-President of this society and it had its birth 34 years ago in one of the rooms of the Poet's own house at Jorasanko, during the stirring days of the first swadeshi movement at the beginning of the present century.

In the year under review the Society has been able to maintain almost at par the volume of business, despite the chronic upsetting of business conditions subsequent to the outbreak of war The total amount, Rs. 2 crores 83 lakhs, is only slightly lower than the normal pre-war new business figure, and thus it certifies as clearly to the enterprise of the staff, the agents and the guiding body, as to the confidence of the public in the Society.

There has been a further lowering of the ratio of expenses to premium income, which is 26·3 per cent this year, and the premium income is about Rs. 85 lakhs. The income from investments is just over Rs. 12 lakhs and thus the society is fast approaching the one crore mark in respect of total income. The Life fund has been increased by Rs. 46½ lakhs to Rs. 3,57,33,669 and the total assets of the Society now stand at Rs. 4,05,79,152 that is at well over the 4 crore mark. The financial position of the company is thus revealed to be in a very stable condition.

Mr. Nalini Ranjan Sarker, to whose able piloting and enterprise the success of this Society is to be ascribed to a very large extent, has now gone to the Viceroy's Council. We hope that the Society will not lose his guidance entirely in these days of stress and strain.

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INDIAN LABOUR LEGISLATION

By ASHOKE CHATTERJEE, M.A. (Cantab.)

Dr. Rajani Kanta Das requires no introduction to students of the Labour movement in India or elsewhere. He has been a prominent figure in the field of research in Labour history, organisation, conditions of work and living, reform and legislation for nearly a quarter of a century and his work has found appreciation all over the world. A quiet, hard-working man who has been attached to the International Labour Office in Geneva for many years, Dr. Das has hardly a rival in this field of work in India. There are symptoms that the end of this war will see great changes introduced in the social organisation of all countries and India should be no exception. A man of Dr. Das's knowledge and experience will surely be able to render invaluable service at the time when new laws are enacted to give Labour its rightful place in the cultural and economic life of the country.

A study of his latest books, *Principles and Problems of Indian Labour Legislation* (1938) and *History of Indian Labour Legislation* (1941), both published by the University of Calcutta, would show easily how deep Dr. Das has gone in his study of this subject. The contents are, in fact, his Readership lectures before the University of Calcutta; but what might have escaped one's attention while listening to lectures, stand out boldly in cold print. There is not a thing of importance to the student, the social reformer, the politician or the industrial organiser which Dr. Das has left out. One gets a complete picture of Indian Labour as it has been, as it is and as it is aiming to be, in these two books. These should therefore find a place in the book-shelves of all thoughtful men in India who have anything to do with Indian Labour.

In his *Principles and Problems of Indian Labour Legislation* the author describes in full the condition of Indian Labour from the beginning of plantations and factories in India and shows how the idea of *regulating* Labour (to the advantage of employers) slowly changed into an enlightened outlook for the betterment and humane treatment of Labour. One can see that it was a slow process and Humanity was resisted all the way by greed. One can also see that it is easier to legislate than to bring legislation into force. But the change in outlook is there now and we might expect Labour to come into its own, instead of being treated for ever like a sixth caste which has not merely no soul but also no claims to a well-looked-after body. In the past Indian Labour was no better than a bond slave. His children could be made to work in factories from the age of seven, his wife could be driven to work under compulsion, he had to carry out his so-called obligations on pain of imprisonment but his rights were determined by the whims of his master. This was so even to a greater intensity when these poor people were shipped to the remote British colonies to work on the plantations there. British colonies could not get any slave labour after 1834; but they made up for their loss by importing cheap labour from India. Even now Labour is very cheap in India. How far this cheapness is due to a low cost of living and how far to a compulsorily imposed minimum standard of living is a question which can be answered fairly easily by economists. In his *Principles and Problems* Dr. Das has given a review which not only shows how things are moving; but also points out how, by subsidiary legislation, the enforcement of the principles could be made more complete.

The History of Indian Labour Legislation deals at length with the various Acts which have been or are in force in India for the control, regulation or protection of Labour. The legislation brought into force since India had contact with International Labour and the Royal Commission on Labour reported on the Indian labour question has received its full share of scrutiny from the author and all people concerned with Labour will find in this treatise a complete handbook of the Laws now in force. There are discussions which show which way the wind is blowing and a perusal of the book will greatly help to clear up doubts as to future policy and expectations. We congratulate the author on his success in the production of these two books. He has covered the ground systematically and with close attention to details. His treatment of the subject is lucid and rich with that spirit of detachment without which scholarship descends to propaganda. We can recommend these books, without hesitation, to the public as the best we have so far seen on the subject.

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INDIAN PERIODICALS

Hitler, Don't Do It

In the following article, originally published in the *Forum*, Johannesburg, and reproduced in the *Asiatic Digest*, Mahatma Gandhi says :

During the greater part of a life already longer than most, I have tried to hold firm to one basic belief that has been at the same time a guide and a support. It has been my conviction, growing steadily stronger as the years progressed, that of the multitude of ills attacking and separating mankind none can be eradicated for ever until man vows never to lift his hand against his brother man, never to take up the sword and wet it in the blood of another human being.

I have had some success, and I am proud to think that I have seen men unite for a prized objective and strike not one violent blow toward its attainment. Perhaps it was not much, but it was a beginning and I hope and believe that its significance as a demonstration of the practicability of the golden rule has not been lost on the Western world.

But for the one who believes and trusts in non-violence, in peace on earth and goodwill toward all men, these last few years have been sad. The present time must be the saddest, surely, in living memory. The pace of war is quickening and the field of action spreading. The skies of England, France and Germany are darkened with the roaring tides of war 'planes shattering the proud cities in smoke and fire.

With such a storm threatening each morning, when every man knows that the flowers growing outside his window today in the sunlight may tomorrow be ripped up and flung high in spouts of smoking earth, surely he must ask himself : "Who has done this ? Who is responsible for the terror that has come over our lives ?"

For most Europeans, and perhaps for many Germans and most Americans, the answer today takes the person of one man. On July, 23, I addressed a personal letter to him. The idea was not mine; several people had urged it upon me, in the belief that an appeal to Adolf Hitler from one who had based his public life on the principles of non-violence might conceivably have some effect and certainly could do no harm. I could not share their optimism, but neither, in such a time, could I ignore their entreaty. And so I wrote these words :

"Friends have been urging me to write to you. I have resisted their request because of the feeling that any letter from me would be an impertinence. Something tells me, however, that I must not calculate, and that I must make an appeal for whatever it may be worth.

"It is quite clear that you are today the one person in the world who can prevent a war which may reduce humanity to the savage state. Must you pay that price for any object, however worthy it may appear to you to be ? Will you listen to the appeal of one who has deliberately shunned the method of war not without considerable success ?

"Anyway, I anticipate your forgiveness, if I have erred in writing to you."

My letter brought no answer; it is unnecessary to add that it had no visible effect.

It shows my belief that at the final point this one man had the power, if he willed to use it, to hold humanity back from the brink.

He did not will to use it.

I have been asked where my sympathies lie. From the purely humanitatian viewpoint, certainly they are all with England. I did not wish the British to be defeated. But neither do I wish for the defeat of the German people. There will be little worth and happiness in the future for those of us in the rest of the world if whole peoples, no matter what their nationality, lie crushed, humbled, and embittered; if there is bitterness in the hearts of one people, does it not carry the black seed of future wars ?

If this war is fought to a finish, however, civilization may perish in the holocaust. God grant, then, that it shall be halted in time. But can it be halted while hatred remains in the breasts of men ? And if I bear hatred for one man, will not this hatred spread out its roots and grow insidiously into a hatred for all the people of his country ?

Yes, there is every reason for condemning the dictator of the Third Reich. But if I wish the armies to lay down their weapons and stay the slaughter, which is the meaning and message of non-violence, I must be true to my faith; there must be no hatred in my heart for any living man. I deplore his acts, but I cannot hate Adolf Hitler.

Leviathan and Little Groups

G. D. H. Cole observes in *The Aryan Path* :

How are little men to live lives of their own amid the hugeness of modern world forces ? That, as I see it, is the supreme question for all those who care for the human spirit. It is not, as some would suggest, a question of "the man *versus* the State" : if it were, the individual would stand no chance in face of the modern Leviathan. It is a question of men, with their natural sociality and their social ties and powers of association, finding means of asserting the power of the human spirit over the vast mechanical forces which threaten to centralise all authority in the hands of a very few—and those few the worst.

It is vital in the after-war world, to base our new societies on groupings small enough for neighbourhood to give men—ordinary men and women—collective social strength. If the basic unit of collectivity becomes too large for the feeling of neighbourhood to work throughout its membership democracy is killed, and tyranny inevitably ensues.

The democracy of the parliamentary plebiscite—of the mass, voting as individuals in groups is much too vast for the spirit and tradition of neighbourhood to organise or control.

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Our chance lies in the organisation now, while war still rages, of little groups of men and women determined to keep, amid all the turmoil, their sanity and their goodwill, and to do this, not by standing apart from the people, but by living with them, sharing in their troubles, and establishing among them a position of democratic leadership. There are men and women who are doing this now in every blitzed city, in every town and village desecrated by enemy occupation, and in every walk of life. But these, the only true builders of the new Society, are isolated one from another. The normal communications have broken down, and no new ways of communications have yet been made. Nor is it easy to make new ways; for Leviathan is ever on the watch to prevent them. Leviathan, all the world over, hates the natural leaders of the people, in their little groups, to know one another; for they are the chief enemies of Leviathan's plans for keeping the people in chains.

So, for those of us who have the art of speech by writing, the great task of today is to make these natural leaders of world democracy aware of one another by acting as intermediaries between them. We can bid them take heart, for others elsewhere are trying to do just what they are trying to do—to keep the heart and spirit of the people alive, and to preserve an essential nucleus of sanity and reasonableness in a world gone mad. What matters most now is not to make blue prints for the post-war organisation of a better world (for who knows what the material conditions of the rebuilding will be), but to *get ready groups of men and women who, when the time comes, will know how to face the situation, whatever it is*, on a firm foundation of reason and principle and with a courage based on knowing that they have the love and confidence of even a few friends with whom they have worked and suffered and won little victories as the promise of greater to come.

Napoleon's Push to Moscow and the Nazi Campaign

The New Review observes :

Many writers give way to the temptation of comparing the Nazi campaign with Napoleon's fatal push to Moscow though military and political conditions hardly authorize comparing both wars; usually their lesson on strategy ends with an ode to *General Winter* who would have vanquished Napoleon and who immobilizes to death any foreign army invading Russia. Yet history teaches that the utter want of march discipline of the French and not the climate was responsible for the disasters which befell the Great Army. Actually in 1812, winter came later than usual and frost did not set in before October 27th. The weather kept dry and bracing and not till November 8th did the cold at night become sharp. Even when the Berezina was reached on the way back on November 26th, the river was not frozen and Ebe's pioneers could work in the water throughout the hours of daytime. Napoleon's army was defeated before the retreat began in the last week of October and it was defeated in battle. That military operations are not impossible during winter could be shown from the German invasion up to Lake Peipus in February, 1918, and from the campaign of the Allied and White Russian troops in the following winter.

Up to now, Hitler has not achieved his main purpose which was to break up the Soviet army and capture its isolated elements in quick succession. Time is against him; he will no doubt reinforce his armaments and develop his sea offensive but his adversaries are making good the lagging of which they still suffer. As with economic equipment, so it is with armaments; the one who starts later is sooner equipped with improved material than the pioneer, provided defeat is not met with at the start. Moreover, all nations have a limit of endurance and from all appearances that limit will be reached sooner in Germany than in Britain or America. Our hope of a final victory, and the grounds of hope increase everyday, does not rest on the vagaries of a capricious *General Winter* but on the resources of the British Empire and of America and on the will to win which is building up a steel wall in the East and strengthening the moat round Britain.

English Poetry between two Wars

Post-war poetry represents a complete break with the past. It is much oppressed by psychology and its methods. It is the poetry of reaction and experiment. V. M. Inamdar observes in *The Triveni Quarterly* :

Contemporary criticism is strangely divided in the matter of its judgmeht on post-war poetry. There are some who raise the modernist adventurers in English poetry to the heavens and hail them as the harbingers of a greater era of poetry, while there are others who cry them down as nothing more than pretentious mediocrities undeservedly much made of. Contemporary judgments have always bertayed this kind of contradiction, but what makes the present case strangely enigmatic is the fact that both the sets of critics, ranged on opposite sides in respect of contemporary poetry are strangely unanimous and appreciative in respect of Milton or Keats—a fact which is adequate assurance that both of them are perfectly conversant with the canons of poetic criticism and are in possession of a good taste necessary for the appreciation of poetry. Every reader is prepared to appreciate the comparatively relative character of the judgments passed by critics when they are not removed from the object of their criticism considerably in point of time. He knows that the sifting process of time is the best judge of literary reputations or the lasting quality of a particular literary product.

In the case of post-war poetry, the critics, strangely enough, separate themselves by a rigid line and flatly contradict one another.

Charles Williams, himself an interesting poet, who edits the "New Book of English Verse" (1935) says that during the nineties there were two poets of importance, Kipling and Yeats.

"One tended to turn from the myths, the other to translate them into his own parables. . . . Where Tennyson and even Hardy had occasionally been a little sad about their loss of simple faith, the newer poets much more healthily forgot it, the wistful atheist disappeared. Christianity became to every poet either a necessity or a nuisance, and the lesser myths . . . merely a nuisance. Elecker and Francis Thompson picturesquely delayed them a little. Eliot for a moment recovered Agememnon; Chesterton made them ceremonial with apocalypse. But in general they were done, and it was time. Pan is dead."

The divergence of critical opinion about the relative value of our moderns becomes both amusing and interesting when we compare the above finely-worded but inconclusive generalisation with what C. D. Lewis, one of the younger poets, says, succintly summing the situation :

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". . . . Then came for poetry, in spite of Hardy and de la Mare, a period of very low vitality. The Georgian poets, a sadly pedestrian rabble, flocked along the roads their fathers had built, pointing out to each other the beauty spots. . . . The winds blew, the floods came . . . . one only rode the whirl wind : Wilfrid Owen killed on the Sambre, spoke above the barrage and the gas cloud. The poetry is in the pity. When it was all over it was given to an American, T. S. Eliot, to pick up some of the fragments of civilization, place them end to end, and on that crazy pavement walk precariously through the waste-land. Post-war poetry was born amongst the ruins. Its immediate ancestors are Hopkins, Owen and Eliot ahd Yeats, the last in the aristocratic tradition, remains the most admired among living writers . . . . a lesson to us in integrity." There is still, concludes Lewis "a hope for poetry."

The Goergian revival in poetry by about 1912, and the Imagist movement were in fact the spiritual predecessors of the modernist movement in poetry. Then there came the war which shaped or misshaped the whole poetic consciousness of the age.

The war to end war only too completely frustrated the protestations of the optimists and the treaty makers. The "decade of despair" with its bloodless war and silent revolution only made it clear that the halycon days of tranquillity which had seemed possible in 1919 had only receded into unrealisable dreams. The prevailing spirit of general frustration and disillusionment darkened the spiritual environment of the poet and made him a bold, rebellious but soured spirit. Poetry could hardly remain cheerful and inspiring in an atmosphere impermeable to any kind of optimism or idealism. Optimism seemed impossible in the presence of the steadily deepening disillusion.

Post-war poetry was thus born amongst the ruins of the world catastrophe.

The general attitude of questioning and scepticism weakened all faith in or respect for authority of the church, state, or the family. The new-found freedom of the philosophy of free thought, the substitution of the principle of art as imitation or representation by the principle of art as communication, together with the spirit of literary individualism that had been gradually growing since the closing years of the 19th century, all contributed only to accentuate the need for renovation in poetry which the Imagists had attempted but had failed on account of their obvious misconception both as regards the matter and form of poetry. Thus, an orgy of experimentation with new words, rhythms, forms possible and impossible, followed, supported and encouraged by the audacities of the lately discovered work of G. M. Hopkins with his "sprung rhythm" and grammatical eccentricities.

Of all the influences which changed the face of post-war poetry the acceptance of the principle that art is communication instead of representation had the most far-reaching influence.

It entirely shifted the centre of activity from objective representation to the expression of subjective consciousness. The emphasis which so far rested on the "Universal" was now shifted to the "Personal." Poetry had been regarded great in so far as it had been able to embody or symbolise the universal in the parti-

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cular. If the traditional poet represented his personal passion in his poetry, it was of such passion that he sang and in such manner that his readers found no difficulty in realising that what he had sung about was true of the poet's personal feeling as also of humanity as a whole. The modernist poet rejected the objective representation of his thoughts, feelings and passions but sought to communicate his own individual perception and strove to recreate for the reader the experience which he had in his own unique perception of the universe and in the *unique universe* which he had created about him, from the material out of *his own sensations*. The attempt to communicate an experience from a universe of his own creation, apart from the external world, represents in fact an infinite extension of the range of poetic consciousness. Poetry thus proceeded from the individual and particular 'worlds' of individual and particular poets. The poet became the law to himself.

Much of the obscurity, occasional incomprehensibility, the need for annotation and "literary midwifery" in modernist poetry proceeds from this pre-occupation of the poets with the movements in the obscurer regions of the human mind. There came in evidence much deliberate effort to explore the world below the surface by methods of evocation and "Free Association." One thing suggests another and the technique of evocation may bring to surface thoughts, ideas and images, between which there may not be the least logical connection or any kind of unifying community. Poetry thus came to be the image of the phantasmal shapes and shadows rising and vanishing in his mind. There can be no lyrical outburst, no narrative interest. There can neither be the rapture of joy nor the strong cry of agony.

Science and State

The following is an extract from the welcome address of Dr. S. C. Law at the sixth annual meeting of the Indian Science News Association, as published in *Science and Culture* :

Indian scientists have rightly complained that the Central Government has been too parsimonious in its help to the cause of science in this country and has not given that much-needed push and encouragement to the organisation of scientific societies through the efforts of which alone fundamental and basic sciences are advanced. We may refer, for instance, to the case of the National Institute of Sciences, a representative body of the senior scientists in India, corresponding to the Royal Society of Great Britain. This body receives an annual grant of Rs. 7,000 from the Government of India. Compare this to the support given to the Royal Society in England, which gets from the British Government, for its publications alone, £8,000, not to speak of the number of Trusts which the Government has asked it to administer. Further, the Royal Society is liberally represented on such Government organisations as the National Physical Laboratory and the various Research Councils. Ours is not. The other all-India societies, such as the Indian Science Congress Association, the Indian Chemical Society, the Indian Physical Society, the Indian Botanical Society and others, which have been organised through private efforts, have all the same story to tell. They are all languishing for lack of adequate financial resources. May we not hope that the Government of India will give up its apathy towards science and scientific institutions.

Why Nerves Crack

W. W. Frank writes in *The Oriental Watchman and Herald of Health* :

The nervous system constitutes the telephone system of the body. The brain is the central station. Sensory impulses come from the various parts of the body over the nerve fibres, up through the spinal cord, to the brain. So sensations from the body areas reach the level of consciousness. The motor impulses then go from the brain down through the spinal cord and the nerve fibres to the part to be moved, and cause motion to occur. Thus we have the so-called "voluntary nervous system."

In addition there is the sympathetic, or involuntary, nervous system. Impulses arise from the various internal organs, some of which reach the level of consciousness, but many of which remain unnoticed. Other impulses are sent out from the brain to control the internal organs. No doubt it is a wise provision of nature that we are not permitted to control these organs.

There are various centres in the brain. The cerebrum contains the motor area, the sensory area, the visual centre, the centre of smell, the centre of hearing, and centres for reason, association, and memory. There are also what are termed "silent" areas, about which we know very little or nothing. The cerebellum has to do with our sense of balance and co-ordination of movements.

The involuntary and voluntary nervous systems have a marked effect on each other.

One system cannot be depressed without the other's being depressed to a certain textent. Neither can one be stimulated without the other. This is demonstrated by the fact that worry will alter the process of digestion. Worry may cause us to have a "sour stomach," or hyper-acidity; and conversely, hyper-acidity may cause us to worry.

We have grim evidence all around us that nerves do crack, and in studying the question of why this occurs, and why we develop various types of neurosis, one point to be considered is the factor of our heredity and early training. It is well for those contemplating marriage to look into the background of the intended individual to ascertain that there is no insanity or marked tendency toward neurosis. This will aid in ensuring mutual happiness, and will also improve the future generation.

However, inherited tendencies can frequently be overcome by early training. When we see fond relatives romp and play with babies and young children, exciting their nervous systems, we can be sure that there is being laid a background for a present and future nervous individual. If we dangle too many bright things before a baby's eyes, make too many noises to entertain him, throw him up into the air and catch him, the baby will become nervous, and an unstable foundation will be laid for the future man.

There are certain instincts and emotions which are inherent in the race.

The emotions of love, joy, faith, hope, and peace, build up our sense of well-being and make us quite composed and comfortable. On the other hand, the instincts of hate, anger, jealousy, and remorse tear down our sense of well-being and make us very irritable and nervous, and it is difficult for people to get along with us. There is a reaction on our physical body as well, so that the physiological functions of the heart and stomach, for example, are not maintained at their normal efficiency.

Family troubles, wherein there are small constant

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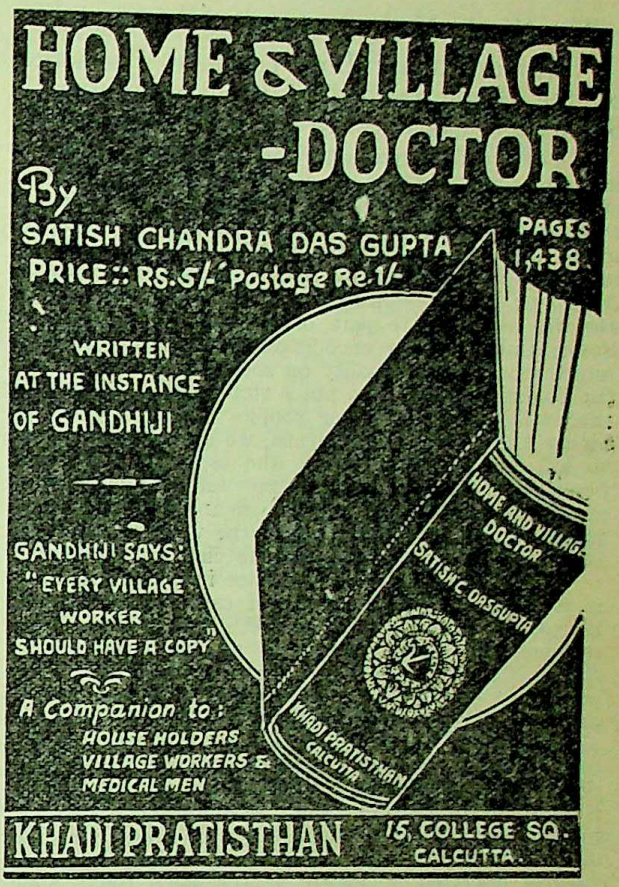
irritations, bring about a state of dissatisfaction and a sense of depression. Worry over financial and economic matters, over the rearing of children, or the loss of a loved one—these are examples of domestic disturbances which are causing many cases of "cracked nerves."

Some of us have an inferiority complex; others, a superiority complex. This interferes with the question of the ego, the all-important "I," and will cause us to be different from the usual members of the herd. This also helps to unbalance our nervous poise.

During the past ten years we have seen vivid illustrations of events and circumstances which cause people to become nervous. Business executives, people in responsible political positions, and salesmen in highly competitive fields, have had a very difficult time. There is a great tendency for them to become neurotic and to have a "nervous breakdown." This is an exhaustion of the nervous system. School teachers and medical workers of various types, because of the stress and strain and the excessive stimulation of the emotions, are very prone to have exhausted nerves, functional disturbances, insomnia, and, in general, a disordered physiology.

Our speed of living also helps to cause the restlessness which is characteristic of this generation. Of course, along with these inventions come the accidents and the head injuries which contribute to serious neuroses.

During the stress of battle, men develop peculiar symptoms. They may become dizzy, and men have been known to lose their speech. Military men call this "shell shock," but it is a condition in which the nervous system has been overstimulated and the emotions have helped to cause the nervous "crack up."



Cultural Unity in Ancient India

All foreigners of the ancient period fell victims to one faith or another as soon as they entered India. Dr. D. R. Bhandarkar observes in the course of an article on the above subject in the *Current Affairs* :

It is scarcely necessary for me here to repeat what we already know that up till the advent of the Muhammedans every foreign tribe that entered into India became completely Hinduised. It is not simply the Sakas, Palhavas, Hunas and other barbarian hordes but also the civilized Yavanas or Greeks who succumbed to the charm of Hindu culture and religion. They not only adopted one Hindu faith or another, but in most cases Hindu names also. We will take only two instances. There is a pillar inscription of about the second century B.C. found at Besnagar in the Gwalior Territory in Malwa. It records the erection of a *Garudadhvaja* in honour of Vasudeva, god of gods, by Heliodorus, son of Dion, who had come from Taxila and from the Court of King Antalikita (Antalkidas) to the Court of King Bhagabhadra. Heliodorus has been called Yavanaduta, "a Greek Ambassador," and his father's names, *viz.*, Heliodora and Diya doubtless corespond to the Greek "Heliodoros" and "Dion." He was thus a Greek by extraction. Nevertheless, the fact that he erected a Garuda column in honour of Vasudeva shows that though a Greek, he had become a Hindu and a Vaishnava. If any doubt is still entertained, it is completely set at rest by the fact that he is actually styled Bhagavata in the inscription. We will now take up the second instance. One of the southern Kshatrapa families was ruling over the Dekkan, the most prominent member of which was Nahapana. Inscriptions of his son-in-law Ushavadata (Rishabhadatta) are found in the Buddhist caves at Nasik and Karli. His wife's name, we find, was Samghamitra. Both Rishabhadatta and Samghamitra are indisputably Hindu names. But in one Nasik inscription we are distinctly told that he was a Saka. His foreign origin is also indicated by the name of his father and father-in-law, namely, Dinika and Nahapana, neither of which is an Indian or Hindu name. Nahapana, again, has been styled a Kshatrapa and is said to belong to the Kshaharata family. Kshaharata is a non-Hindu name. Kshatrapa also is not a Sanskrit word but is an abbreviation of the old Persian title Kshathrapavan, which has been anglicised into Satrap. All these things unmistakably point to the alien origin of Rhishabhadatta, and, in particular, to his having been a Saka, though his and his wife's names are distinctly Hindu. Now, in one inscription Rishabhadatta is called *trigosatasahasrada*, "the giver of three hundred thousand kine" He is further spoken of as having granted sixteen villages to the gods and Brahmans. He is also stated to have provided eight Brahmans with the means of marriage at the holy place of Prabhasa, that is, Somnath Pattan in Kathiawar; in other words, he earned the merit of accomplishing eight Brahman marriages. And to crown the whole, he is *anuvarsham Brahmanasatasahasribhojapayita*, that is, to have said to have annually fed one hundred thousand Brahmans. These charities undoubtedly stamp Rishabhadatta as a very staunch adherent of the Brahmanical religion. Yet in origin he was a Saka, and, therefore, a foreigner !

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The Hindu Method of Tribal Absorption

Nirmal Kumar Bose concludes his article on the Hindu method of tribal absorption in *Science and Culture* with the following remarks :

Once a tribe came under the influence of the Brahminical people and was converted into a caste enjoying monopoly in a particular occupation, a strong tendency was set up within it to remodel its culture more and more closely in conformity with the Brahminical way of life, as we have already seen in connection with the *Muchi* or leather-working caste of Birbhum in Bengal. But the unfortunate part of it was that whereas the Soviet Union directly encourages such change and absolutely brooks no inequality on account of race or creed, the Brahmins very often put a stop to such progress on the part of the subjugated peoples towards higher and higher lives. In the Ramayana, we are told Rama had to kill Sambuka, the Sudra who aspired to Brahminhood. The cultural progress inevitable among subjugated tribes was thus arrested in ancient India, most probably for the preservation of the vested interests of the upper castes, who formed one class by themselves.

There was however one matter in which the Brahmins showed a large measure of catholicity. Whereas the social scientist in the Soviet Union looks upon tribal, religious and social cultures as so many unnecessary survivals from the past, the Brahmin believed in the permanent necessity of many forms of culture fitted to different stages of mental development. He was like a pantheist in his social idealism. But whether this catholicity sprang from a genuine sense of human love, or whether the priestly class fashioned it and stuck to it in order to prevent "low" castes from rising high in the social scale, we cannot say accurately at this distance of time. The chances are that both the motives operated in society at the same time. Some idealists like Shankara or, in more recent times, like Ramkrishna Paramhansa, seem to have desired the progress of the low castes in mental development, while others surely wanted to keep them in their old place for purposes of enjoying their own ill-gotten privileges.

One very important thing emerges from all that has been said above; namely the large part which is played by economic matters even in the sphere of social and cultural relations. Culture, as we have already indicated, flows from a politically dominant to a politically subservient group. In social matters also, the former occupies higher status and the latter a lower one.

From this we may vetnure to say with regard to current problems in our national life, that if we wish to set the Juang, the Munda or the so-called untouchable castes shoulder to shoulder with ourselves in a democratically organized society, we must make sure of economic reorganization if we want to have the social reorganization on a permanent basis. Various attempts have already been made to set social relationship right, to make the untouchables equal to the touchables in all respects. Mahatma Gandhi's Harijan Movement did succeed in focussing the attention of the public on the wrongs suffered by the suppresed classes under Hinduism. It has already succeeded in bringing about a psychological revolution with respect to the attitude of the two classes towards one another. But unless this movement is backed by a revolutionary change in economic organization also, it will not succeed in undoing the social wrongs permanently. The *inertia* of the present productive forces will, once more, set the suppressed classes back in their old place; and thus undo the good which has been achieved in the psychological field of social relationship.

The Wardha Scheme of Education

The twin fundamental principles of the system were, that it made education self-supporting and some manual craft or other was to be the basis of all teaching. The history of this scheme illustrates the unwisdom of linking education to politics and of the interference of amateurs without much of knowledge and experience in work which is that of highly specialised experts. Principal P. Seshadri observes in *The Indian Review* :

There is ample evidence that the scheme is crumbling down, and it will not be long before there will even be more complete disillusionment. The Madras Presidency, in spite of the initial advantage of a powerful Congress ministry and the enthusiastic exposition of its education-minitser, was quite lukewarm about it from the very beginning and the scheme has not found any popular support. In fact, it was even whispered that the leading members of the Cabinet did not believe in it and were only obeying the Congress mandate in trying to enforce it. The confession was made at a public meeting recently, that no system of education could get on without popular support,—not Government encouragement, let it be remembered, which was apparently not lacking. The Central Provinces found that the schools were expensive and have closed the Basic Training school in spite of the headquarters of the Hindusthani Talimi Sangha being at Wardha in the same administrative area. Orissa is now sadder and wiser, as the result of the experiments it has carried on in spite of its slender resources. It is difficult to say what success it has attained in Bihar. Bengal, the Punjab and Assam have not even found it worth experimenting on it. Bombay did not give much encouragement even in the days of the Congress Ministry and now there is no chance of its revival. Curiously enough, hardly a single Indian State with the exception of Kashmir where the direction of education is in the hands of one of the leading exponents of the scheme has thought it proper to introduce it, though the scheme might have been expected to find a congenial soil in them, particularly in view of its professed solution of the financial obligations involved. The United Provinces are about the only area out of the extensive Indian continent, where it is said to be a sucess. It is somewhat puzzling that the experience of the Provinces should be so different from that of other parts of India, and one can only wait for further developments and clearer light. This disillusionment, however, is more or less complete and it will not be long before it is as dead as Queen Anne.

The dangers of mixing up politics with education and of allowing amateurs to interfere in the sphere of experts are, however, not the only lessons to be learnt from the failure of this scheme. It has at least served the useful purpose of drawing attention to the need for vocational education and the danger of pursuing a purely literary course, though industrial advancement is not entirely a matter of education and needs many other factors for its fulfilment. It has emphasised the need for universal education of a high standard for every citizen in the country, though the scheme has not provided a miraculous means as was fondly imagined. This had also led to a re-examination of the foundations of the Indian educational system and it is refreshing for those engaged in the work that nothing is seriously wrong with it though improvements are possible and desirable in many directions as in all human institutions.

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The Dramatic Literature of Orissa

Prof. Priya Ranjan Sen writes in *The Calcutta Review* :

Radhanath, Madhusudan, Phakirmohan, the three pioneers of Modern Oriya literature, had opened up new forms of literature, the lyric, the epic, the novel, but one important form was still left unexplored by them, and that was drama. There was no dramatic literature in ancient Oriya in the modern sense. Even though Orissa was guided very strongly by Sanskrit traditions, there was not even an attempt at translating Sanskrit dramas that we know of. As in many other countries the tentative efforts towards dramatic performances were associated in Oriya with religion; the Ramayan, the Mahabharat, the story of Krishna—these have furnished topics for Lila of which both the time of composition and the composer were unknown. Only in the *Ramlilas* of certain districts do we come across the name of a Brahmin called Sadashiva. It is not difficult to speculate that this Ramlila was a gift of the north where Rama has always been a favoured deity.

Suang is something different from Lila, conceived not with any educational purpose, but purely with the idea of amusement. It has more of the humorous side and little or nothing of the religious. The Lila or religious element and the Suang or Pantomime element, synthetised into the Jatra form, but there the dance of the Suang is more popular. In the petty politics of the village, the Suang has a special importance and exerts a practical "influence," because its hits seldom miss their effect. There is another sort of dramatic representation, *Gotipua nata*, got up by a *solo* artist, a boy dressed as a girl, who begins to dance, singing some *chaupadi* or other of the Bhanja school of poets. In practice the number of the artists sometimes increases to two and the performance ceases to be confined to the usual solo performance.

Some of the Suangs have been printed and are available. A few of them may be mentioned here as well. Vaishnava Pani is an author of some such Suangs. His *Daksha-Yajna Suang* was written in songs and rhymed conversations. There is another Suang in which we are treated to an account of the quarrel between Durga and Ganga.

In a later work, *Vidya-Sundar Gitavinaya*, Pani begins by making the Nata and the Nati talk, but this talk is no longer in mere rhymed verse, but in prose sentences. The Suangs are then not independent of Sanskrit tradition, but they effectively reflected that tradition which is at the same time in exact accordance with their community.

Things were pretty well like this in the early years of the nineteenth century, and they had not changed even by the eighties. The art was enviable, but difficult to copy. It was the sight of a Bengali play on the stage of Cuttack that first turned the attention of Ramsankar Ray to the new literary medium that it revealed. He turned at once to the medium and all through his life the composition of dramatic literature absorbed much of his time; thus he wrote *Kanchikaveri* (1880), *Banabala* (1882), *Kalikal* (1883), *Ram Banabas* (1891), *Budhabar* (1892). *Kamsabadh* (1896), *Vishamodak* (1900), *Jugadharma* (1902), *Kanchanamali* (1904), *Chaitanyalila* (1906), *Lilavati* was composed and staged in 1912, *Buraloka* (1917). Ramsankar and Girishchandra, the Bengali dramatist, were thus contemporaries.

Improved Ghee-Making for Villagers

Y. M. Parnerkar of Sevagram, Wardha, writes in *Indian Farming* :

The profits in the manufacture of ghee on a commercial scale depend to a large extent upon the degree of recovery of ghee from butter during the process of ghee-boiling. An investigation was undertaken with a view to finding a process which would give a higher yield of ghee and reduce the time of boiling and fuel consumption. The economic condition of the small ghee-maker in villages was kept in mind.

The usual method of ghee-making by villagers is to boil the butter in an open earthen or brass vessel on a cowdung fire for more than an hour until the crackling noise ceases and the curd is cleared. The vessel is then taken off the fire and the contents are strained through cotton cloth into another vessel and stored in a cool place.

In the present experiment the butter was melted by heating at 60°C., transferred to a vessel having a small hole at the bottom plugged with a bamboo peg and hung up in a cool open place overnight. Next morning, by removing the peg, the water and a part of the curds were run off, since the butter had solidified in the meantime. The whole was then transferred to another container and boiled gently to remove traces of moisture and precipitate the curd. From this point the process was the same as in the usual villagers' method.

Comparative trials yielded the following results :

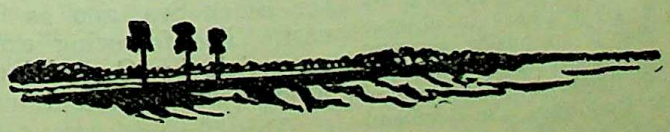
Method	Butter (tolas)	Time to boil (mins.)	Fuel consumption (tolas)
Desi	120	39	7
Improved	120	26	3

Method	Water and curds drained off (tolas)	Ghee yield (tolas)	Per cent of ghee from butter
Desi	—	90	75·0
Improved	15	100	83·3

In both cases the boiling was done on a kerosene stove using ordinary kerosene and the time and fuel in the improved method include that required for first heating. The quality of the product was practically the same in both cases.

It was observed that a clear solution was obtained during the draining when the atmospheric temperature was low.

There is a decided saving of time and fuel by using the improved method and about 8 per cent more ghee is obtained. The method is simple enough to be used in the small-scale manufacture of ghee and to replace the *desi* method without extra trouble or expense except for the vessel with a hole in the bottom which should preferably be made from tinned brass.



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FOREIGN PERIODICALS

India's Aid to Britain

In course of a letter published in *The Spectator*, Sir Hari Singh Gour writes :

In your issue of the 13th instant, I have given historical retrospect of the events that culminated in the final settlement made on April 16th, 1917. I have shown how that settlement was implemented in the case of the Colonies but completely ignored in the case of India. I wish to add that on October 24th, 1933, I had drawn the attention of Mr. Winston Churchill, then a witness before the Joint Committee of Parliament, to these facts. He observed that my statement of the constitutional position of India was "lucid" and promised me his co-operation. (*Proceedings*, II. C. p. 1828). As Sir Austen Chamberlain was a member of that Committee and had pledged his word, as the Secretary of State for India, that the pledge of 1917 would be promptly carried out, I naturally recalled his words and read to the Committee his statement to the House of Commons.

Sir Hari Singh Gour was reassured by Sir Austen Chamberlain and was told that his pledge was genuine.

As a matter of fact it was never made good, and what is worse, the Act of 1919 was enacted and a preamble added thereto, which directly contradicted it.

After that renewal of his pledge, I was surprised to find that Parliament enacted another Act in 1935, which is as reactionary as its predecessor, and what is worse still, in all the published reports of the discussions of the Committee and debates of the House, not a single word occurs about this settlement or about any questions relating thereto.

The reason is not far to seek. The settlement was forced upon the British Government by the exigency of the war. They had profited by it and as soon as the war was over, they gave it the quietus, hoping that nothing more would be said about it. But they overlooked the fact that the First Great War had owed its inception to England's possession of India, which is described as the finest jewel in the British Crown. Others besides England were anxious to possess it, and the war that ensued released forces that began to foregather to seize it. We had in the first instance the birth of the Bolshevik movement and the growth of the Third International, which soon became a world-menace and a world-power by its rousing the working people all over the world to unite and establish for themselves dictatorships of the proletariat. All oppressed countries were exploited and India was one of them.

In the next place there grew the Nazi, Fascist and the Pan-Asiatic Movement led by Japan, which owes its religion and culture to India. The unification of all Asia to drive Europeans out of it is Japan's declared policy and Japan is a great power in alliance with Germany and Italy. She is exercising pressure upon all Mongolian races to boycott the white man, and regards India as her holy land, the birthplace of Gautama Buddha, founder of Buddhism, the dominant religion of the whole of Asia, east of Iran.

Add to these two forces the miserable poverty of the people of India, whose population, risen from 250 to 400 millions within the last decade (1931-41), presents another problem of dire distress, against which there is no escape in the migration of the Indians to the sparsely populated continents of Australia or South Africa which bar their entry, though their nationals are free to exploit India. This one-sided citizenship of the British Commonwealth is strongly resented by India and indeed in this she is warmly supported by Japan.

We have been struggling to industrialise our country, and the Joint Committee on the Bill that became the Act of 1919 strongly recommended that India should have fiscal autonomy, but India never had it and when I claimed it on behalf of the elected majority of the House of the Central Assembly, I was told that so long as the Government was a dependency of Whitehall, its policy must continue to be dictated by Whitehall.

I mention these few, very few, facts to illustrate my meaning. I claim dominion-status for India, both because England is pledged to it as also because it is in her interest to give it. If she persists in being the dog in the manger, she cannot avert a succession of wars, one more destructive than the other. Her own self-preservation dictates the course that is both righteous and profitable to her, for strong India, if free, would be a tower of strength to her, and with her man-power and materials, her newly mobilised and organised industries and war-productions, no power on earth can attack England if she is made conscious that India freely stands by her side in the first line of battle.

America asks every Englishman who goes there for help, that if England is fighting for freedom, why does she deny it to India ? England is about to establish a common citizenship with America. Will that great democracy ever join hands with England so long as England continues her domination of India ?

The only course open to England is to set India free and the only course that India would then take is to see that England is then truly secure. Modern educated Indians treat England as their spiritual home. India is the product of English education and all their love for England is as great as that of the white Dominions, and if India is treated alike, India will be as much the bulwark of the British Commonwealth as are her other Dominions.

The Muslims in Poland

Very little is known to the outside world about the Tatars of Poland, usually called "Linthuanian," as they established themselves in the country known as Lithuania, which in the fourteenth century extended from the Baltic to the Black Sea, and as far as the Oka in the east. The following excerpt reproduced from an article by C. Bohdanowicz in *The Asiatic Review* will be found interesting.

These Tatars were the descendants of the old Turco-Mongols who so often plundered Poland in the latter

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part of the Middle Ages, advancing as far as the walls of Cracow in 1241. Nevertheless, as observed by the writer of an article in a Wilno paper, "It is on the breast of our ancestors that the invading waves of the Tatars broke, and at the same time we consider the descendants of these same Tatars as our dearest brothers."

It is impossible to fix the exact date of the first appearance of the Tartars in Lithuania. But I believe that it is very probable that the first colonies appeared in Lithuania by 1350.

History shows that the Lithuanian Tatars are the descendants of the representatives of several tribes of the Golden Horde who immigrated into Lithuania, and besides, they have inter-married with Lithuanians and afterwards with Poles. This explains the fact that these Tatars have formed a separate ethnic group, different from the other Turco-Tatar groups. This also explains why the Lithuanian Tatars are of no particularly pronounced type, but exhibit a great variety of features, ranging from Slav to Mongol, with the latter predominating, as mixed marriages were at first not allowed.

The Lithuanian Tatars reached their zenith towards the middle of the sixteenth century. It is rather difficult to determine their number at that time as authors disagree on the point. Their figures vary from 40,000 to 200,000, a discrepancy which is difficult to explain.

The Tatars had almost all the rights of the other classes of the nobility or even had the privilege, which was extraordinary at that period, of marrying Christian wives without changing their religion.

Professor Talko-Tryncewicz, of Cracow University, who has written much concerning the Lithuanian Tatars, in his work *The Muslims* says: "The fidelity of the Tatars to Poland amounted to heroism."

The Tatars did not let an opportunity pass to prove their loyalty to Poland in that epoch of perpetual wars which Poland was waging against Moscow, the Ukrainian Cossacks, Sweden, etc. In the war annals one meets again and again the names of the valiant Tatar officers so eloquently described by Sienkiewicz in his trilogy.

It seems that the division of Poland did not bring great changes in the situation of Lithuanian Tatars. Catherine the Great, by the Ukase of October 20, 1794, confirmed their rights, while leaving them freedom of worship, and, to a great extent, opened up to them access to civil and miliatry service. Owing to their small number there was no disadvantage in giving them preference over the Poles, so as to be able to use them against the latter. In 1797, Paul I formed a cavalry regiment composed solely of Lithuanian Tatars.

After the creation of the Grand Duchy of Warsaw in 1807, the Tatars obtained political rights and had seats in Parliament. Many Tatars fought in the armies of the Grand Duchy until Napoleon's abdication. After the occupation of Wilno by the Grande Armee, the Emperor, by the decree of August, 1812, ordered the formation of a squadron of Lithuanian Tatars, which was later attached to the Imperial Guard and had a uniform recalling that of the Mamelukes.

Although the persecutions against the Poles did not especially concern the Tatars, they did not stay aloof from the efforts of the Polish Patriots who, under Marshal Pilsudski, struggled for the independence of their country. One of the Marshal's first followers, Alexander Sulkiewicz, a Tatar, played an active part in the party's committee. It was Sulkiewicz who organized the Marshal's flight from St. Petersburg in 1900. During the war, he enrolled as a simple soldier in the Marshal's Legion and was killed in battle in 1916. In proportion to their number, the part taken by the Tatars in the Great War was considerable.

After the war the Tatars were divided between the three States. The greater part remained in Poland, 1,500 came to Lithuania, and 4,000 to U. S. S. R.

For the Polish Government and people did not withhold expressions of sympathy with the Tatars: they enjoyed all civil and political rights, and took an active part in the reorganization of the re-born State.

The Polish Government has made a point of encouraging their cultural and religious aspirations—for example, the creation of the Muftiate upon which the rights of the Autonomous Church were conferred. This has given a strong impulse to the religious life of the Tatars by co-ordinating and strengthening it.

As the Lithuanian Tatars live chiefly in the region of Wilno, the Muftiate was established in that town, together with the head offices of the cultural organizations.

The number of Lithuanian Tatars in Warsaw is relatively small; but there are many Mussulmans, composed of emigrants from Soviet Russia, Tatars of Crimea, of Kazan, and representatives of various tribes of Northern Caucasus; there are also many Mussulmans from beyond Europt; Persians, Turks, etc., who are for the most part tradesmen.

There never has been polygamy; in society, Tatar women are in no way distinguishable from Polish women of their class. Of course, according to Muslim rites, they are separated from men in the hour of prayer in the mosque.

As the land inhabited by the Lithuanian Tatars war part of the Russian Empire, the Russian Civil Law still applied there (Polish Civil Law not being yet unified). By the Russian law, the Tatars kept their personal statute, *i.e.*, they were governed by their Mussulman law, *Shari'at*.

Although they have forgotten their tongue, the Lithuanian Tatars are strongly attached to their religion—the only feature which distinguishes them from the Christian population. This is why a Tatar who

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changes his religion ceases at once to be a part of the Tatar community. It is also for this reason that mixed marriages are discouraged.

As we have said before, the cultural movement was almost non-existent just before the last war. But tne Government and intellectual circles encouraged the cultural aspirations of the Tatars.

With the German and Russian invasions of Poland in 1939 most of the Muslim activities in that country came to an end. Some of the leaders, as Arslan Kryczynski, have been executed by the Germans, others, as his brother Leon, have been deported by the Russians to Siberia.

X-ray and its Industrial Application

In a lecture to the Royal Society of Arts Sir Richard Gregory, Bt., F.R.S. narated the story of the development of X-ray and its subsequent uses in industry. The following excerpt is reproduced from the *Journal of the Royal Society of Arts* :

The means of producing X-rays existed many years before Rontgen observed their effects and investigated their properties in 1895. Hittorf described in 1869, the fluorescence produced on the glass walls of a vacuum tube through which an electric discharge was passing, by rays proceeding from the negative electrode, or cathode. Sir William Crookes spent ten years in the investigation of the nature and properties of these rays inside vacuum tubes, and every one of these tubes was producing X-rays before Rontgen discovered their effects. He covered a Crookes' tube with a shield of black paper in a completely darkened room, and proved that when an electric discharge was passing through the very highly attenuated gas in the tube, fluorescent substances outside the tube glowed brightly. Further investigations showed that the rays could penetrate many materials opaque to ordinary rays of light, and also affect photographic plates or films.

From this discovery, not accidental but incidental, all the valuable medical and industrial applications of X-rays have been developed. The primary object of the experiments made by Crookes, Lenard, Rontgen and others was not the invention of something of practical value, but to inquire into the nature of the electric discharge of gases, and of the rays emitted from electrodes in vacuum tubes. Crookes showed that the cathode rays sent out from the negative electrode of an electrified vacuum tube consist of steams of material molecules moving at very great speed. Sir Joseph Thomson afterwards proved, by a series of brilliant experiments carried out in the Cavendish Laboratory, Cambridge, that these particles, for which the name electron was adopted, were disembodied atoms of negative electricity. Radio-telephony and broadcasting became possible when means were discovered of controlling the emission of these electrons by particular inventions.

The practical value of X-rays in surgery and medicine was recognised as soon as their discovery was announced.

The industrial use of shadow pictures, or radiographs, shown on fluorescent screens or photographic for examining internal structures and detecting flaws developed very rapidly. Among early applications this kind were the examination of parcel post packages welded metal, interior of bombs, and the separation real from artificial gems.

With increased knowledge of the nature X-rays, and means of producing them with increased penetrative power, industrial applications of very many kinds have since been introduced.

The welding of parts of aeroplanes, testing of contents of cartridges, inspection of shell fuses, examination of foreign ammunition of unknown construction, are examples of uses of X-rays in ordnance industries; and there are many other practical applications of a like kind, such as the examination of electrical insulating materials, wireless valves and golf balls to discover defects of constitution or construction.

Sir William Bragg and his son, now Sir Lawrence Bragg, then took up the subject of X-ray crystal analysis and became the most renowned authorities upon it by their work. They devised and used in many investigations of crystal structure an X-ray spectrometer by which the patterns from any planes of the crystal target could be photographed, the instrument acting by a reflection, and not a transmission, grating. Later, it was discovered that when the primary X-ray beam was reflected from the substance under examination more powerful means of analysis became available. The spectrum thus obtained shows characteristic lines of the constituents in the material of the target, and also distinguishes between perfect crystals and a mosaic of small crystallites. By this secondary emission method a thin layer of powder can be used for analysis, instead of a sinble crystal, and it can reveal characteristics which are beyond the power of an optical miscroscope. It thus enables a spectrum analysis to be made without using up any of the substance under examination or changing its form.

X-rays analysis has contributed very greatly to the advancement of scientific knowledge by revealing how the atoms of different substances are bonded together in the structure of molecules of organic as well as of organic substances. It was soon applied to metallurgy by providing a ready means of distinguishing between the arrangement of atoms in iron at ordinary temperatures and iron which has been raised to a high temperature, the two types being known respectively as alpha and gamma irons. The relative proportions of the two types of the metal in a specimen can, therefore, be readily found by X-ray spectrometry. Similarly, the effects of rolling or straining metals upon the size and arrangement of their crystals can be examined without using up any of the metal. This *inside* knowledge can be obtained in no other way, and it throws light upon types of structure produced by different processes and operations, and required for different purposes.

Unexpected practical applications of X-ray spectrometry have come from the light it has thrown upon the molecular structure of cellulose, which is the framework of plants and is extensively used in the manufacture of paper, celluloid films, gun-cotton, artificial silk and many other fabrics.

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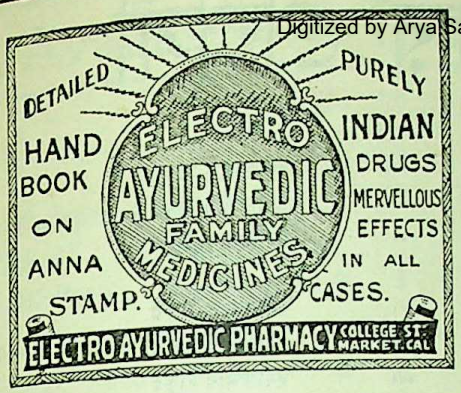

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নির্ভীকতার কবি রবীন্দ্রনাথ	...	অনুরূপা দেবী
দুই পিঠ (রবীন্দ্রনাথের শ্রাদ্ধানুষ্ঠান ও অন্ত্যেষ্টিক্রিয়া)	...	জীবনময় রায়
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(রবীন্দ্রনাথের) পুণ্যস্মৃতি	...	সীতা দেবী
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রবীন্দ্র প্রয়াণ (কবিতা)	...	পূর্ণিমা ব্রহ্মচারী
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শাশ্বত পিপাসা (উপন্যাস)	...	রামপদ মুখোপাধ্যায়
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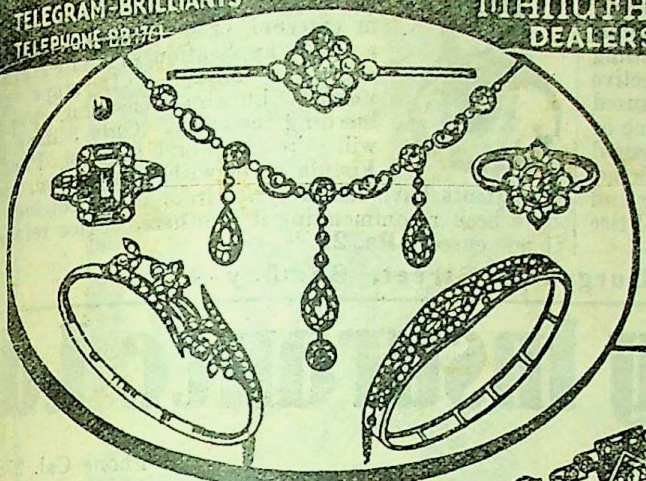

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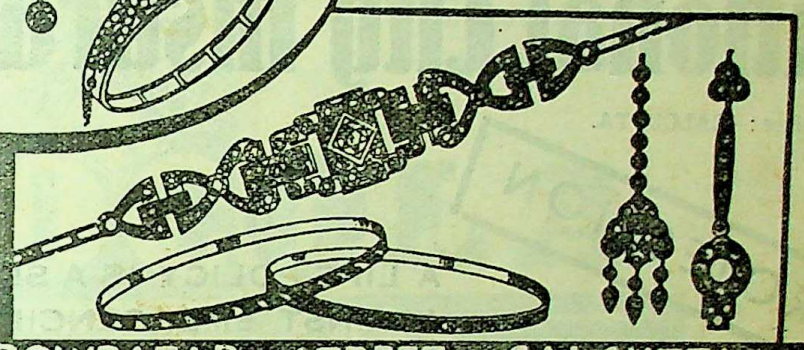

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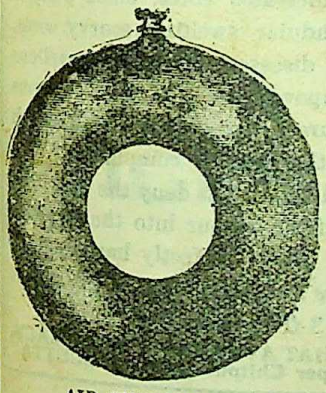

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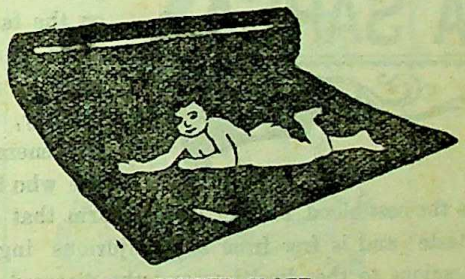

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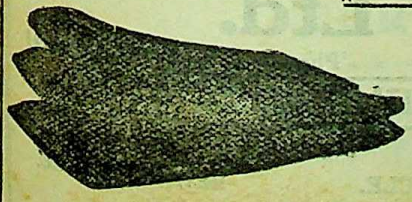

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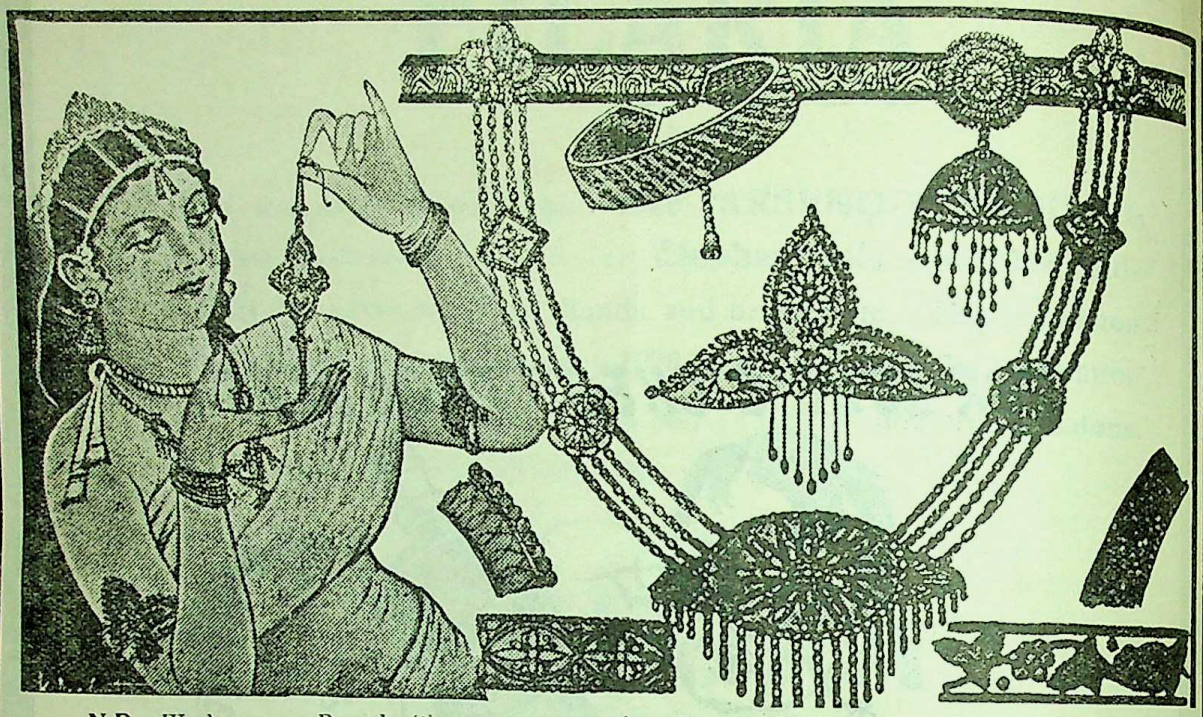

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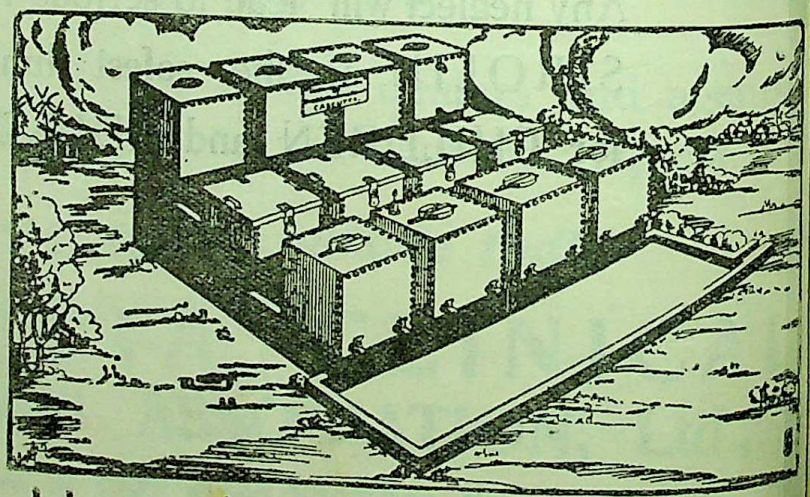

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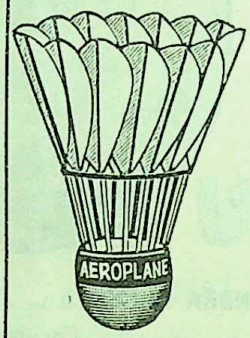

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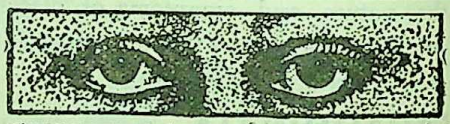

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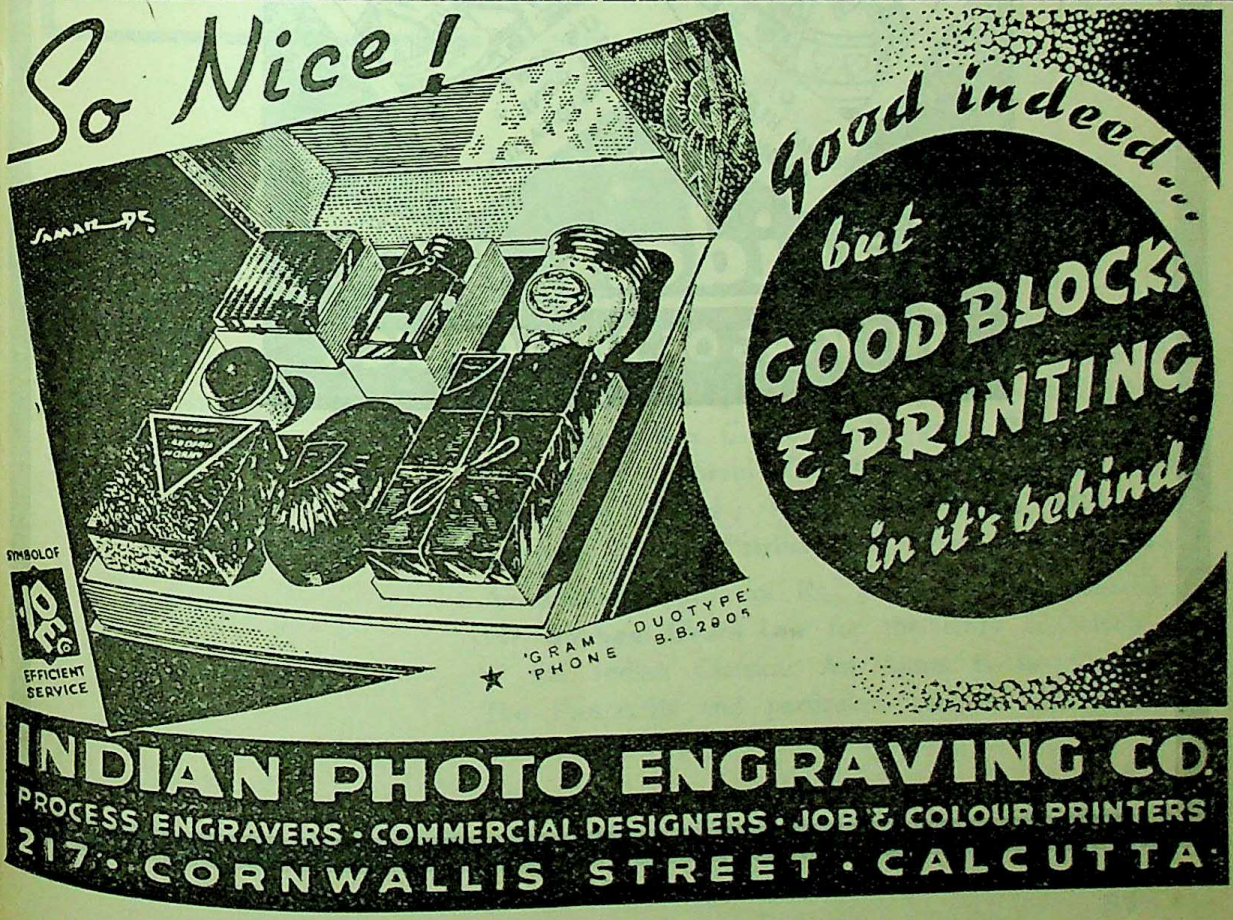

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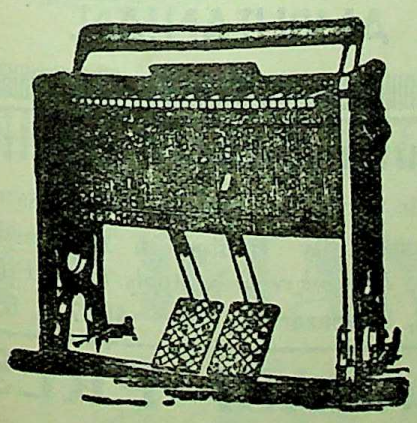

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THE MODERN REVIEW

DECEMBER 1941

VOL. LXX, No. 6 WHOLE NO. 420

NOTES

Is India's Unity A Gift of Britain?

On the 19th November last at Manchester Mr. Amery, Secretary of State for India delivered a speech which is a glorification of what Britain has done for India and an exposition, defence and glorification of last year's 'August offer.' *It is a study in why India ought not to have self-rule as also in how she may be prevented from having it.* He began by greatly magnifying the difficulty of framing a constitution for India which will work and ended also by dwelling on the difficulties of the Indian problem. He and other British politicians should bear in mind that Britain has had a very long time to solve the Indian problem,—she has not been confronted with it suddenly during war time and that the difficulty of the problem has been not a little aggravated by Britain's own selfish policy.

He boasts that Britain has given India "unity and peace within her borders and an all-pervading reign of the impartial law." As regards India's unity, Mr. Amery has said in another part of his speech :

> Beneath all differences of religion, culture, race and political structure, there is an underlying unity. There is the fundamental geographical unity which has walled off India from the outside world, while, at the same time, erecting no serious internal barriers. There is broad unity of race which makes Indians as a whole, whatever the differences among themselves, a distinctive type among the main races of mankind. There is the political unity which she has enjoyed from time to time in her history and which we have confirmed in a far stronger fashion than any of our predecessors in the unity of the administration of law, economic development and of communications.

The fundamental geographical unity of India existed before the first Englishman set foot on this country. Our broad unity of race, too, is not a British creation or manufacture. Political unity, also, according to Mr. Amery, "India has enjoyed from time to time in her history." What Britain has done is to confirm this unity "in a far stronger fashion than any of our predecessors in the unity of the administration of law, economic development and of communications." So after all India is indebted to Britain only to a small extent for her fundamental unity, according to Mr. Amery's own admission. Let us now look at the other side of the picture.

Mr. Amery is not the first Britisher to boast that Britain has given India unity. The Joint Parliamentary Committee on Indian Constitutional Reform did so in their Report, Volume I (Part I), 1934. But after boasting of it, they proceeded to observe in paragraph 26 of that report :

> "We have spoken of unity as perhaps the greatest gift which British rule has conferred on India; but in transferring so many of the powers of Government to the Provinces, and in encouraging them to develop a vigorous and independent political life of their own, **we have been** running the inevitable risk of **weakening or even destroying that unity.**"

It was a wrong use of words to say that the Committee *ran any "risk"* or that the *"risk"* was *"inevitable."* On the contrary, they appear to have undertaken with alacrity the task of devising a constitution which would destroy India's political unity, so far as that was compatible with keeping Britain's unitary

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hold on India. The constitution—the present one—based on the principles of the Communal Decision, which the Government of India Act of 1935 has conferred on India, has effectively set community against community, class against class, province against province, linguistic group against linguistic group, ... Communal "riots" have also become rife. This was or is not the only possible constitution for India and hence *not* "inevitable."

As regards the unity of the administrative system, the Mughal system of administration was substantially uniform throughout the length and breadth of the vast Mughal empire and was copied even in those states which did not owe allegiance to Mughal rule. Perhaps Mughal rule established as much uniformity of administration as could be found in any similar large area anywhere else in the world *in those days*. It is wrong to compare India's achievement in any previous century with Britain's achievement here in the 20th century.

In the field of economic development, some Asiatic countries, *e.g.*, Japan, the Philippines, are industrially and commercially better developed than India of today. What economic development has taken place or has been allowed to take place in India, has been mainly in British interests and no development under indigenous auspices has been helped by the State which would fundamentally and in all respects go against British interests. Here we are to bear in mind that medieval India was economically not less developed than medieval Britain and other parts of Europe. We should also bear in mind that during British rule India's *indigenous* trade and industries have been ruined or have greatly decayed.

As for communications, under Mughal rule the communications in India were as good as any in medieval Europe in any similar vast area. And today communications in India are far less satisfactory than communications, say, in Japan. British capitalist interests promote or stand in the way of communications in different areas of India. For example, East Bengal is not as easy of access from West Bengal as the Panjab is from Calcutta, though the distance in the former case is much less than in the latter.

Whatever degree or extent of unity in India in whatever direction has been promoted by Britishers, has been mainly, if not entirely, in British interests. It is not, has never been, a gift. It was a virtue of necessity if British rule and British exploitation of India were to be practicable and profitable.

"Peace Within Her Borders"

Mr. Amery claims that Britain has given India peace within her borders. This is true in the sense that for decades past there have been no wars between different parts of the country. But it does not mean that we have had peace in any comprehensive sense. Communal conflicts go on multiplying, and for such strife, often sanguinary, British policy is not a little responsible.

"An All-pervading Reign of the Impartial Law"

Another claim of Mr. Amery is that there is in India "an all-pervading reign of the impartial law." What of the "lawless laws"? We do not refer to the Defence of India Act and the Rules made under it, but to arbitrary legislation in previous years and decades and to the ordinances issued in pre-war peace times.

The law is impartial when imperial interests are not involved. But when such interests are involved it is not impartial. In numerous criminal cases in which Britishers were accused of murdering Indians, the law was not impartially administered.

"The Rights of the Individual Under the Law"

Mr. Amery asserts that "what the Magna Charta won for us (Britishers) in the rights of the individual under the law that we have given to India." This is not correct. For long years, decades and generations India has known numerous State Prisoners, Deportees, Internees and Detenus. Are there such persons in the British Isles? The very word detenu is not English but French, showing that detention of men without trial is against the spirit of the British constitution and British ideals of individual liberty. The existence of the Civil Liberties Union is a proof that civil liberty in the British sense is non-existent in India.

"Need For Goodwill Among Indians Themselves"

According to the Secretary of State for India, "Above all there is need for goodwill among Indians themselves." Undoubtedly. But thanks to the long-standing British policy of which the Communal Decision, the Government of India Act of 1935 and various Government resolutions, rules and regulations of the same sort are the outcome, goodwill among Indians themselves has been a diminishing factor in our national life. Mr. Amery thinks that "no less

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essential than goodwill is the intellectual honesty of facing the facts as they are." True.

There are numerous Indians who have the intellectual honesty of facing the facts. Their conviction is that the "facts" which in the opinion of British imperialists stand in the way of India's attainment of Swaraj cannot disappear so long as the country is under British domination, as that domination is greatly responsible for the origin or emergence of these facts.

"The Problem of India Is Not Solved By Catch Phrases"

Mr. Amery is right when he says that the problem of India is not solved by catch phrases. And among these "catch phrases" are "agreed demand," "Dominion Status is the highest status in the world" (which India is to have in the Greek Calends), "principal elements in India's national life" (Britain being and remaining the ultimate authority to determine which are the principal elements), "the fulfilment of the pre-existing obligations" of the British Government —"catch phrases" which owe their currency not a little to Mr. Amery and Lord Linlithgow.

Dominion Status "the Highest Status in the World"

Not only according to Mr. Amery but according to many other British politicians also Dominion Status is "the highest status in the world"; "it is the status of this country" (Britain). Therefore it is that Britain is condescending to cringe to the United States of America to have its help! Perhaps President Roosevelt has secretly sent a humble petition to the British Parliament to make the U. S. A. a British Dominion, penitentially confessing that the ancestors of present-day Americans made a mistake in rebelling against Britain and making themselves independent!

If Dominion Status be the highest status in the world, why has Eire shaken it off almost entirely, why is a strong party in South Africa trying to follow suit, why has Canada been straining at the leash?

India's Defence Necessitates British Domination!

Though India possesses an unsurpassed reserve of man-power, which Britain has deliberately chosen not to draw upon for the formation of an adequate Indian army, for fear of India making a bid for independence; though India possesses the men and the materials for a strong navy, instead of which she has a toy navy; and though our country has also the men and the materials for a large air force; Mr. Amery felt no delicacy in uttering the following sentences:

> Of somewhat different character is continuing the responsibility of His Majesty's Government for the defence of India until India is in a position to take over the burden unaided. So long as the defence of India requires the permanent presence—as distinguished from help in a great emergency—of British forces, it is obvious that a Government which provides those forces is entitled to retain a measure of control on their employment in peace, as well as on the external policy in war. That is not derogation of status but a concession to the facts of a particular situation. That situation will be modified on the one hand by the growth of India's own military resources—and they are growing day by day.

Is there any Dominion which could defend itself unaided at the time when it was admitted to dominion status? Is there any even now which can defend itself unaided? There was none and there is none. But Britain did not and does not keep any army of occupation, or any garrison, in any Dominion on the plea of defending it against foreign foes; nor does Britain "retain a measure of control on their employment in peace as well as on the external policy in war."

"Principal Elements in India's National Life"

Mr. Amery professes to name the "principal elements in India's national life" which are to make an "*agreed* demand." But his enumeration is neither exhaustive nor well-defined. It will always be possible for the British Government at a pinch to find some sections or other of Hindus or Muslims or Christians or the Aborigines who will agree to be tools in the hands of their foreign masters, and to say to the Indian people, "your agreed demand is not an agreed demand, as *this* or *that* principal element in India's national life does not agree."

It is to be noted that in mentioning the principal elements Mr. Amery says:

> There are, secondly, great religious and cultural communities, above all the two main ones, Hinduism and Islam, with a third, that of the so-called scheduled castes, numbering perhaps 40 millions or more, but unorganised and only gradually acquiring collective consciousness.

Do the scheduled castes constitute a religious and cultural community separate from the Hindus? What is their religion if not Hinduism? What is their culture if not Hindu culture? The grouping of the "scheduled" castes as a separate community, *against the strong protest of many of these castes*, is a British achievement. British politicians profess to want "an agreed demand" of the various communities, but

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at the same time they effect divisions and foment disagreement!

It may be considered impertinence on the part of those whose mother tongue is not English to pick holes in Mr. Amery's language. Nevertheless it may be asked whether Hinduism and Islam are religious and cultural communities or they are the names of religions?

"What Is Meant By Agreement"

"You may ask what is meant by agreement? Does it mean that the attainment of full Indian self-government can be indefinitely held up by the veto of some extreme section over some issue of detail? Obviously not. It means a substantial agreement by the main elements on the main principles of the constitution."

Thanks for this elucidation, if it may be called such. At the risk of being considered over-critical, one may ask who will determine what is a substantial agreement, who are the main elements, and what are the main principles of the constitution. It is necessary to ask such questions as Mr. Amery says:

This insistence on the necessity of agreement rules out, naturally, any constitution decided by a mere majority vote.

Constituent Assembly "An Impossible Demand"

In the opinion of Mr. Amery the Congress demand "that India's future constitution should be settled by a constituent assembly elected by universal adult suffrage over the whole of India," is "an impossible demand and yet a natural and an intelligible one." So a natural and intelligible demand not only may be but actually is an impossible demand! Why impossible, pray? Because the Congress will "sweep most of the Hindu constituencies" and the Hindu constituencies form the vast majority of constituencies in the country? So, the British imperialist objection comes to this that the Congress, of which the majority of members are naturally Hindus, and the Hindus must not be allowed to frame the constitution, even though the Congress leaders have repeatedly observed that in the Constituent Assembly the minorities will themselves formulate their safeguards. This anti-Congress and anti-Hindu attitude of the British authorities "is a natural and an intelligible one," for it is they who have been endeavouring most earnestly to win Purna Swaraj and end British domination.

Neither Mr. Amery nor any other British politician has said by what body the future constitution of India is to be settled, if it is not to be done by a constituent assembly. It is characteristic of them. If not a constituent assembly, will the elected Indian members of the Central and Provincial Legislatures be allowed to do it? If not, why not?

No Imposing of Constitution on Dissentients

By repeatedly saying that no constitution should be imposed on those who do not accept it, the British authorities have been encouraging and promoting disagreement. Yet they themselves have imposed an unwanted, unacceptable and unaccepted constitution on India by the Government of India Act of 1935. Mr. Amery says, "No constitution is likely to work when imposed on those who don't believe in it." But is the present "imposed" constitution of India working or not working? Are not its provisions being enforced?

"Moral Authority" of Congress Majorities

We have commented upon detached expressions, sentences and passages in Mr. Amery's speech, but have not criticized it as a whole. That would have required more space and involved the expenditure of more time than we can command. Moreover, that would have been as infructuous as previous elaborate criticisms of some of Mr. Amery's previous statements and utterances, and as the present piecemeal criticism is sure to be.

We conclude with a brief comment on one more passage, which is quoted below.

It (the Congress) has yet to learn that conditions under which it can exercise its influence and fulfil its ideals in a self-governing India have yet to be agreed upon with other elements which are not prepared to consider Congress majorities as having a moral authority over them, or another material sanction than that of the existing British authorities.

It is true that there is not yet "another material sanction than that of the existing British authorities." The reason is obvious. If endeavours were made to bring into existence "another material sanction," it would be at once declared unlawful. Under the circumstances no material sanction, parallel or opposed to the British, can come into existence unless the latter ceases to exist. But the British authorities say that they will not allow any constitution voted by the majority to come into force unless there is material sanction behind it.

It is a sort of vicious circle.

Speaking of "moral authority," what moral authority, apart from its "material sanction," does the British Government possess in India *at present*, seeing that its largest and most representative political organization is in non-

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violent revolt and all other political parties in the country are intensely discontented at the Government's defiance of their demands?

How To Promote Or How To Prevent Swaraj?

That the British rulers of India try above all to discover the reasons why India should not have self-rule and to discover and devise the means and methods of preventing her from attaining it, it both "natural and intelligible." But it would have been juster and more humane, as well as more beneficial to both Britain and India if they had devoted themselves to the discovery of the reasons why this country should have self-rule and to working out the methods of assisting her to attain it.

Annual Report of the Committee of the Marwari Chamber of Commerce

The Annual Report of the Committee of the Marwari Chamber of Commerce, Calcutta, for the year 1940, which has just been published, makes impressive reading. During the year under review the Chamber sent opinions on several Bills sponsored by Government or individual members of both the Central and Provincial Legislatures, and also exchanged communications with Railway, Customs, Marine, Port, Municipal, Posts and Telegraphs and Police authorities, besides taking a keen interest in the development of jute, cotton, rice, handloom products, match, mica, ground mica and other industries.

During the year under report the Chamber had also arranged interviews and meetings with several officials of the Government of India, such as, Mr. J. H. F. Raper, Member, Transportation, Railway Board; Sir James B. Taylor, Governor, Reserve Bank; Mr. J. F. Sheehy, Member, Central Board of Revenue; Sir Alexander Roger, Leader of the Ministry of Supply Mission; Mr. E. S. Krishnamurthy, Indian Government Trade Commissioner for Japan; and the Hon'ble Sir Ramaswami Mudaliar, Member for Commerce and Labour, Government of India; and discussed with them problems connected with the trade and industry of the province of Bengal.

Seth Mangturam Jaipuria, who made an able speech at the Chamber's annual meeting, and Mr. Kishorilal Dhandhania, President and Honorary Secretary respectively, of the Chamber are to be highly praised for their keen and lively interest in the affairs of the Chamber.

"The Kerala Tagore Academy"

An All-Kerala Memorial to Poet Rabindranath Tagore has been founded in the shape of the Kerala Tagore Academy in Trivandrum with Dewan Bahadur V. S. Subramania Iyer, ex-Dewan of Travancore as its President. Over fifty leading figures in the literary and cultural life of Kerala responded to the invitation issued by Mr. G. Ramachandran, an old student of the Visva-bharati and have become members of the first Governing Body of the Tagore Academy. These include Poets Vallathol and Sankara Kurup, Prof. P. Sankaran Nambiar, Prof. Joseph Mundasserry, the famous linguist, Sri Seshadri Iyer and R. Narayana Panikkar, and well-known dramatists like Kanikkara Padmanabha Pillai and K. Ramakrishna Pillai. At the first meeting of the Governing Body held on 25th October at the Y. M. C. A., Trivandrum, a translation sub-committee, a drama and arts sub-committee and library and study class sub-committee were formed. It was also decided that the Academy will build up a library of Tagore literature, organise study classes, lectures and art exhibitions, arrange the staging of Tagore's dramas and the translation of his works, and open classes in the Bengali language and in Tagore's songs. The Academy will generally strive to inspire the men and women of Kerala to study the art, philosophy, life and work of Rabindranath Tagore and thus become a living and growing memorial to India's great poet, philosopher and ambassador of human unity.

Rabindranath Tagore's Bengali Songs

We are glad to publish the following communication, received from Mr. N. M. Dave of Bombay:

"*Wider dissemination of Rabindranath's songs.*

"Most people who are familiar with Tagore's songs will share your view that 'no other gift of his to the people is more precious than his songs' (*Vide* p. 223 of your September editorial notes).

"With a view to make this gift more widely appreciated and enjoyed by our countrymen outside Bengal, may I, through the columns of your paper, appeal to the Visva-bharati authorities to make the songs available to the non-Bengali-speaking public by publishing their musical notations (svaralipi) in the Devnagari script. (In your September issue you very considerately printed two of his poems and a song in Devnagari).

"Apart from Hindi and Marathi languages which of course are written in Devnagari, a

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large majority of those literate in Gujarati are also conversant with the Devnagari script. As Bengali is comparatively rich in unadulterated Sanskrit words non-Bengali friends find it comparatively easy to follow it, once the barrier of the script is broken down.

"I believe the scheme would be economically feasible. As a first step in this direction the music of, say, fifty best known songs carefully selected from the several parts of Svara-Bitān and Gita-Panchāsikā may be published in Devnagari in book form, and the publication suitably advertised in the press of the respective provinces.

"If this is done, I believe it will do a great service to lovers and students of music all over India; it will strengthen the cultural ties of Bengal with other provinces and might even be instrumental in attracting more non-Bengalis to take up the study of Bengali literature.

"By some such effort as the above and the powerful aid of radio (the Calcutta Station regularly broadcasts authentic renderings of Tagore's music), we can contribute to make the rich heritage of Rabindranath's songs accessible to all who care to share it.

"I shall be obliged if you will give publication to the above views in your other two periodicals also, *Prabāsi and Vishāl Bhārat*."

President Roosevelt's Tall Talk

We admire the people of the United States of America for their love of their own freedom, for winning which they fought their war of independence and for keeping which they are ready to fight again. We praise them also for the help which they have already given and which they will give in future to Britain and Russia for the defence of those countries against Nazi aggression. We praise them also for their intention to liberate the European countries conquered by the Nazis, after victory has been won. We admire and praise President Roosevelt, the leader and spokesman of the Americans, for all these things.

But why does he indulge in tall talk, as he has often done? Like Britishers and some British politicians, he has often told the world that this war against Germany is for the establishment of democracy all over the world and for the freedom of all mankind. It is nothing of the kind. India furnishes the acid test. President Roosevelt and the American nation have done nothing for the freedom of India, where dwell one-fifth of the human race. And yet they talk of the freedom of *all* men.

The latest sample of President Roosevelt's tall talk is to be found in the following telegram:

WASHINGTON, Nov. 11.

"We know it was in literal truth to make the world safe for democracy that we took up arms in 1917. It was in simple truth and in literal fact to make the world habitable for decent self-respected men that those whom we know and remember gave their lives.

"And if by some fault of ours who live beyond the war its safety has again been threatened, then the obligation and duty are ours. It is in our charge now as it was in America's charge after the Civil War to see to it that those dead shall not have died in vain."

This was the inspiring message that the President of the United States, Mr. Roosevelt, delivered yesterday (Tuesday) at the observance of the Armistice Day in Washington.

President Roosevelt concluded by declaring, "the people of America believe that Liberty is worth fighting for, and if they are obliged to fight, they will fight eternally to hold it."—*Reuter*.

So far as the last world war was concerned, it is true that President Wilson and the American nation took up arms in 1917 "to make the world safe for democracy." It was no fault of theirs that that war made the world "safe" for imperialism. It was no fault of those Americans who gave their lives in that war that the world did not then and has not yet become habitable for decent self-respecting men, but remains habitable for dictators, fascists, Nazis and imperialists.

President Roosevelt says, "if by some fault of ours who live beyond the [last world] war **its** safety has **again** been threatened, then the obligation and duty are ours. **It** is in our charge now, as **it** was in America's charge after the Civil War to see to it that those dead shall not have died in vain." Why does he say that the world's safety has *again* been threatened? So far as India and other dependent countries are concerned, the last war did not make them safe for democracy. They continue to be in bondage. It may be that the obligation and duty to make the world safe for democracy is the American Nation's; it may be that "it", that is to say, the world, is in their charge. But what does this "it," this world mean? Only the white peoples? If the world includes India, why has not President Roosevelt protested against Mr. Churchill's interpretation of the Atlantic Charter?

The President asserts that liberty is worth fighting for, dying for. Whose liberty? Not of *all* men, but only of white men, including *white* imperialists.

Another Prophet of India's Future

NEW YORK, Nov. 13.

At a meeting held in New York, which was addressed by Dr. Henry H. Meyer, Dean of Boston University, Sir Louis Beale, former Commissioner-General for the British Government at the New York World's Fair,

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declared that after the war "India will become a full member of the British Commonwealth of Nations. She will be bound by a special tie to three of the Dominions —New Zealand, Australia and South Africa," he said.

Sir Louis predicted that co-operation in the war would "point the way to a new type of co-operation in peace."

He cited as an example India, "the sixth industrial country in the world which has thrown herself heart and soul (?) into this great struggle.

"With a million Indian troops in the country, she is also producing 400 separate munitions of war in vast quantities."—*Reuter.*

Who own most of the factories which produce these munitions? Not Indians. Geographically India may be the sixth industrial country in the world. But most of the industrial concerns in it are owned and managed by foreigners.

New danger may lurk in the words, "She [India] will be bound by a special tie to three of the Dominions—New Zealand, Australia and South Africa," a danger whose shadow has been cast by the appointment of Australian officers for Indian troops. Are the colonials to lord it over India as the agents and representatives of Britain? India may become a "full member of the *British* Commonwealth of Nations" in the same sense in which poor relations are full members of rich men's households.

Indians far outnumber all the other peoples who inhabit the British Empire, including the British Isles and Dominions. So, if there is to be a federation of all these peoples and countries, that federation cannot be logically called the *British* Commonwealth of Nations. It ought rather to be called the *Indo*-British Commonwealth of Nations. We do not think there is nothing in a name.

We want independence and full freedom to federate, if necessary, with whatever country we like. The ultimate goal is world-federation.

Luxuries (!) For Deoli Detenus

The men who are kept confined in Deoli detention camp are not convicts. They were not brought to trial and sentenced to imprisonment but are detained by the Executive on suspicion. It stands to reason, therefore, that their standard of living at Deoli would be substantially that to which they were accustomed at home. Mr. N. M. Joshi holds that their present ration allowance was not adequate. At the Central Assembly Sir Reginald Maxwell recently tried to prove that Mr. Joshi was mistaken. *Forward* writes:

> In trying to refute the contention of Mr. Joshi that the present ration allowance was insufficient for the purpose, the Home Member, Sir Reginald Maxwell, asserted that on the contrary "the allowance was sufficient to provide the prisoners with many luxuries." For instance, in September alone these luxuries supplied to them included 36 tins of preserved pineapple, 19 bottles of Australian honey, 403 apples, 827 bananas, 14 srs. of almond." As Mr. Jamnadas Mehta pointed out that "even if 1,500 bananas were supplied to them in a month it would come to 50 bananas a day. Divided among 200 prisoners it meant ¼ of a banana each. Did the Home Member call it a luxury? These 19 tins of honey for a month divided among 200 prisoners would be enough to wet their teeth and there would be nothing to go down their throat. I think it is a cruel joke to describe these as luxuries. To say that to people of high status accustomed to a better standard of living, ¼ of a banana is a luxury is to practise a joke on their susceptibilities." An analysis of the figures quoted will be illuminating. Only it will be tragic and not funny. As the number of bananas actually supplied was 827, the portion that fell to individual prisoner was approximately ⅛ and not ¼. As regards the apples or pineapples, it probably means that some 14 to 20 of the 208 detenus have been ill enough to require special nourishment. And why was the month of September favoured for citation? Probably because the prisoners prefer to enjoy some special dishes on the Durga Puja and Ramnavami days, even if they have to live on half-rations for most of the preceding and succeeding days. While the British knight cynically admitted that the prisoners "were endangering their own lives," our Anglo-Indian Knight Henry Gidney could view it only as a "pastime." However, we cannot, but admit in this connection that the Home Member had indeed some justification on his side for what he said. As a representative of the British Indian Government he knows only too well that to an Indian, after 200 years of the white man's burden, ⅛ of a banana a day was a luxury indeed. We are sure steps will be taken to prevent this testimony of the benefit of British rule in India from falling in the hands of meddlesome Americans or the lying Dr. Goebbels. Since the H. M. has done so much in lifting the veil over life inside the Deoli Camps, we think it will not be discourteous to ask him to throw some light on the standard of living of the men of his own ilk as well—for instance, the expenses on their mess charge or wine bill or tailor's bill.

C Class Jail Diet Defective, Coarse, Monotonous

A note has been issued, signed by several eminent medical men, including retired I.M.S. officers, from all over India, in connection with jail dietary for the C. Class prisoners in Nagpur Jail, about which there was a controversy some time ago.

The signatures include Drs. B. C. Roy, Jivraj Mehta, G. V. Deshmukh, K. S. Ray, D. P. Goil, P. C. Bharucha, B. N. Vyas, Hakumat Rai, Mangaldas V. Mehta, K. G. Pandalai, Maharaj Kishan Kapur, S. R. Moolgavkar, A. S. Erulkar, T. S. Tirumurthi, R. N. Cooper, Vishwa Nath, Nihalchand Sikri, Bhupal Singh, P. B. Mukerji, M. R. Guruswami, H. R. Wadhwani, B. Borooah, M. R. Cholkar, Raghunath Saran, N. C. Joshie and Chamanlal M. Mehta.

The signatories observe in the course of their elaborate note:

"To state, as the Chief Secretary to the Government of the Central Provinces and Berar has been reported to have said, that the C. P. Jail Diet was quite enough to maintain the health and strength of the prisoners is entirely fallacious and misleading. It is

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possible that a number of ordinary criminals, who generally live in a state of chronic sub-nutrition before going to jail, put on weight on the jail diet, it being superior to what they may have been accustomed to outside, but to regulate the jail dietary on such basis amounts to inhumanity; the more so in the case of political prisoners who usually have a better standard of life or whose diet at home is much better in quality and variety even though they may be poor."

What these distinguished medical men have stated is substantially true of the diet of C Class prisoners throughout India.

Inter-University Aquatic Tournament

ALLAHABAD, Nov. 9.

The first All-India Inter-University Aquatic Tournament, held at the Allahabad University in accordance with the decision of the Inter-University Board, concluded this evening.

The Calcutta University annexed the first Inter-University Championship, the Calcutta competitors being the winners in all the events, except one, namely the free style 800 metres race in which the Punjab University was the first. In the Medley race, the Calcutta and the Punjab were bracketted for the first position.

The University-wise points given as the results of all the events were Calcutta 79, Punjab 22, Allahabad 5 and Lucknow 1. The points were allotted at the rate of 5 for the first, 3 for the second and one for the third position.

After the sports the teams were entertained to tea, on behalf of the Allahabad University Athletic Association. After tea, Mr. P. P. Singhal, the aquatic Captain of the Allahabad University, suitably thanked the visitors, on behalf of the Allahabad University, for contributing to the success of the tournament. The Calcutta team Captain thanking the Allahabad University for the hospitality, and for undertaking the responsibility for holding the first Inter-University Aquatic Tournament, expressed his high appreciation of the newly constructed Allahabad University Tank. He remarked that the Allahabad University Tank was the first of its kind in the Indian Universities, it being of the standard length. On behalf of the Punjab team, Mr. T. Bakshi, and on behalf of the Lucknow team, Dr. R. S. Varma, suitably thanked the hosts.

Thus concluded the activities in connection with the first Inter-University Aquatic Tournament, the success of which was largely due to the untiring efforts of Mr. S. C. Verma, the President, Aquatic Committee, who was ably assisted by the Aquatic Captain, Mr. P. P. Singhal and the University Physical Instructor, Mr. H. H. Dube, among other members of the Aquatic Committee of the University.—*The Leader.*

Savarkar on Need of Military Training

On his way to Assam Mr. V. D. Savarkar, President of the All-India Hindu Mahasabha, passed through Calcutta, where he had an enthusiastic reception, and delivered two addresses at two meetings.

At both these meetings Veer Savarkar spoke on the need of militarisation of the country. He said that what counted most in the world today so far as the political sphere was concerned was military strength. He advised young men to take full advantage of the opportunity offered by the war for getting military training by joining the army, navy and the air force in large number.

"Vast Majority of Indians Intensely Loyal to The King-Emperor"

LONDON, Nov. 19.

"Two million Indians are serving in the army and India is providing about 25% of the whole of the mercantile marine personnel," said the Duke of Devonshire, Under-Secretary for India, speaking at the Devonshire Club on Wednesday. Although Britain has difficulties in India, the Duke said, the vast majority of Indians are intensely loyal to the King-Emperor.—*Reuter.*

We are not in a position either to corroborate or to contradict the statement that "the vast majority of Indians are *intensely* loyal to the King-Emperor," as no census has been taken to ascertain the number of the loyal and the disloyal. Such a census again,, if taken, would not be reliable, as loyalty pays and disloyalty is penalized—particularly if either the one or the other is intense.

The Duke of Devonshire is under-Secretary for India, yet he does not know that the number of Indians serving in the army is not yet even one million !

Sir P. C. Ray Condemns Both Fascism and Imperialism

Sir P. C. Ray, the eminent Indian scientist, teacher, philanthropist and industrialist, has addressed the following open letter to Sir Richard Gregory, President of the British Association for the Advancement of Science:

"Dear Sir Richard,

Indian scientists have noted with appreciation the general views on the subject of the social relations of science expressed at the recent meeting of the British Association for the Advancement of Science held in London. They also fully endorse the Charter of Scientific Principles adopted at the meeting, where scientists of some other countries had also gathered. The trend of thought and discussion at this important meeting of the British Association has no doubt been prompted by the rise of bellicose Fascism in Europe during recent years and by the moral, social and intellectual malaise resulting from it.

OBJECT FRUSTRATED BY FASCISM AND IMPERIALISM

Indian scientists would, however, take this opportunity to point out to the scientists of Britain and of other countries that the object of science for the promotion of human welfare is frustrated not only by Fascism but also by Imperialism, as it operates, for instance, in India and in other dependencies of Britain. Industrialisation, which is essential for the prosperity and strength of a nation in the modern age, has been persistently opposed, and even recently the Government of India has refused to support the growth of the automobile industry in India and the Secretary of State for India has spoken in Parliament against the manufactures of internal combustion engines in this country.

BRITISH PRIME MINISTER'S MESSAGE

The British Prime Minister's message to the recent meeting of the British Association is nobly worded. But his categorical pronouncement that the Atlantic Charter applies only to countries suffering from German aggress-

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ion and not to territories acquired by British aggression in the past, shows that the future of mankind is far from hopeful in spite of the sacrifices of untold millions for freedom and a just world order.

We, Indian scientists, urge other scientists all over the world to assert that the question of scientific reconstruction of society on the principles of freedom and justice for all should not have geographical limitations.

We are convinced, as we hope you are, that the problem of freedom, progress and happiness of mankind is indivisible in the modern world."—*A. P.*

Not only Indian scientists but other Indians also think that the reconstruction of society on the principles of freedom and justice for all should not have geographical limitations.

Undeveloped Indian Fisheries

The current issue of *Indian Farming* (issued by the Imperial Council of Agricultural Research, India,) contains an interesting article on "Indian Fisheries and the War." Taking as his text President Roosevelt's remark that "food is a weapon against Hitlerism just as much as munitions", the writer develops his thesis that "in view of its situation and resources, India is particularly suited to meet the food requirements of the Empire and the various theatres of war in the Middle East and elsewhere." That is to say, starving and half-fed India can feed other countries. He draws attention to the value of fish as an article of diet, its animal protein contents and its richness in Vitamin A.

The writer proceeds to remark that

"though inland estuarine and coastal waters up to a distance of 10 to 15 miles, and a depth of 5 to 10 fathoms are being exploited to a limited extent, with antiquated appliances and with an almost total disregard of the perishable nature of the commodity, the shore areas beyond a depth of 10 fathoms or so are at present receiving no attention."

Further on it is observed that

"with the full development of the shore fisheries India will not only be able to supply all the fish and fish-oil needs for the war, but also to feed properly the teeming millions of the country. The development of the fish industry will also lead to the establishment of a large series of industries connected with the utilisation of fish wastes, such as maws, bones, scales, bladders, etc., and thus provide avenues of employment for a large number of people, both skilled and unskilled."

The article ends with an expression of regret that

"considerable development of the industry can also be effected in India by the adoption of up-to-date methods of transport and preservation of the surplus quantities available by smoking, salting, canning, etc. Other countries realised fairly early that the fullest and most economical use of the fishery resources is made only when waste is eliminated, but in India unfortunately the waste in the quantity of fish caught at present is so considerable that its stoppage alone by introducing improved methods of preservation, storage and transport will perhaps supply a great proportion of the food needed to meet our present requirements."

We agree with the writer that all this is most unfortunate. Although at present unable to control our own destinies, we Indians are not totally ignorant of the economic development of all natural resources in other parts of the world more fortunately circumstanced. None feels more keenly than we do that the teeming millions of this country of whom the writer speaks are ill-clad and half-fed. But it is not the condition of these unfortunate beings that has drawn attention to the undeveloped condition of Indian fisheries. It is the war needs of imperial Britain which have drawn attention to this industry as to many other industries. However, if owing to the exigencies of the war, the attention of those who rule our destinies is drawn to the need of development in various directions, if development takes place under Indian ownership and control, and if the industries concerned continue to flourish after the war, it will only prove the old adage that "out of evil cometh good."

Allahabad Municipal Chairman Rules Out Motion For War Contribution

ALLAHABAD, Nov. 21.

Mr. R. N. Basu, Chairman, disallowed a resolution tabled in the Allahabad Municipal Board for a contribution of a sum of rupees fifteen thousand towards the War Purposes Fund as he found that free expression of view on the resolution was not permissible.

It will be recalled that the resolution was moved in the Board in May last when a member raised a point of order asking for the ruling of the Chairman on the question whether members would be permitted free expression of their views and whether they would be protected from the operation of the Defence of India Rules. The Chairman then postponed giving his ruling declaring that he would first consult the U. P. Government.

GOVERNMENT LETTER

The Chairman yesterday placed before the Board the following letter received from the Secretary to the Government conveying the view of the Government on the point.

"With reference to your letter dated the June 23, 1941 enquiring whether a member of the Board opposing a resolution for contribution to the War Purposes will be protected by virtue of his office from the operation of the Defence of India Rules. I am directed to say that Government do not find themselves in a position to offer any advice in a matter like this as an action under the Defence of India Rules will depend on the circumstances of each case, nor are Government able to say how the law might be interpreted by the Court or applied by the District Magistrate who is responsible for administering it. I may add that as the law stands, members of local bodies do not enjoy any special protection in the matter of speeches delivered by them in the meetings of the Board. If you feel further difficulty in the matter, I would suggest that you discuss it with the District Magistrate, Allahabad.

CHAIRMAN'S RULING

Mr. Basu, the Chairman, after reading the Government letter gave the following ruling disallowing the war contribution resolution of Rai Sahib Shyam Lal:

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"I have given careful consideration in the matter and I find that free discussion is not permissible. As members opposing the resolution will not be protected from the operation of the Defence of India Rules, a free discussion will not be permissible when the matter comes up for discussion. As this amounts to a denial of the elementary rights of members to express their opinion freely, I consider that this matter cannot be considered in a democratic institution.

I therefore rule the resolution out of order.—*A. P.*

Both the procedure adopted by the chairman of the Allahabad Municipality and his ruling are correct.

British Women Clerks in India's "Defence" Department

Sir Gurunath Bewoor has stated in the Central Assembly that in the Indian "Defence" Department there are 278 women clerks, of whom 211 are Britishers, 63 Anglo-Indians and four Indians. We do not object to women getting appointments in public services for which they are fit, and they can do clerical work. But nobody has explained why of all departments the "Defence" department should require so many women clerks. Do military secrets pass through the hands of these clerks? And are women conspicuously more famous for keeping secrets than men? Probably, British women can be trusted most to keep Imperial Britain's military secrets and so most of these women clerks are British. In trustworthiness Anglo-Indian women rank just below—though at a great distance, British women! And four Indian women may have been thrown in to show that there is no colour bar.

Perhaps as Soviet Russia is now Britain's comrade in arms, Britain wishes to show that as in Russia so in the British Empire women have equal rights with men, and as there is greater military rapprochement between Britain and Russia, Britain has made a beginning in the military department in the matter of the equality of the sexes.

Or perhaps male Britons are no longer able to carry the whole of the White Man's Burden; so female Britons have been called in to help them. The military department shoulders most of this Burden (which blasphemers call Booty), hence some of it must become White Women's Burden. Anglo-Indian women have been called in to assist as poor relations. The four Indian women may have been given jobs, as said above, to prove that there is no colour bar.

The White Women's Burden theory receives some support from the fact that Mr. Williams stated in the Central Council of State in reply to Mr. Kunzru's questions that 70 of the British women clerks are relations of army or secretariat officers.

But doubters may still persist in asking why in this land where male clerks abound, particularly in the regions inhabited by the so-called "unwar-like races," the "Defence" bosses should fail to find a sufficient supply of them and be compelled to employ women clerks.

Have these clerks to do any work which women alone can do? Have housekeeper's duties also to be done by them? Possibly, if there be a large or an appreciable proportion of spinsters among these British and Anglo-Indian women clerks, they may have matrimonial prospects, too—particularly if bachelors preponderate in the Defence department.

But no communique has yet been issued from New Delhi stating that the Defence department has, in part, become a matrimonial bureau.

Defence and "Defence"

The Defence departments of free and independent countries are intended to safeguard their freedom and independence. As India has no freedom and independence, the "Defence" department of this country is maintained to perpetuate or at least to prolong indefinitely the British proprietorship of India.

Congress and Pro-Pakistan Compromise

On the 21st November last, addressing the Hindus of Gauhati, President V. D. Savarkar said that "he suspected that there was a move on the part of the Congress to compromise on the Pakistan issue." There is no doubt that the attitude of Mahatma Gandhi and other Congress leaders *re* Pakistan is not as unyielding and firm as that of the Hindu Mahasabha, for example. But no information is yet available to the public relating to the "move" suspected by president Savarkar. If he has any, fit for publication, it should be published.

The Congress stands for the freedom and independence of India. It has become her greatest and most powerful organization mainly on the strength of that stand. If India be vivisected into two or more parts, freedom can neither be achieved nor kept. So, if the Congress works for and accepts a compromise on the Pakistan issue, it will dig its own grave.

Those Muslims who are for freedom and independence should know—perhaps they know it without anybody telling it to them—that the British Government may as an extreme step agree to give effect to the Pakistan plan, but it will do so on the clear understanding that both Pakistan and "Hindu-sthān" are to remain un-

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der British subjection. The British Government cannot tolerate even the idea—not to speak of the actuality—of an independent integral India or of an independent Hindu-sthān and an independent Pakistan. Muslims in India may be very strong—at any rate in their own estimation. But they are not strong enough to make Pakistan an actuality by their own unaided efforts. Pakistan with British aid is a possibility, but it must be a British dependency. So, those Muslims who want freedom and independence should give a wide berth to the Pakistan fantasy and collaborate with the Hindus, Sikhs, Christians for the freedom of India. To win independence is difficult; but the difficulty will be minimized to the greatest extent if all these communities unite. Of course, it is possible, though very difficult, for the Hindus alone to make India free, provided they be united.

P. E. N. Brochures on Indian Literatures

We are glad to learn from *The Indian P. E. N.* that

> The P. E. N. All-India Centre is sponsoring the publication of a series of brochures on Indian Literatures, the first of which is now issued—*Assamese Literature* by Birinchi Kumar Barua. No systematic attempt has been made to popularize the story of the numerous literatures now flowering on the soil of India very quickly, or to present in English translation blooms from their masterpieces to the general public. This is now being attempted by the P. E. N. All-India Centre; there will be about a dozen volumes in all, to be edited by Sophia Wadia, and they are to be published, as far as possible, in alphabetical order; the first, therefore, to appear deals with the little known literature of Assam. The book is divided in three parts—(1) History; (2) The Modern Period; (3) Anthology.

We have received a copy of this book for review. It has been given to an Assamese scholar for that purpose. It is available for Re. 1-8 from the International Book House, Ltd., Ash Lane, Fort, Bombay.

The next book, in alphabetical order, is to be on Bengali literature. Its writer, Sjt. Annadā-Sankar Rāy, is a distinguished author of the younger generation. The other literatures on which books are to be published, are Gujarati, Hindi, "Indo-Anglian," Kannada, Malayalam, Marathi, Oriya, Tamil, Telugu, and Urdu.

Perhaps it is possible to write a book on Panjabi literature, too. We have no firsthand acquaintance with it; but we know of some very attractive and interesting Panjabi folk-tales and folk-songs from translations. We do not know how large the *written* Panjabi literature is, but we know there are some books in Panjabi. According to the Census of 1931—the linguistic figures for the recent census are not yet available, the number of speakers of Panjabi and Lahnda was 24,660,000; that of Assamese, 1,999,000; of Oriya, 11,194,000; of Malayalam, 9,137,000; and so on. The people whose mother-tongue is Panjabi may not have yet produced a great literature but is certainly capable of producing one. It is generally, but quite wrongly, thought that either Urdu or Hindi is the mother-tongue of Panjabis. We have ourselves heard even Panjabi Mussalmans speaking among themselves in a language which is neither Hindi nor Urdu (nor Pasthu).

Population of India

The following is part of a press communique :

> The All-India population discovered at the recent Census was 388·8 millions as on 1st March, 1941 figure for the corresponding year was 338·1 millions, epresenting an increase of 15 per cent. The level of increase in British India is 15·2 per cent. and in the States and Agencies 14·3 per cent. The picture is one of general increase, rather higher in British India than in the States and only in part of Baluchistan and a few minor States is a decrease recorded.
>
> The rate of increase is particularly marked in cities, *i.e.*, towns with not less than 100,000 inhabitants. The number of such towns has appreciably increased from 1931, while the individual increase rates vary from just below 11 per cent. to almost a 100 in the case of Cawnpore, which has nearly doubled itself in the decade.
>
> The North-West Frontier Province among the major provinces records the largest increase of population, namely, 25 per cent. while Bengal which has the next largest increase, namely, 20 per cent. also has the largest number of literates, namely 9,720,000.
>
> Madras has the next largest number of literates, namely, 6,420,000.
>
> The Andaman and Nicobar islands have the smallest number of literates, namely, 6,000.
>
> Delhi, India's capital and a Chief Commissioner's Province, registers an increase of population of 44 per cent.

That among the major provinces of India Bengal shows the highest rate of increase of population, namely, 20 per cent., can not but cause some anxiety, so far as the permanent inhabitants of the province are concerned. The census of 1931 showed that here the density of population per square mile was 621, the highest among the provinces. That density has increased still further in ten years. That there has been a 25 per cent. increase of population in the North-West Frontier Province need not cause any anxiety, for in 1931 its density of population per square mile was only 62.

Unless the permanent inhabitants of Bengal are able to devote themselves to industrial and commercial avocations to a very much greater extent than they have hitherto done, their standard of living cannot but grow lower, affecting their health and reducing their vitality.

That Bengal has the largest number of

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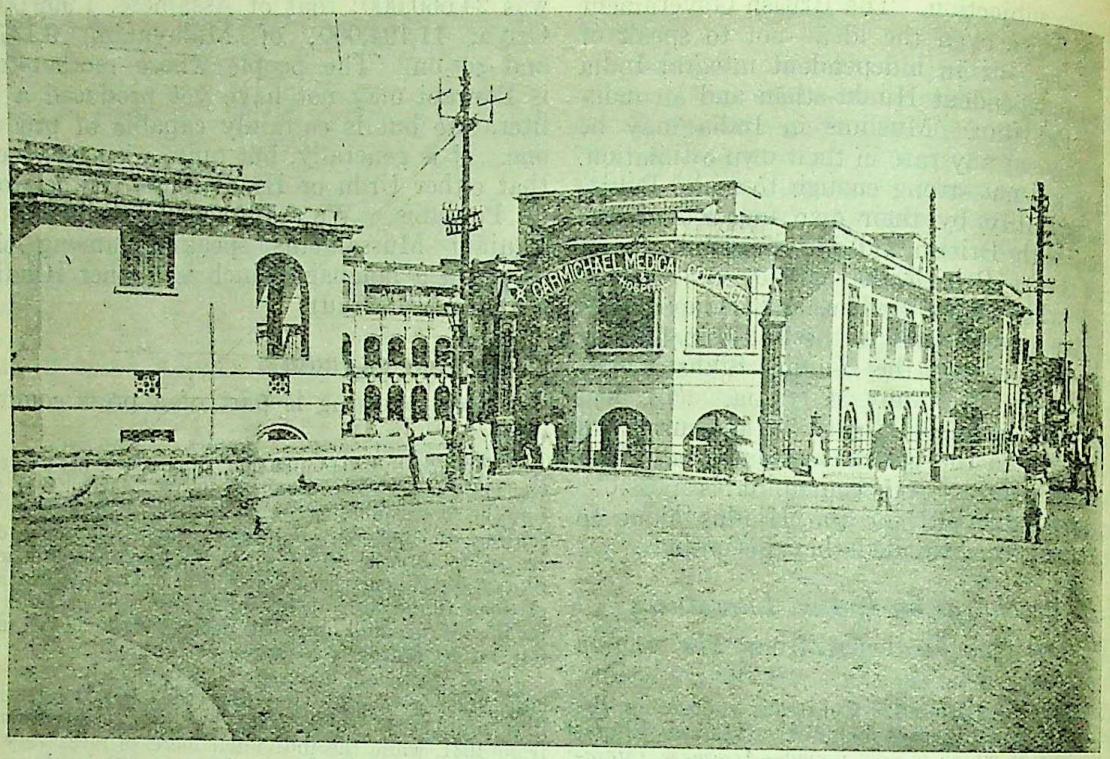

Carmichael Medical College, main entrance

literates among the Provinces is mainly because it has the largest population, not because its percentage of literacy is highest. Among the Provinces Bombay stands higher in literacy. Bengal could have shown a higher literacy figure than it does if the Muslims here had been less illiterate than they are. The large immigrant illiterate non-Bengali labour population is also responsible for Bengal's comparatively low place in the table of literacy, from which some figures are given below.

That Travancore leads the rest of India in literacy, has been revealed by recent census figures.

From the point of view of literacy, Travancore takes the highest place in India the figures being 47·88 per cent., Cochin coming next with 35·43; Delhi 25·7, and Baroda 23·01.

Among the provinces. Madras, Bombay and Bengal have percentages of 13·01, 19·5, and 16·12 respectively.

The figure relating to literacy among women, that is 36 per cent. is even more striking, and Travancore has a higher relative place among the provinces and states; in comparison even with literacy among men.

Carmichael Medical College Silver Jubilee

The Carmichael Medical College, Calcutta, was established 25 years ago to meet the growing needs of the country for properly trained medical practitioners.

The College stands as a monument to non-official efforts for the advancement of higher medical education in Bengal. From a very small beginning the College has now grown to an institution of immense dimensions, offering medical training and succour to thousands.

The history of the progress of the College and its attached hospitals show an unbroken record of growing popularity and continued expansion. In 1916, when the College received affiliation from the University, it had property worth about seven lakhs.

The institution now possesses land valued at Rs. 11,00,000 and buildings at Rs. 14,01,000, while the value of the equipment of the laboratories, hospital wards, library and museums is estimated at over Rs. 15,00,000. Compared with 1916, the College and Hospitals are now richer by over 16,00,000 in the shape of endowments and other investments.

The record of its public welfare and health services for the last 25 years is impressive. We are proud of this achievement, but further progress and expansion are desired.

We are glad to announce that the authorities of the College will celebrate its Silver Jubilee this month. We cannot do better than quote from Rabindranath Tagore's message of good will: "We desire further expansion of medical knowledge and curative work so urgently needed in our country where poverty allied with low resistance and widespread disease has assumed

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alarming proportions. Let me hope that the Silver Jubilee of the Carmichael Medical College and Hospitals will attract generous help from our public and that these institutions will be an inspiration for similar endeavour all over our country."

A Solitary Indian Secretary to Government of India

In the Central Legislative Assembly Sir A. H. Ghaznavi said only one of the 17 Secretaries to the departments of the Government of India was an Indian and asked if the Government contemplated any steps to remedy this so as to improve the proportion of Indians to Europeans.

Sir Reginald Maxwell referred the questioner to a debate in the Council of State in 1937 and pointed out that the chances of selection for a particular vacancy must depend on the material available in the service group in question, in which he said there were 269 Europeans and 13 Indians.

That the "service groups" do not contain sufficient Indian material is not an accident. It must be the case that Indians are not allowed to enter these groups as a rule, the solitary Indian secretary being the exception which 'proves the rule.'

"A Pilgrimage to Nankana Saheb"

We call attention to Mr. K. M. Munshi's article, "A Pilgrimage to Nankana Saheb," in *Social Welfare* of the 20th November last, wherein he says: "The Sikhs are few; 40 lakhs in this country of 40 crores. But they form the best organised group in the country, with a well-knit life, a simple faith and a heroic tradition." If the Hindus want to be well organized, they must have a simple faith. The whole article should be read.

About Subhas Chandra Bose

NEW DELHI, Nov. 10.

"It has been common talk in certain quarters in this country for some time that Subhas Chandra Bose is either in Rome or in Berlin and has entered into a pact with the Axis powers to assist by Fifth Column methods any German invasion of India. Leaflets to this effect have made their appearance in this country and leave no doubt that he has gone over to the enemy," said Mr. E. Conran Smith, Secretary, Home Department, replying to a question in the Council of State by the Hon'ble Raja Yuvaraj Dutta Singh as to whether there was any information in the possession of Government concerning the whereabouts of Mr. Subhas Chandra Bose and his actitivies.

Replying to supplementaries by Mr. Rajnarain Mahta, Mr. Conran Smith said that the Government's source of information was certain leaflets which had appeared in this country. They were too long to be read out, but he gave short extracts from two of them. These extracts were (1) "The day has arrived for rebellion in India. A pact has been signed at a Conference in Berlin. The revolutionary Subhas Bose was also present."

(2) He (Subhas Bose) is now in a European country and is maintaining close contact with the revolutionary party in India. He has already issued a statement signed by his own hand. He is busy with certain foreign powers."

Mr. Conran Smith added that the Government had no information as to how Mr. Bose was able to reach Berlin or Rome.—*Associated Press.*

The Government's source of information is certain leaflets. Were they printed in India? If so, why could not the Government find out which press printed them? If they came from abroad, how could they "appear in this country," evading the vigilance of the censor and the police? Or perhaps the only existing copies are in the possession of the Government and the rest have been destroyed. We know nothing about them.

Mr. Conran Smith did not read out the whole of the leaflets on the ground of their length. Was that the only ground? Or did they contain any indictment of British rule in India? If they did, are we to take it that it is only the news about Subhas Chandra Bose contained in them which is true and the rest false? Does the Governement believe that anonymous leaflets contain truth? Why not then allow them to be circulated? Is the Government sure that the leaflets in question were not circulated by Subhas Babu's enemies? Or by German emissaries in order to deceive the people of India?

The allegation against Subhas Chandra Bose is that he "is either in Rome or in Berlin and has entered into a pact with the Axis powers to assist by Fifth Column methods any German invasion of India," and that he "is maintaining close contact with the revolutionary party in India."

Whatever Subhas Babu's enemies may think and say of him, they know that he is neither an ignoramus nor a fool. Assuming but not admitting that he desires to assist Germany by Fifth Column methods, he knows that he must be in India at the head of the Column, figuratively speaking, or he must send directions to the members of the Column from abroad, if he be in any foreign country. If he be abroad, he knows he cannot reach India either by any land route or by any sea-route or by any air route; and even if reached India in some mysterious way, he would be interned; and he knows he cannot communicate with his adherents either by letters or by telegrams, or even by the radio, without his communications coming first into the hands of the Government.

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Hence even if he wanted to pursue Fifth Column methods, he knows he would be foiled. Therefore, all talk of his pursuing Fifth Column methods from abroad is sheer bunkum.

The allegation that he is maintaining close contact with the revolutionary party in India, is also bunkum, pure and simple, for the reasons stated above.

There has been much speculation as to where Subhas Babu is. It is extremely difficult, if not impossible, to evade the vigilance of the police. Therefore, many people think that he may be somewhere in Calcutta, or, considering his early proclivities to a life of meditation as a sannyāsi, that he is somewhere in the Himalayas. As regards foreign countries, it is not Italy and Germany alone which have been talked of as his probable place of refuge, Japan and Russia also have been mentioned. But Japan is not yet an enemy country and Russia is an ally of Britain. Hence perhaps the "leaflets" do not mention either of these countries as his place of refuge.

Subhas Chandra Bose has been throughout his political career endeavouring to make India free and independent. He knows Hitler is not out to make any country free;—the Nazi chief wants to dominate wherever he goes. Subhas Babu must be a greater ignoramus and fool than even his enemies think he is if he were to fancy helping a Nazi invasion of India;—for if the invasion were successful, it would not make India free but would bring her under Nazi heels, which is worse than the British yoke.

After the questions and answers in the Council of State on the 10th November last the following appeared in the *Amrita Bazar Patrika* and perhaps in some other dailies also :

(From Our London Office)

Tuesday, Nov. 11.

A sensation has been caused in the political circles here by the statement of Mr. Conran Smith, Secretary, Home Department, Government of India, in the Council of State, yesterday that Mr. Subhas Chandra Bose has gone over to the enemy.

Practically every newspaper has given prominence to the news under headlines such as, "India has a Quisling," "Indian Traitor Flees to the Axis," "Indian Leader's Pact with the Axis" and "Indian Leader is Axis Agent."

The *Daily Express* has even unearthed a picture of Mr. Bose strolling in the Berlin Zoo in 1934 and smilingly greeting a Nazi policeman on duty.

The *Dail Mail* has published a picture of Mr. Bose under the heading "The Indian Leftwing Political Leader is India's Quisling No. 1." The *Mail*, however, adds : "People in London in close touch with Indian affairs do not attach much importance to the pact by Mr. Bose with the Axis. Mr. Bose has a comparatively small following in India and the news cannot be regarded as serious. Mr. Gandhi, who is definitely anti-Nazi, has dissociated himself from Mr. Bose."

I understand that the matter is likely to be raised in Parliament to elucidate the information as to how Mr. Bose made his escape when under the war regulations there are so many restrictions on the movements of individuals in India. What is puzzling many here is how Mr. Bose despite his infirm health could make the journey abroad unnoticed by the eyes of the law.

The description by newspapers of Mr. Bose as a Quisling has its humorous side in London Indian circles. They are now gossipping, "Perhaps the Fuehrer convinced Mr. Bose that with the increase in her population India also needs a living space and Mr. Bose may possibly be working out a plan for securing Colonies under Axis directions."

The late Mr. Neville Chamberlain must have smilingly greeted the Nazi chief Hitler—not to speak of greeting Nazi policemen—many a time during his "appeasement" visits to Germany. That did not make him a Quisling.

It is quite incorrect, if not worse, to call Subhas Babu a Quisling. To make our meaning clear, let us give a few relevant details about the original and real Quisling.

Norwegian by birth, Quisling bears the full name of Vidkum Abraham Lauritz Quisling. He was an army officer in his country. He was at Norwegian Legation in Moscow, 1927-29, and looked after British interests during that time and obtained British decorations. In May, 1933, he founded a Fascist party in Norway under the name of Nasjonal Samling. In the present war he conspired with Germany to prepare the seizure of Norway by the Germans, and was appointed head of the puppet government set up by Hitler after the capture of Oslo, Norway's capital, on April 10, 1940. Quisling was at once denounced by King Haakon, and as his administration found no support with the population he had soon to resign. His name has since become a byword for treachery and for the methods adopted by the Nazis for the corruption of foreign countries. Thus *The Penguin Political Dictionary*.

Quisling conspired with Germany to bring his motherland, a free and independent country, under the rule of the Nazis. India is not a free country, but is subject to Britain. In the future India may continue to be under British rule, or it may be free, or it may fall under the subjection of some other power than Britain. It has never been the object of Subhas Babu and his party to replace British rule by some other foreign rule. Their aim has all along been to make subject India free. Quisling's object was to make his free motherland a subject country. Therefore Subhas Babu's object has been all along diametrically opposed in character to that of Quisling. So he cannot be called a Quisling. Even if Subhas Babu were misguided and foolish

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enough to seek Nazi help for the liberation of India, which we do not think he is or would be, he could not be correctly called a Quisling; for even then his object, entirely opposite to that of Quisling, would be the liberation of his country, though his method would be extremely foolish and worthy of strong condemnation. He has not been, he is not, and he would not be a traitor to his motherland as Quisling was. Nor can he be called a traitor to Britain, whose salt he never ate and whose trust he cannot be said to have betrayed, for her trust was never reposed in him. We have never belonged to Subhas Babu's political party—or for that matter to any political party. We have, in fact, been strongly opposed to the latter-day developmnets of his politics and have been the *bete noire* of his brother Sjt. Sarat Chandra Bose and the Boseite party and organs. But the truth, as we know and understand it, must be told—a fellow-countryman must not be allowed to be falsely maligned. Of course, he has been a rebel, and if the British Government can catch him, they know what to do with him and have the power to do so. But, we say again, *he* does not bear any affinity to Quisling. Rather are they the intellectual and moral kindred of Quisling who would knowingly seek to prolong or perpetuate the enslaved condition of their country.

In the dailies of the 18th November last, we read :

NEW DELHI, Nov. 17.

Axis broadcasts, it is learned here, have confirmed the Home Secretary's statement in the Council of State last week on the whereabouts of Mr. Subhas Bose.

On November 12, an Italian broadcast in Hindustani said : "The German radio has announced the presence of Mr. Bose in Germany. Indians are anxiously and eagerly awaiting Babu Subhas Chandra's speech. We have every hope that the Berlin radio will provide him with an opportunity to speak to his countrymen."

On the same date a Japanese broadcast in Hindustani said : "Rashbehari Bose, President of the Indian Independent League in Japan, has sent a congratulatory telegram to Subhas Bose on his safe arrival in Germany. Now it has been learned that he has reached Germany and has signed a pact with Germany for sending an army to free India.—*A. P.*

We do not listen to Italian, German, or Japanese radio broadcasts, as like all other war propaganda they are believed to be full of lies and half-truths. But, if the Government-subsidized Associated Press of India assures the public that these foreign broadcasts contain the quintessence of truth not only in the matter of Subhas Babu but as regards anti-British information, too, and if the A.P. publishes the testimony of some well-known public men who have heard the Italian, German, and Tokio broadcasts relating to Subhas Babu, then hereafter we may endeavour to derive correct information from those sources.

"A pact with Germany for sending an army to free India" ! Whose army ? Subhas Babu has no army here or abroad, nor can he have any. As for sending a German army, Hitler can send it without a permissive pact with Subhas Babu !

According to a special message published in the *Amrita Bazar Patrika* of the 25th ultimo, the British paper *Empire News* is responsible for the story that Subhas Babu was smuggled out of Calcutta disguised as a woman and, passing through Afghanistan, Syria, etc., with the help of Axis agents, reached Rome. But as the transmitters there were not as powerful as those of Berlin he went thence to Berlin "to become Indian Lord Haw Haw for Hitler's anti-British propaganda in India."

We need not discuss how Subhas Babu could foil the vigiliance of the police in Calcutta and of the sentry at Khyber Pass.

If he be in Berlin and if his object is to avail himself of the powerful German transmitters, why has he not communicated his messages to Indians in India, who are said to be "anxiously and eagerly awaiting (his) speech"—why has not even the A. P. caught any broadcast of *his* ? Berlin transmitters may be more powerful than those of Rome, but the A. P. message of the 17th November last says that an Italian broadcast in Hindustani was heard at New Delhi on the 12th ultimo. If so, it is plain that some Italian transmitters can transmit Hindustani talks as far at least as New Delhi. Why did not Subhas Babu then avail himself of them but made a move to Berlin ?

In the Central Legislative Assembly on the 18th ultimo during the debate on Mr. N. M. Joshi's resolution recommending the release of politicals, Sir Reginald Maxwell, the Home Member, said in the course of his speech in reply :

"If there was any doubt, the revelation now made about Subhas Bose should convince every one that Government had to take every precaution against Fifth Column activity in this country."

We have already shown how impracticable it would be for Subhas Babu to carry on Fifth Column activity in India from abroad, even if he wanted to do so.

This talk about a Fifth Column in India seems to have affected the brains of the British authorities here. On the 3rd September last, when Sir Reginald Maxwell had not found Subhas Babu in Berlin, the Viceroy said in the course of his broadcast talk :

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"Do not, I beg of you, let this insidious Fifth Column eat like dry rot into the fabric of your determination."

Commenting on this sentence in the Viceroy's broadcast, the *Indian Social Reformer* of Bombay, which is an independent organ, not the mouthpiece of any party, observed in its issue of September 6 last: *"There is no 'fifth column'* in India and there is not likely to be one."*

The following passage from Mr. N. M. Joshi's speech in reply to that of Sir Reginald Maxwell indirectly refutes the Fifth Column insinuation:

> The Home Member's speech disappointed him, especially as regards those who were called communists and revolutionaries. He felt that the Home Member had not appreciated the difference between putting a man in prison or imposing restrictions on him without trial and doing so after trial. As a close observer of happenings in India, said Mr. Joshi, he had not seen or heard of any rebellion or riots taking place on account of the writings which the Home Member had quoted. Strikes had taken place but if the object of a strike was to get fair wages that was what mattered. The fact that those who promoted the strike were communists did not matter. He referred to instances of persons like Mr. Nimbkar, who though they were opposed to communism, had still been imprisoned.

Englishmen are justly proud that their motherland has been in the past the temporary or permanent home of many a political refugee, famous like Mazzini and Kossuth, and of many others unknown or less known to fame. England at present shelters several crowned heads, generals, etc., of conquered foreign lands. Englishmen do not call these past and present refugees traitors or Quislings, or malign them in any other way. If Subhas Chandra Bose is in any foreign country inimical to Britain, he is a political refugee. For India is a subject country, *not* a free country—subjection to Britain is not synonymous with or equivalent to independence and freedom. Those who seek such independence and freedom may under certain circumstances have to leave the country and seek shelter elsewhere. They are rebels. But rebels are not necessarily traitors and Quislings. We mean no comparison between Mazzini and Subhas Chandra Bose. But if Mazzini was not a traitor and a Quisling for fleeing from Austrian tyranny, neither is Subhas Babu a traitor and a Quisling for depriving himself of the blessings inherent in British benevolent despotism.

* Though the expression 'Fifth Column' is in frequent use, many readers may not be aware of its origin and full import. For their information we extract the following passage from *The Penguin Political Dictionary*.

"**Fifth Column,** a term originating from the Spanish War 1936-1939, when the Nationalists under General Franco attacked the Republicans in four columns from the outside, while their adherents organised uprisings, espionage and sabotage within the Republican ranks. These secret fighters behind the front were called the 'Fifth Column.' The use which the Germans made of Nazi Agents in Norway, Holland and Belgium has led to the frequent employment of the term to cover those individuals and organizations within a country who are prepared to give active help to an enemy or potential enemy."

Leftists in India, of whom Subhas Babu was one when here, are publicly signifying their preparedness to help not the Nazis but Soviet Russia, an ally of Britain, and enemy of the Nazis. EDITOR, *The Modern Review*.

A Chapter of Accidents

Sjt. Subhas Chandra Bose naturally has more friends and opponents in Bengal than elsewhere. There is naturally more anxiety and curiosity in Bengal about his whereabouts than elsewhere. But accidentally an Honourable M.L.C. (Central) hailing from outside Bengal felt more anxiety and curiosity about him than any M.L.C. or M.L.A. from Bengal. Accidentally some anonymous leaflets had fallen into the hands of Mr. Conran Smith containing references to Subhas Babu's whereabouts and activities or supposed activities abroad, and so he was able to relieve the anxiety and satisfy the curiosity of the Honourable M.L.C. These accidental happenings gave London papers an opportunity to inveigh against imaginary Quislings in India. Accidentally some employees, friends or acquaintances of the "A. P." in New Delhi heard about Subhas Babu in radio broadcasts from Rome, Berlin and Tokio just at the nick of time to confirm the statements made by Mr. Conran Smith in the Council of State. How relieved Sir Reginald Maxwell must have felt that these accidental happenings had furnished him with a plea or an excuse for not releasing politicals, as contained in his reply to Mr. N. M. Joshi's speech on his resolution recommending their release.

Accidents unconnected with one another certainly do happen. And it is not impossible for them to happen, properly arranged in a series.

The Alleged Jai Prakash Narain Letter

The story does not require to be repeated in detail how Mr. Jai Prakash Narain, a Congress Socialist leader detained in Deoli detention camp, tried to hand a letter of his to his wife during her interview with him in the presence of a Government official watching them how the officer snatched the letter from his hands. Though the Government gave the dailies a summary of the letter (with occasional interpretations interpolated), the full text of the

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letter and photographic facsimiles of it, doubts were entertained regarding its authenticity. One reason for these doubts was that the letter contained statements to the effect that the detenus' grievances were non-existent or almost so; but the public prefer to believe Mr. N. M. Joshi, who has said after enquiry on the spot that they have real grievances. Then again what was said in the letter against communists smelt like inspired propaganda at a time when there is so much sympathy openly expressed with Russia, now Britain's ally, but her erstwhile rival for generations.

As doubts had been expressed about the letter in question, the Government issued a communique stating how the letter was seized. The following is a relevant passage from the communique :

"The papers were actually seized from Mr. Jai Prakash Narain's own hands when he attempted to pass them surreptitiously to his wife in the course of the interview. They were not taken from his pocket by some one who knew previously that they were there, much less were they *intercepted* in course of transmission without his knowledge. What actually happened was that he handed to the official present at the interview a sheet of paper containing the measurement of his foot and asked him to pass it to his wife so that she could get a pair of shoes made for him. As the official was taking the paper to comply with his request, he noticed Mr. Jai Prakash Narain extracting with his other hand something which had been tucked under his *dhoti* and *langota* at the back and attempting to pass it to his wife. The official asked him to hand it over—it turned out to be a roll of papers tied together—but he refused to do so and tried to destroy the papers. A scuffle ensued in the course of which the official received some slight scratches, but the papers were recovered intact and taken straight to the Superintendent. The Superintendent then saw Mr. Jai Prakash Narain, who begged him to destroy the papers. He was subsequently punished by the Superintendent for a breach of the camp rules by being deprived for two months (which have since expired) of the privilege of writing or receiving letters or having interviews."

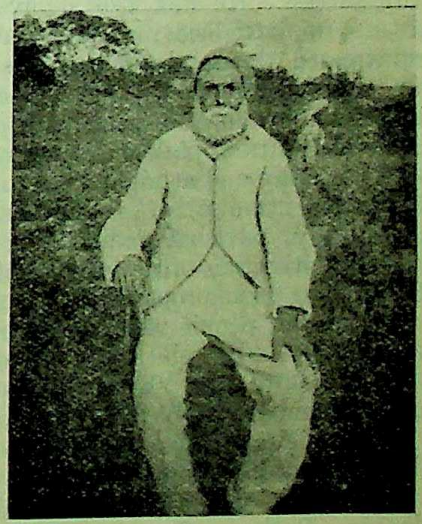
The story would have been more credible if it had been said that the papers "were taken from his pocket by some one who knew previously that they were there," or that they were "*intercepted* in course of transmission without his knowledge."

If the story as actually told is to be believed the word "surreptitiously" sounds quite ludicrous and out of place. We have never read or heard of a plotter or conspirator so foolish or careless as Mr. Jai Prakash Narain has been represented to be. In broad daylight in the presence of a Government official watching him, he gives a paper to the official with one hand and with another extracts other papers behind his back to "surreptitiously"(!) hand them over to his wife ! What superb surreptitiousness ! Did he think the measurement of his foot would be as absorbing a study for the official as a love letter so that he (the official) would pore intently over its contents, completely oblivious of his surroundings, the while he (Mr. Jai Prakash Narain) was busy extracting the papers from behind his back and handing them over to his wife ?

We do not know either Mr. Jai Prakash Narain or the Government official. We are very unwilling to be unfair to either. But we must say the story can be believed only on one of two hypotheses : first, that Mr. Jai Prakash Narain is an extraordinarily careless and foolish plotter and quite inexperienced in the art; second, that he has allowed himself to be made a tool in the hands of others, for what reasons we cannot definitely conjecture, and may have thereby laid himself open to the suspicion of collusion. Considering the gravely illegal character of the contents of his alleged letter, the Government ought to have brought him to open trial and given him an opportunity to clear himself of all suspicion. He may and should be yet given such an opportunity. By his activities in the cause of the country he earned the confidence and respect of thousands of his countrymen. We hope when he is brought to trial or set free, he will be able to retain both.

Nilmani Chakrabarti, Apostle to the Khasis

The venerable Babu Nilmani Chakrabarti, missionary of the Sadharan Brahmo Samaj,



Nilmani Chakrabarti

breathed his last at Cherrapoonjee in the Khasi Hills in Assam on the 30th of October last. He was 82 at the time of his death.

He left Calcutta for the Khasi Hills in

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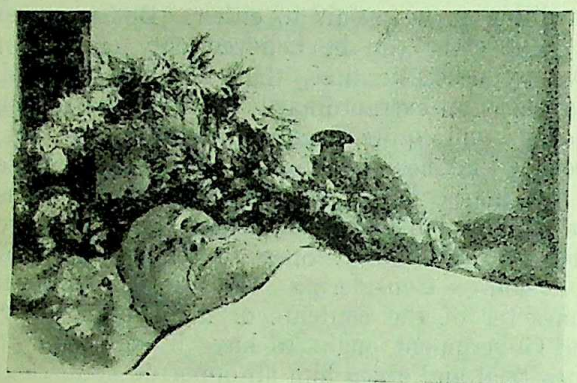
1889 and had been engaged in elevating the condition of the Khasis in all directions ever since, for more than half a century, with examplary devotion and single-mindedness. He lived and died a bachelor.

He evidently deserved the description "Apostle to the Khasis" for what he did for the spiritual and moral uplift of the Khasi



His last sleep

people. But that was not his only achievement. He did much for the education of the Khasis. He himself enriched their literature and encouraged and helped others to do so. He introduced social reforms in their midst, raising their ideal of marriage. Temperance work was another field in which he worked with great devotion and signal success. The gambling habit introduced among the Khasis by Sepoys he fought with success. He was also a physician, being the first to introduce medical treatment there, and treated thousands of patients year after year, supplying them with medicine and, in the case of those who were poor, with proper diet also. He had to treat patients sometimes till a late hour in the day and at night. For the economic improvement also of the Khasis he laboured zealously, advising and helping them to take to the cultivation of new and profitable crops. He taught them proper sanitation. He took up the cause of people who were subjected to official tyranny. British exploiters of the natural resources of the Khasi Hills district found in him a stout defender of the interests of the children of the soil. In one word, he was the father of his adopted people.

His Autobiography in Bengali, available at the Sadharan Brāhmo Samāj Office (211, Cornwallis Street, Calcutta) for Re. 1-8 per copy, gives an account of his struggles with poverty and his many-sided activities upto about fifteen years ago. *The Modern Review* for February, March and April, 1915, contained a profusely illustrated article on "Twenty-[illegible] Years of Work in the Khasi Hills." It filled [illegible] pages of the *Review*. After giving an acco[illegible] of the Khasi people—their religious beliefs [illegible] superstitions, their social and economic con[illegible] tion, their manners, customs and dress, etc., described what Nilmani Babu had done for th[illegible]

In the Khasi Hills he established Brā[illegible] Samājes and constructed houses of worship many places. Besides Cherrapoonjee—no[illegible] for its record rainfall, his headquarters, he [illegible] tablished Samājes at Monggri, Mowlo[illegible] Nongwar, Laitkynsew, Nongrum (Shel[illegible] Mawblei, Nongthymei (Mawsmai), T[illegible] (Cherra), etc. Regular religious ministration still going on in these places. There [illegible] branches at Sohlap (Shella) and Siej (Nongwa[illegible] He learnt the Khasi language for effective re[illegible] gious ministration, translated Bengali hym[illegible] into Khasi and composed hymns in that langua[illegible] setting them to music himself.

It is not possible in the course of a br[illegible] note to give an idea of the various kinds pioneering which he had to do. The follow[illegible] extract from our 1915 article on him (Apr[illegible] 1915) gives a glimpse of the kind of life he le[illegible]

"At first Babu Nilmani Chakrabarty h[illegible] to cook for himself. He then taught his peo[illegible] to cook.

"There are no washermen and barb[illegible] among the Khasis, and there were at first [illegible] cobblers and shoemakers. He had at first to his own washerman, barber and cobbler. In earlier years of his career he had to try to ec[illegible] nomize by doing the work of carpenters a[illegible] masons himself."

"Now people deposit money with him inste[illegible] of with their relatives. Husband and wife re[illegible] their private quarrels, which cannot be confid[illegible] to others, to him for settlement."

So he had to be a people's Banker, and sort of Father Confessor, too.

Deoli Detenus Give Up Hunger-strike

We are glad the Deoli detenus have giv[illegible] up their hungerstrike. If the headline in so[illegible] papers that they have done so on receivi[illegible] certain assurances from the Government be tru[illegible] the authorities should hasten to fulfil the[illegible] promises.

Question of Release of Political Prisoners

The question of the release of politica[illegible] prisoners has received wide attention in thi[illegible] country, and some attention in Britain, too. There the *Daily Herald* and even *The Time*[illegible] have advocated their release.

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There can be no question that persons detained without trial should be released. The very fact that they were not brought to trial shows *prima facie* that there is little or no proof that they had committed any offence.

Many were convicted after trial. But the offences of which they were held guilty were merely technical ones, not involving moral turpitude. Such persons should also be released. Among them may be mentioned those who gave notice to the local Magistrate of their intention to offer Satyagraha by shouting some slogan and the like. The Allahabad High Court having recently held that the giving of notice of such intention is no offence, many such prisoners have been released in the United Provinces. In other provinces, too, prisoners held guilty of similar technical "offences" should be forthwith released.

There are examples in history of the release of political prisoners guilty of offences which, if committed with non-political objects, too, would be considered criminal, conciliation having been the object in view. Such a measure of conciliation would be highly appreciated at the present juncture.

Utility of Expanded Viceregal Council

The expanded Executive Council of the Governor-General has at present a majority of Indian members. Some at any rate of the public men who accepted membership of the Council hoped, if not expected, to be of greater national service than the British members and give the central cabinet the appearance in part of a national cabinet. These Indian members may ask themselves how far their anticipations have corresponded to the actuality. The outside public do not seem to be satisfied that the expanded Council is appreciably more national than its predecessors, so far as actual achievement goes. But the new members have not had a sufficiently long trial.

Mr. M. S. Aney had greater trouble with his questioners than the other new members. In fact, he alone had trouble so to say. Let us hope his experience will benefit the other new members as well as himself.

Formation of a Ministry in Orissa

Provincial M.L.C.s and M.L.A.s have a right to form a provincial Ministry if they can command a mojority in the provincial legislature. So in theory the right of those who have formed a ministry in Orissa cannot be challenged. But whether they have a majority cannot be tested until the Orissa Assembly meets and Congress members attend it and vote. It is not known whether the Assam tactics of not convening a meeting of the Assembly for a long time will be followed in Orissa.

There is one thing objectionable in the personnel of the new Orissa ministry. The Congress ministers in all the Congress majority provinces, tendered their resignation simultaneously. Mahatma Gandhi and the Congress high command have not removed the ban on the acceptance of office by Congressmen. So, if in any province a new ministry is formed, no Congressman can honourably become a member of it, unless he has sought election after giving up his Congress membership and been re-elected. This honorable course has not been followed in Orissa.

Time will show whether the new Orissa ministry will be of any appreciable service to the province. That its work will not bring nearer All-India Purna Swaraj which is the main objective of the Congress, may be taken as a foregone conclusion from what the provincial Congress ministries were able to do in the provinces governed by them.

Dr. Sir Ganganath Jha

In Mahāmahopadhyāya Dr. Sir Ganganath Jha India has lost a great scholar, a distinguished educationist and an erudite author of many works. His achievements in the fields of scholarship, education and literature and the many honours which he received at the hands of learned societies in India and abroad and of the Government may lead one to think that he died full of both years and honours. But the fact that he died when he was only 63 shows that his death was untimely, considering particularly that he led the simple, tranquil life of a scholar. Had he lived longer, the world would have got more works from his pen, for he was busy till the last.

The office of librarian of the Darbhanga Raj library which he held in youth gave him the opportunity, which he fully utilized, of acquiring scholarship. Sanskrit philosophy was his special province. While yet a young man he was joint editor of *Indian Thought* with the late Dr. G. Thibaut, then principal of the Muir Central College at Allahabad. Both as professor and principal Dr. Jha achieved distinction. He was elected Vice-Chancellor of the Allahabad University for three terms in succession.

Golden Jubilee of the Maha Bodhi Society of India

The Golden Jubilee Celebration of the Maha Bodhi Society of India will take place at

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Buddha-Gaya on the 24th December, Sarnath —26th, 27th and 28th December and Calcutta on the 29th, 30th, 31st December, 1941, and 1st January, 1942. The Society has been doing religious, social and educational work of great value during the last 50 years. A strong Committee with Sir M. N. Mukherji as president, Dr. Kalidas Nag as its Honorary General Secretary, and Mr. D. Valisinha, as its Honorary Treasurer, has been formed to celebrate the event in a befitting manner.

In war time, when mankind is torn asunder by hatred, this Golden Jubilee will proclaim a message of universal love, goodwill and peace.

In broad outline its programme consists of the following main items :

1. The publication of a commemoration volume.
2. World peace congress in Calcutta.
3. An exhibition in Calcutta of Buddhist arts, crafts and architectural objects from different Buddhist countries of Asia.
4. Tours to Buddhist historical places in India, Burma and Ceylon.

The detailed programme in Calcutta, Buddha-Gaya and Sarnath will be published in the dailies in due course.

The Buddha was the earliest and greatest teacher of universal love by both precept and example. His *maitri* embraced not only all men but all other living beings also. The Golden Jubilee of a society which derives its inspiration from him is an unique occasion. All men and women, whatever their creed, can and ought to take part in it.

The Buddhist revival has done great things, *e.g.*, in Ceylon. There numerous persons had become so thoroughly denationalized that even their names were foreign. This revival renationalized them and taught them to value the spirituality and culture of their own motherland.

Congress Candidate Elected at Amraoti

AMRAOTI, Nov. 23.

Mr. Wamanrao Joshi (Congress), ex-President of the Berar Provincial Congress Committee, who is now in Nagpur Jail, was declared elected to the Central Assembly seat caused vacant by the appointment of Mr. Aney to the Viceroy's Executive Council. Mr. Joshi polled 3,963 votes while his rival candidates, Mr. Kanitkar (Hindu Mahasabha) polled 1,775 votes and Dr. S. G. Patwardhan (Forward Bloc) 627.—*A. P. I.*

Mr. Attlee and the Atlantic Charter

(FROM OUR CORRESPONDENT)

BOMBAY, Nov. 23.

According to private advices received here it appears Mr. Attlee put up a strong fight in the British Cabinet for the acceptance of his views to the effect that the Atlantic Charter should be applied to India. It is [illegible] that the Labour and Liberal parties in Britain [illegible] generally in favour of Mr. Attlee's proposition. [illegible] Conservative members of Parliament also supported [illegible] Attlee's stand. But the Conservative Ministers gen[illegible] supported Mr. Amery, who is reported to have led [illegible] opposition. The Labour and Liberal parties, how[illegible] did not like to press their views to the breaking [illegible] on this issue. The Conservative opposition, there[illegible] prevailed, but it is said Mr. Attlee felt that he had [illegible] let down as he had given a different interpretation [illegible] Charter. But the battle for the application of the At[illegible] tic Charter to India is not yet over in Britain and [illegible] said some of the acutest thinkers in Great Britain [illegible] not satisfied with the position taken up by Mr. C[illegible] chill.—*The Tribune.*

Unfairness in Wagon Control

We have received the following comm[illegible] cation from Sjt. Siddheswar Chattopādhyāy[illegible] Howrah :

"The sharp rise in the price of soft [illegible] necessary for cooking food is one example of [illegible] effect of callousness on the part of the Gove[illegible] ment to the sufferings of the poor and mid[illegible] classes, easily preventible by a little adjustm[illegible] and courage to face the cry of big busin[illegible] chiefly European. The system of supply [illegible] wagons by Railways to the collieries has b[illegible] arbitrary and its prevalence for a number [illegible] years cannot take away its unreasona[illegible] character. Any differentiation in the supply [illegible] wagons is prohibited under the Indian Railw[illegible] Act. The Indian Coal Grading Act has [illegible] provision for preferential supply for coal to [illegible] shipped abroad. But as a matter of fact [illegible] Government has been following for years [illegible] elaborate system of supply of wagons in pri[illegible] in the following order :

'Railways, Government requirements [illegible] cluding Military, Public Utility Concerns s[illegible] as Municipalities, Gas Works, Electric Sup[illegible] Corporations, Water Works and Iron & S[illegible] Works.'

"If the Government had taken the trouble [illegible] placing the matter before the legislature, it wo[illegible] surely have been impressed with the volume [illegible] public opinion that soft coke used in prepar[illegible] food could under no consideration be classed [illegible] less important than steam coal consumed in [illegible] Electricity Plants. People can do with[illegible] electric light and can use kerosene or castor [illegible] instead, but cannot do without fuel necessa[illegible] for cooking food in big cities. There cannot [illegible] two opinions regarding the importance of [illegible] used in the manufacture of war materials [illegible] quired for the defence of India. But it sho[illegible] be seen that the privilege is not abused. [illegible] during similar shortage of coal wagons imm[illegible] diately after the declaration of War, the j[illegible] mills (mostly British-managed) were having

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preferential supply of wagons not only for the supply of sand-bags but also for their normal business. Tea gardens, which again are under British management, had also a preferential supply. No word is too strong in condemning such measures augmenting the wealth of the rich and producing endless suffering to our poor countrymen already hit hard by high prices. The only remedy for the prevention of such iniquity is to class soft coke immediately among fuel for public utility concerns so that it may not have to take its chance under Public Supply of wagons after the claims of the concerns mentioned above have been met. By the operations of the Soft Coke Cess Committee the Government has for years been discouraging the use of wood for fuel all over the country and so its responsibility in the matter is all the greater. Owing to high prices of soft coke people are having recourse to the unhealthy practice of cooking food once a day and eating it in the morning and at night. Privations which are unavoidable in time of war can be endured by the public but not those which are the result of unjust and wrong working of the administrative machinery."

The Hindustani Talimi Sangh On Basic Education

Mr. E. W. Aryanayakam, secretary to the Hindustani Talimi Sangh, has sent us the following account of the half-yearly meeting of the Hisdustani Talimi Sangh, held on the 6th and 7th November, 1941, at Sevagram :

"The Hindustani Talimi Sangh held its half-yearly meeting at Sevagram on the 6th and 7th November, under the presidentship of Dr. Zakir Husain. This was the first meeting of the Sangh after the Basic National Education Conference held at Delhi in April, and reports on the working of basic education in the various provinces were considered.

"In Orissa, the Government had issued orders for winding up the experiment in basic education from the 1st March 1941. Sjt. Gapabandhu Choudhury, Acharya Hari Har Das and other workers in the province had been so encouraged by the attitude of the villagers that they had decided to take up the challenge, and the Sangh had offered them whole-hearted support in their resolve to carry on the experiment independently of the government. The report now submitted by the Basic Education Board, Utkal, fully justified the confidence of the Sangh in the workers of Orissa and in the appeal basic education made to the imagination of the people. The Sangh decided to place on record its appreciation of the work done in the Orissa Basic schools and to conduct them as experimental schools under its direct supervision. Arrangements were also made to furnish them with the necessary funds.

"In complete contrast with Orissa, Bihar presented an example of the most fruitful co-operation between a provincial government and the Sangh. It was, therefore, resolved to communicate to the Bihar Government that the Sangh was gratified to find that the government had taken up basic education in the proper spirit and that their survey of the work for the year 1940-41 contained in the Government press note left nothing to be desired in comprehensiveness and critical appreciation of the results achieved. The Sangh also expressed its satisfaction at the realistic attitude and earnestness of the Education Department of Bihar and its confidence that if the experiment in basic education continued to be as efficiently conducted as hitherto, it would serve as a stimulus and an example to other governments.

"The Secretary of the Sangh, Sjt. E. W. Aryanayakam presented a report covering the whole period of three years during which the work of basic education had been carried on. The report contains an assessment of the results of the experiments conducted by the official and non-official agencies all over the country. The Sangh was pleased to find that the standard of attainment in the craft as well as the correlated academic subjects was satisfactory and promised soon to reach the level required by the framers of basic education syllabus.

"It was decided to hold the third Basic National Education Conference in Bihar in November 1942."

Mr. Amery Has No Definite Information About Subhas Babu

LONDON, Nov. 27.

Replying to a Commons question as to the whereabouts of Mr. Subhas Chandra Bose, late leader of the Congress Party, the Secretary of State for India, Mr. Amery, said, "According to recent statements by the Government of India leaflets which made their appearance in India left no doubt that he had gone over to the enemy and was either in Rome or Berlin."

Mr. Amery added that he had no definite information.—*Reuter.*

Protest Against Bengal Sales Tax

"Over ten thousand people irrespective of parties and communities and classes assembled on the 27th November, 1941, at Shraddhananda Park, Calcutta, to record their emphatic protest against the Bengal Sales Tax Act. Mr. P. N. Brahma, Mayor, took the Chair.

"The meeting held out a threat that unless the Act was repealed by the end of December,

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continuous hartal would be started from the 1st of January, 1942.

"With a few exceptions, traders and shopkeepers of the city observed complete hartal yesterday as a mark of protest against the Act.

"The following resolution was unanimously adopted by the meeting :

"This meeting of the citizens and traders of Calcutta records its emphatic protest against the Bengal Sales Tax Act inasmuch as the said act is inopportune, ill-timed and ill-conceived in its principles and ill-drafted as regards its provisions.

"The meeting further demands immediate repeal of the Act in view of its baneful effects on the tradesmen and the public at large at this critical time of high prices and economic distress prevailing in the country.

"The meeting further exhorts and calls upon the traders and the people of Bengal to present a united front to effectively voice their protest and to exert pressure on the Bengal Government till the repeal of the Act be an accomplished fact.

"If this is not done by 31st December, 1941, we, the traders and public men, call for a continuous hartal throughout the province from the 1st of January, 1942."

"By another resolution the meeting requested the Congress, Bengal Hindu and Moslem Societies, Students Associations, Labour Unions and Ward Associations of Calcutta and all other organisations in the entire province to extend their wholehearted support in the struggle against the Bengal Sales Tax Act."

Bengal Assembly Adjourns After Briefest Sitting

The Bengal Legislative Assembly which met for its Autumn session on the 27th November, 1941, adjourned till December 8 next without transacting any business on the opening day of the session. The House was adjourned on the suggestion of Hon'ble Mr. A. K. Fazlul Huq, Chief Minister and Leader of the House, who asked for the adjournment in order to enable different parties and groups to resume the efforts that were made last session to arrive at a settlement over the Secondary Education Bill.

The Hon'ble Speaker (Sir M. Azizul Haque) said that he understood that the question of adjournment of the House had been discussed with the party leaders, and he, therefore, adjourned the Assembly till the date mentioned above.

It is understood that it has been agreed between different party leaders who assembled in the Speaker's room that the no-confidence motions against two Ministers, of which notices have been given by the Krishak Proja Party, will come up for discussion on December 10, and that any longer time will not be asked for the discussion of those motions.

It is said the entire proceedings of the Assembly on this opening day of the session did not occupy more than three minutes.

"According to information gathered in the lobby the adjournment of the House on the plea of resumption of talk for an agreed settlement on the Secondary Education Bill issue was only a smokescreen, the real intention being to gain time for the purpose of further consolidating the forces for a final show down or for a solution of the Cabinet crisis, if possible."

American Paper on Freedom for India

NEW YORK, Nov. 27.

A leading article in the *New York Times* on Monday says, "Freedom for India is not easy to win or to keep.

"Yet it undoubtedly is part of that indivisible freedom for which Britain is fighting and to which the United States is committed."—*Reuter.*

Yes, but what has the U. S. A. ever done or will do in the future to promote the cause of India's freedom ?

Proclamation of the Independence of Lebanon

BEIRUT, Nov. 26.

Lebanon was proclaimed an independent sovereign state by General Catroux, the Free French Delegate General in Syria, at a solemn ceremony in the palace here today (Wednesday). For the duration of the war the defence of the country will be undertaken by the Allies, states the proclamation, and the Lebanese national forces will be at the disposal of the Allied command to co-operate in the defence of the territory.

Alfred Maccache, head of Lebanese Government since April this year, becomes President of the new Republic.—*Reuter.*

The proclamation of the independence of Syria already stands to the credit of Free France. By the proclamation of Lebanese independence she has added to her claim to the respect of freedom-loving persons all over the world.

When the news of the success of the cause of freedom in the Spanish colonies in South America reached Calcutta, Raja Rammohun Roy celebrated the occasion by illuminations, by a dinner to about sixty Europeans and by a speech in English at his house in Calcutta. Had he been living now, he would have celebrated the occasions of the attainment of independence by Syria and Lebanon in a similar manner.

The Plight of Frontier Hindus

Kidnapping and plundering raids, in which the Hindus are the victims and sufferers, have been going on for years in the N.-W. F. Province. Recently also such raids have taken place. For years the Frontier Hindus have been living in constant dread of attacks on their lives and limbs and property and the honour of their women. They recall how when one Miss Ellis was kidnapped by some trans-Frontier persons, there was indignation among Englishmen and women wherever they were, and they knew no peace until she was rescued. Have the Hindus of India been similarly affected ? What have they felt or done for the Frontier Hindus ? What has the Government done ?

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A Plea For Mulberry Tree Cultivation in Bengal

Sjt. R. M. Datta, M.Sc., Botanical Officer of the Industries Department of the Government of Bengal, has contributed to *Science and Culture* a useful article advocating the extension of the mulberry tree cultivation in the forests and districts of Bengal. He describes its use in sericulture in feeding the mulberry silk-worms, and as cattle fodder, as a vegetable, as medicine, as material for paper-making, as a fruit-tree, as yielding timber for various purposes, and as fuel. He observes :

"In view of the economic aspects of the Mulberry plant as outlined above, efforts should be directed towards more extensive cultivation of the plant. The forest department can extend its cultivation in course of their reforestation policy and thereby help in the development of many industries as mentioned above.

"Of the 28 districts, Bankura, Bogra, Dinajpur, Murshidabad, Malda, Midnapur, Pabna and Rajshahi are known as "Silk districts" according to L. Liotard ("Memorandum of Silk in India," 1883). Here Mulberry plantations are already in existence and a drive is only needed to extend the acreage. In this work public bodies like municipalities and district boards and the public works department of the Government can help a good deal.

"The district boards, the municipalities and the public works department spend large sums of money in course of their remunerative arboricultural operations by planting economic trees on the roadside and embankments. These trees fetch a good revenue to them in return, besides giving cooling shade to the weary travellers and protecting the roads and *bands* from erosion by means of the net work of roots in the soil. These bodies and the public works department can easily plant Mulberry trees by the roadside and embankments. And, when the people will be aware of its utilities, the cultivation will surely be extended to their open lands for their own benefit. In the non-silkgrowing districts the people may take to sericulture and the problem of cattle fodder may also be partially solved."

We learn from the article that in the Panjab there is already a drive afoot for mulberry cultivation.

"The Indo-Burma Immigration Agreement"

Mr. S. Satyamurti, as president of the Indian Overseas Central Association, New Delhi, has rendered real service both to Burma and India, by publishing in book form all relevant documents relating to the so-called Indo-Burma Agreement. The book bears on its cover the following expressions and sentences from Gandhiji's statement on the subject :

"An Unhappy Agreement," "Panicky and Penal," "Sprung upon an Unsuspecting Public," An Undeserved Slur both on India and Burma," "A Brutal Reminder that both India and Burma are under the British Heel," "It Breaks every Canon of International Propriety," "It becomes less defensible in that an Indian instead of an Englishman, was sent to negotiate the Agreement. It is an old and familiar trick, that of putting up an Indian to perform a disagreeable task," "The Agreement is an Insult to the whole Nation."

In his own Foreword Mr. Satyamurti states with what object he has published the book[2]:

"Knowledge is strength." I am, therefore, publishing, this series of documents in connection with the so-called Indo-Burma "Agreement" with a view to inform all those concerned, and particularly the members of the Government of India and of the Indian Legislatures, and of the Burma Government and Burma Legislatures, not only of the strong feeling in India on this matter, but also of the powerful, and in my judgment irresistible arguments against the acceptance of this "Agreement" by the Government of India, if it is at all to act reasonably and on behalf of the people of India—and of Indians in Burma.

Is British Domination In India Defensible Because It Is Better than Nazi Tyranny ?

In course of the debate in the British House of Commons on the Address to the King's speech, which by the by did not even mention India, the British Government was subjected to severe criticism by some M. P.s. Mr. MacGovern, an Independent Labour Member, moved an amendment to the Address, which was rejected by 326 votes to 2, and the Address was unanimously adopted. We are not concerned here with the criticisms of the M. P.s on other matters, but the unanimous adoption of the Address shows that the House was satisfied that Mr. MacGovern's criticism of British rule in India was entirely wrong. The inference is, therefore, justifiable that in the opinion of the House no change is required in the political situation in India. Yet various British journalists and other writers and various British speakers have been informing the Indian public that never was there in Britain greater sympathy with Indian aspirations than now !

Let us here confine ourselves to what Mr. MacGovern said with reference only to British rule in India and what Mr. Eden said in reply thereto. Mr. MacGovern said :

On February 24, 1933, Mr. Churchill had said that British interests required them to keep out of the quarrel which had broken out in the Far East and not wantonly throw away their old and valued friendship with Japan and it was in the interest of the whole world that law and order should be established in the northern part of China because China was in the same state that India would fall into if the guiding hand of England was withdrawn. The Prime Minister was both self-confessed advocate of aggression and a defender of Fascist aggression."

Mr. MacGovern continued :

"In my estimation the Atlantic Charter was one of the grossest pieces of deceit in modern times I have

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ever seen. It is to be applied to nations that have been overrun by Hitler while independent government which it proposes to give them is denied to territories that have been overrun in the past by Britain herself."

Regarding India Mr. Churchill had said (according to Mr. MacGovern) that he was convinced that Indian political parties were not going to be given Dominion Status or responsible Government for all India in any period which it was worth while to consider now.

The Prime Minister, asserted Mr. MacGovern, was a self-confessed opponent even of Dominion Status for those colonial territories which were occupied by Britain.

Mr. Eden, replying for Government, said :

"Mr. MacGovern drew a parallel between our rule in India, where, he said, people were condemned to slavery, and the German rule in Europe. I cannot think he believes that is a true parallel. In India today there are several hundred millions of people. There are a handful of White officials. There are states where the White man is scarcely seen. Ninety per cent. of matters which affect the people of India are dealt with now in provincial bodies, where Indians can and do exercise authority.

"The Hon'ble Member is fully entitled to make his criticisms of the Government of India and the way our rule in India is administered, but I wonder why he did not put anything on the other side of the balance sheet. Why did he not tell us that there are seventy million people living in Indian States who have been in the Indian States for a long period and that there is no great movement of the population from British India into those States. Why not ? Because one of the fundemental problems in India is that many Indians do not wish to be ruled by certain other Indians. These are all problems which must be faced if the case is to be stated fairly. Why did he not tell us of the five or six or whatever the number may be Indian divisions of all volunteers who have been fighting with such magnificent galantry in the last few weeks ? If his parallel were true. Hitler would have beside him now Polish divisions, Czech divisions, Norwegian divisions and Dutch divisions, whereas he cannot raise a single platoon among them and he never will (cheers) because his rule is tyranny. It is an absurdity to draw a parallel between our administration in India and Hitler's rule."

Our brief reply, in one sentence, to Mr. Eden's defence of British rule in India is : If anybody says, "I am not like Satan, I am superior to him," that is no proof that he is an angel or even a normal human being.

British rule in India has lasted for well-nigh two centuries. There were periods when it was very much worse than it is now. German rule in Europe is only a year or two old. Therefore, for an impartial comparison of British rule with German rule, certain early and other periods of British rule would have to be taken into consideration. Present-day British rule in India is undoubtedly better than present-day German rule in Europe. But even now British rule in India is undesirable foreign domination—India is in bondage, her fetters should be broken.

It may be that 90 per cent. of matters are dealt with in provincial legislatures. But the remaining 10 per cent. in the Governor's hands are the most important and essential and the final authority is the British Government, and the most important matters—"Defence," Finance, Foreign Affairs, etc., of the country as a whole are entirely in the hands of the highest British authority.

The Indian States are as much under British domination as British India—perhaps more. In fact, the British authorities there oppose enlightened rule as much as they can. So, in effect, these States serve as a foil to British India. In spite of that fact, some of them—Travancore, Mysore, Baroda, etc., are superior to British India in some respects. Large movements of migration are no easy matter, many economic, social and other factors come into play. Nevertheless, only a few months ago thousands did run away from British East Bengal to the Tripura State.

It is no doubt correct to say that many Indians do not wish to be ruled by certain other Indians, just as there are many Britishers who do not wish to be ruled by Churchill Eden Amery & Co., Limited. But there has been a persistent demand and cry for complete Indianization, showing that the people of India want to be ruled by themselves. The Congress Governments in the provinces were preferred to the previous British bureaucratic governments, in spite of the serious limitations on the powers of the provincial ministries.

Mr. Eden is so well-informed that he does not know exactly how many divisions of Indian soldiers are fighting abroad for Britain ! He says they are volunteers. It is true in the sense that they are not conscripts. But it is also true that they are all fighting for money. *The New Statesman and Nation* said long ago that the masses in India are so miserably poor that plenty of men can be had to risk their lives for a pittance, and Mr. Gulshan Rai has shown in *The Tribune* that the poorest districts in the Panjab have furnished the largest number of recruits.

There may not be Polish, Czech, Norwegian and Dutch divisions in Hitler's armies, but there are Austrian, Rumanian, Italian and Hungarian soldiers fighting for him.

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THE NEW REFORMS COMMISSIONER AND THE FUTURE CONSTITUTION OF INDIA

By Professor NARESH CHANDRA ROY, M.A., Ph.D.

While there is complete deadlock in the political situation of India, a new Reforms Commissioner has been appointed in the person of Mr. H. V. Hodson and he has been required to move about from province to province to collect data for the formulation of the basic principles of our future constitution. It should be borne in mind that apart from a vague declaration that the policy of the British Government is to raise India to the status of a Dominion, neither the present Government of His Majesty nor its predecessor has committed itself to any definite line of action as to the future governance of this country. It has in fact steadily refused to make any response to the demand of the Indian nationalists for fixing a time-limit regarding the conferment of Dominion Status. It has similarly set its face positively against the suggestion that pending the elevation of India to the full status of a Dominion a national government responsible to the legislature may be constituted at the centre without further delay. The Secretary of State, Mr. Amery, has even gone to the length of throwing doubts on the suitability and effectiveness of responsible government in this country. By way of strengthening a counterpoise to the demands of the Congress and of placating the Moslem community, he has also thrown down the dark hint that the introduction of any new constitution in India will be subject to its approval.

In view of these statements and declarations by the Secretary of State and in view of the contingent deadlock in Indian politics, the appointment of Mr. Hodson and his present activities have rather a sinister look about them. It should be known that although the office of the Reforms Commissioner has been in existence since the twenties, its duties and responsibilities were far different so long from what they appear to have become since last summer when Mr. Hodson was brought in from England to fill the post. The functions of the Reforms Commissioner during all these years were not to initiate and chalk out fundamental principles of constitutional organisation but to work out details either regarding the formulation of any principle which may have been in view or regarding the application of any principle which may have been already adopted. In other words these functions were always only administrative, not constituent. This office was part and parcel of the Home Department of the Government of India and was in charge of an administrator of the Indian Civil Service. The fact that the character of the office was undergoing a vital change and its functions were becoming more important and confidential in nature was evidenced first by its transfer from the Home Department to the portfolio of the Governor-General himself and secondly by the appointment to it for the first time of a constitutional expert from outside.

That the expert chosen would be an European is regrettable but not surprising. In fact the question if such importation from England was at all necessary and if no Indian with requisite qualifications was available is irrelevant. A tradition has already been established that all important work would be done through officers of the Indian Civil Service and if they proved unequal to any task and experts from outside were necessary, they must be brought in only from Great Britain. This policy has been followed in respect of the publicity organisation of the Government of India, in regard to the appointment of the Economic Adviser and virtually in respect of all superior appointments from outside the Services. If the tradition has been so set in regard to these posts, it was but inevitable that in the appointment of the Reforms Commissioner no thought would be given to the question of Indianisation.

But while it is regrettable though not surprising that a European was appointed to this important post without an enquiry if any Indian of suitable experience and qualifications was available, still more regrettable has been the attempt of the Hon'ble Mr. Aney to evade responsibility on the part of the Government of India for this appointment. In reply to a question put by Sardar Sant Singh in the Central Legislative Assembly Mr. Aney merely observed that the appointment of Mr. Hodson was made by the Governor-General in his discretion under Section 305 of the Government of India Act, 1935, and he as spokesman

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of the Government of India could not on that account answer questions relating to this selection for the post. Was this reply really warranted by the Government of India Act or was it merely a clever evasion of responsibility? Section 305(1) lays down that

"The Governor-General and every Governor shall have his own secretarial staff to be appointed in his discretion."

Section 305(2) provides that the salaries and allowances of persons so appointed under the previous sub-section shall be determined by the Governor-General or the Governor as the case may be in his discretion and they will be charged on the revenues of the federation or the province as the case may be. Evidently the appointments provided for in section 305 are those on the secretarial staff of the Governor-General, *e.g.*, his Secretary, Assistant Secretary and their assistants. But the office of the Reforms Commissioner cannot by any stretch of imagination be included in "his own secretarial staff." It may be repeated that this office has existed since the twenties. It was so long under the administrative jurisdiction of the Home Department. From there it has only been transferred to the portfolio of the Governor-General. But it should be emphasised that it has been transferred not to the Governor-General to be administered by him in his discretion but to the Governor-General as Member of the Executive Council. As Member in charge he may be permitted by rules to make the appointment without previously consulting his colleagues but still he must have made the appointment not as Governor-General in his discretion but as Member of the Government and in consequence of this the ultimate responsibility for this appointment attaches to the Government of India. Sardar Sant Singh might have done well to insist on a more satisfactory reply to his question.

Apart from the hole and corner fashion in which the appointment was made, there is another factor in this selection which has aroused widespread suspicion as to the motive which has inspired it. There is a strange parallel between the appointment of Mr. Hodson and his activities behind the scenes and the activities during the last War of Mr. Lionel Curtis. As General Secretary of the Round Table Movement he busied himself with post-war constitutional changes in India and was responsible for initiating the scheme of dyarchy which disfigured the administrative mechanism of the Indian provinces for over fifteen years. It may not be only accidental that another Round Table enthusiast and the editor of the Round Table magazine should be called upon to help the British Government* in a more responsible and official manner in initiating basic principles of constitutional organisation after the present War.

It may be useful to give here in outline the history of the Round Table Movement and its influence upon our political destiny, as told by Lionel Curtis himself. Early in the present century there were present in South Africa certain British intellectuals. They had gone there either as military volunteers who stayed on as administrative officers after the South African War was over or went to that country later in the wake of Sir Alfred Milner. The most oustanding of the men who were in South Africa in the early years of the century were Philip Kerr (later Lord Lothian) and Lionel Curtis. Associated with them were two members of the Indian Civil Service who had been sent to that country for reorganising the civil services. Both of them rose high in later years in the administrative hierarchy of India. One was James Meston who became Lieutenant-Governor of the United Provinces and Finance Member of the Government of India and was the author of the Meston Award. The other was William Marris who drafted in 1918 the Montagu-Chelmsford Report and succeeded Sir Harcourt Butler as the Governor of the United Provinces.

These gentlemen took up first the study of South African problems. To this end they formed a group and helped in this manner in disseminating the idea that the four provinces of South Africa would prosper and go ahead only if they were united under one central government. In Union lay their prosperity and progress, in separation their decline. When this aim was achieved and South African Union was accomplished, the group turned to the wider question of the relations between the different parts of the British Empire and the Imperial Government. In order that the subject might be studied in all its aspects and bearings, in 1910 and 1911 a number of Round Table groups were set up in South Africa, Canada and then in Australia and New Zealand. A quarterly

*If the theory propounded by Mr. Aney in the Central Legislative Assembly is acceptable that the appointment of Mr. Hodson was made by the Governor-General in his discretion and the responsibility on that score attaches to him and not to the Government of India, the Reforms Commissioner may then be regarded not so much as an Agent of the Government of India as of the Governor-General and through him of the British Government.

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magazine entitled the *Round Table* was also established so that it might enlighten public opinion on the state of things in the different parts of the Empire and on the outlook of people living in different Dominions and dependencies. During the first six years it was edited by Philip Kerr (Lord Lothian).

The sponsors of the Round Table Movement excluded India for years from its calculation. Only one Round Table group was set up in India (at Agra) and that also though it owed its inception to an Indian was soon dominated by European officers, civil and military. The sponsors themselves made no attempt to organise such groups in this country and interest Indians in this movement, although they moved about Canada, Australia and New Zealand to this end and left no stone unturned in enlisting local support and enthusiasm for groups which they set up in those countries. It should be noted that when Lionel Curtis became at last really interested in India in the second year of the War, he took counsel not with Indians but with some Britishers and particularly with officers and retired officers of the Indian Civil Service whose attitude towards Indian political aspirations is always so notorious. It was in collaboration with them that he initiated the scheme of dyarchy, which was embodied in what is known as the Duke Memorandum and submitted in secret to Lord Chelmsford, the newly appointed Governor-General. So the fact stood out that the champion of closer union among the different parts of the Empire planned behind the back of Indians a scheme for the governance of their country and kept it away from them so that the idea might mature in secret. When later Curtis came out to this country, then also his coadjutors were mostly reactionary British civilians whose hospitality he was enjoying and with whose data he was working. But anyhow his mission was successful in India. It is true that the chief purpose of the Round Table Movement became an abject failure. The Empire instead of becoming a closer union as this Movement wanted it to be became more disjointed than ever after the War. The Dominions instead of participating in the conduct of the imperial government fell increasingly apart until by the Declaration of 1926 and by the passing of the Statute of Westminster became independent sovereign states by themselves. But although the chief object in view of the Round Tablers thus fell through, their ambition to determine the constitutional organisation of India was satisfied. They succeeded in launching this country upon the leaky boat of Dyarchy.

Another Round Tabler has now taken upon himself the burden of advising the British Government as to the future system of constitutional organisation of this country. Could he be expected to lead us to fields more fruitful than his predecessor landed us in? There are men in India who welcomed his appointment on the ground that he had travelled widely in the Dominions and had acquired first-hand knoweldge of different aspects of their governmental systems. But will such knowledge and experience be of any real use in the fashioning of the next constitution for India? Extraneous issues have not only been raised but are now holding the field. In view of them it is not so much knowledge of constitutional practice abroad as attitude towards Indian aspirations which counts the most in the man who will take upon himself the role of our constitutional adviser. Now what is the attitude of Mr. Hodson towards our political aspirations? We do not know much of it except what as editor of the *Round Table* he has allowed us to deduce. Every issue of this journal contains an article on current Indian politics. It is intended to be more factual than opinionative. But the way in which the facts are marshalled, events are emphasised and details are selected or rejected leaves us in no doubt that the mind behind the articles is not much in sympathy with our nationalist forces. It seeks on the contrary to emphasise wherever possible the fissiferous tendencies. It may be pointed out that the editor is not responsible for the articles and from their trend the views of the editor should not be deduced. But is that really so? In other parts of the British Commonwealth Round Table groups may exist and they may be responsible for the papers contributed to the magazine on their respective countries. But in India there are no such groups. At least the public does not know of them. Nor are the articles signed. In view of this the responsibility certainly attaches to the editor for the facts and opinions they may contain. Should we not on this account be more beware of the activities of Mr. Hodson than we have done so far?

Besides, rumours are already current as to the lines of investigation in which he has been engaged since he joined his post as Reforms Commissioner a few months ago. We are told that he is making out in the first instance a case not only against the adoption in India of the normal system of representation which obtains in a modern democracy like that of England or the United States of America but also against the system which has been in vogue in this

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country, and that he is engaged in making out a case in favour of the adoption of some kind of functional representation. Secondly, we are told that he is building up a case against the continuance in this country of the principle of ministerial responsibility to the legislature and is preparaing a thesis for an irremovable and fixed executive. Thirdly, it is said that by way of meeting the Pakistanists at least half way he is collecting materials for opposing the system of the distribution of powers between the federation and the provinces as contained in the present Government of India Act and is preparing a case for a new distribution as a result of which the federal government will be considerably weakened and provincial power considerably increased. Lastly, we are told that he is engaged also, by way of placating a sectional demand, in redrawing provincial boundaries and setting up new provinces.

It is not definitely known if the rumours on all these points are correct nor should it be thought that the examination of different principles of political organisation is by itself anything bad and harmful. It is certainly good that alternative proposals should be carefully studied and their implications evaluated, may be only for rejection and for the confirmation of our confidence in the basic principles to which we have already subscribed. But when such proposals are studied and new principles of governmental organisation are enunciated behind the back of the public by an officer of the Government with intimate affiliation to the Round Table Movement, popular suspicion may at any time be aroused and it is liable to be aroused in a more intense form at the present time when there are such acute differences among the various sections of the people regarding the future political system in this country. It is not unlikely that in course of time many of these differences will disappear and the remaining few may be satisfactorily conciliated. But if at the present moment alternative schemes of government are formulated and new principles, by way of placating sectional demands, are enunciated, it is but possible that the differences will be crystallised and the new scheme will be only the rallying ground of sectionalism. Besides, as we know it from our experience of the introduction of Dyarchy, when once a scheme is formulated to the satisfaction of the British Government, it will be a very hard and uphill work for the public to replace it by a system different from it in all essentials. By necessary manipulations this Government will see to it that with minor changes here and there this scheme is embodied in the constitution. Nothing in fact will be more effective than the presentation to the public in the nick of time of a cut and dried scheme matured in secret.

It may be pointed out in some circles that the importance attached in this article to the appointment and activities of the new Reforms Commissioner is uncalled for. We may be reminded that not only the National Congress has demanded that the future constitution of India should be framed only by a duly elected constituent assembly but the British Government also has conceded that the Indians themselves will carve out their future governmental organisation. In view of this whatever the Reforms Commissioner may do, will have little influence on the shaping of our constitutional destiny. But the problem need not be taken as so simple. It does not matter which body—a Constituent Assembly or a Round Table Conference—is actually commissioned to frame the constitution. It is but certain that it will consist of the representatives of different groups of the Indian people who may differ in essentials. A cut and dried scheme placed before them by the British Government at one stage or another of the discussions may be welcome among certain of these groups and complicate the situation further.

It is therefore time that proper attention is paid to the activities of Mr. Hodson and definite attempts are made to keep them under check. One of the ways by which they may be so checked is to bring him under the control of the expanded Executive Council. But does Mr. Aney's reply in the Assembly give us any hope in this regard ?

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STUDENTS AND THE UNIVERSITY

By Prof. P. A. WADIA, M.A.

The incidents that have recently happened in Bombay in connection with the Convocation Day in August 1941 have been the immediate occasion that has prompted this present article. If my rambling reflections can help students to see things in a detached manner as outsiders would see them, they shall not have been in vain. It should be remembered that it is very difficult for us feeble men and women to look at things in which we are intimately concerned from the point of view of an outsider—do what we can, our preconceptions, our rooted prejudices, our wishful thinking will colour our attitudes and insidiously undermine the determination to be dispassionate. If, therefore, in the course of this paper at times I give expression to opinions that appear unsympathetic and harsh, it might be remembered that I have been more than 35 years associated with teaching both in the Colleges and in the University—and that it is difficult for me to get over a slowly accumulating mass of traditions partly acquired and partly inherited through institutional life.

What are the actual relations between the University students and the University in Bombay? The first reflection that occurs to us is that so far as the mass of the student body is concerned they have no direct touch with the University. The University is a body that lays down courses of study, and regulations for eligibility to various degrees, and conducts examinations which qualify students for the degrees. The direct teaching work in a few post-graduate departments that it has undertaken affects only a negligible percentage of the entire student community. The University under present conditions, therefore, does not possess those qualities which would enable it to mould the minds and the character of its alumni, to influence and guide the students in times when they need such guidance, in times of emotional upsurges such as the occasion when Sir Maurice Gwyer was to deliver his convocation address. Any defence, right or wrong, which the official head of the University, could make, any attempt at guiding and leading the students, however, sincerely made, is bound to fall flat, in the absence of that more intimate day to day contact that the class room implies. If the University is so remote from the daily life of Bombay students, it is a still greater abstraction to the students in Colleges in places like Poona, Dharwar, Rajkot and Karachi.

The executive of the University and its Vice-Chancellor have no contacts with the student population except the issuing of regulations for studies and the conduct of examinations, or perhaps an occasional visit of the Vice-Chancellor like the visit of H. E. the Viceroy to a remote part of his dominions. To the mass of the students the Syndicate of the University is as unapproachable as the executive of the Government of India; and if the oracular explanations of the Government of India in a time of political crisis fall flat on the mass of the population when they require leadership and guidance, the oracular pronouncements of the University executive, it is not unnatural, should fall equally flat on the mass of the student population when they are thrown off their normal balance by a wave of emotion like the Convocation incidents.

But it may be said in the case of our Province the Colleges can and do take the place of the University: the work of teaching is carried on in the Colleges: it is to the Colleges that is entrusted the responsible task of forming not only the bodies and minds, but the hearts of the rising generation—the task of canalising their future activities as citizens, of fostering their dreams and vision of life, so that as they go out into the world this vision may grow into a possession not only for themselves individually but for their country and for humanity.

We have frequently heard in our days a note of alarm, of criticism, sometimes a plaintive wail of despondency at the present day tendencies and attitudes of college students. We have been told the old respect—almost amounting to reverence—for the guru has completely disappeared, that the present generation of students have no ideals and no aims, that they are drifting aimlessly, much as the crowds of London and New York, rushing from the class room to the gymkhana, equally indifferent to their studies as to their play. We have been told of the spirit of insubordination, of the complete lack of a sense of discipline, manifest alike in the home and in the class room, of the ease with which their untrained emotions override the

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promptings of a calculating reason, converting them at times into a horde swayed by slogans and catchwords, making them plastic material for political propaganda.

Many of these criticisms of the present day students may have a foundation in truth. We would not deliberately shut our eyes to the weaknesses that characterise the student world amongst us. It would be more profitable on our part to endeavour to face the facts and to understand the conditions that have brought about this regrettable situation, so that we may be able to plan a better student world for to-morrow.

Firstly, a world that is saturated with unrest cannot fail to affect that portion of living humanity that is most pliant and susceptible to the environmental influences. If humanity is drifting aimlessly about, pulled in opposite directions by influences which we label for the purpose of ready reference as totalitarianism, and collectivism, patriotism and humanitarianism, respect for freedom and respect for the law, will the rising generation in our educational institutions remain untouched by these influences? When to these wider world influences are added the influences that determine our public life in India, and we have been told that there is no leadership in our public life, shall we wonder if our student community suffer from the atmospheric currents in which they have been brought up? Human life cannot be broken up into water-tight compartments, so that we can shut out from our schools and colleges the happenings on the larger stage of our social and public life. The imagination and the responsiveness of the human mind in its pliant stage can more quickly be aroused by the reports of human sufferings, whether they are connected with the Spanish democrats putting up a heroic struggle against the disciplined hordes of Franco or the rumous and reports closer at hand of police subordinates mishandling their fellow students in their own city.

Secondly, what healthy correctives does the College life afford to this susceptibility on the part of the younger generation to environmental influences? If I speak on this question, it is not in a spirit of harsh judgment, but in a spirit of contrition and humiliation at the weaknesses of the profession to which I personally belong. The College in India is far from being that perfect institution where the young, pliant, responsive souls find the nourishment, intellectual and spiritual, which they so sorely need. The Colleges are divided into three categories. There are in the first instance the colleges run by our own countrymen in a missionary spirit. It may all sound well to maintain that the men who carry on the work of education in these institutions are influenced not by the profit-earning motives of a profit-making society; but when the salaries earned are not sufficient to secure the decencies of life, it is hardly possible to expect that the sordidness of the surroundings will not affect the weaknesses of the flesh. A commercialised world has profoundly influenced the academic sphere when the professor looks on his work as a return for wages, and on the class room as a place of mechanical drudgery to be escaped from for other activities which can supplement his meagre earnings. In an atmosphere like this the student can in turn only look upon the class room as an instrument for getting that amount of information by cribs and notes as would enable him to pass his examinations and obtain a degree which would have a wage-earning value.

There is another group of colleges managed and controlled by the Government, where though the salaries earned are higher there is largely the same lack of the artist's absorption in his own creative work. There is a third group—a smaller group—of colleges maintained by Christian missions, but where too the hide-bound rules of teaching for examinations, conducted by an external agency, obsess the minds of teachers and taught alike, and the pursuit of whatsoever things are beautiful and noble and of good report is subordinated to percentages of University passes and to the obtaining of numerically good results.

In an atmosphere like this if the younger generation is distracted between conflicting ideals, if they cease to have respect, much less, reverence for their teachers, if they manifest a sensitiveness and susceptibility to unrest, if they are prone to influences of an unhealthy character, need we throw the blame on them? Does not the blame rest on us who are responsible for their making? If we who are responsible for moulding their views and their outlook do not shorten the distance between what actually is happening and what is said and believed, the pressure of events around them will lead the students to rebel against values and ideals that they should earnestly cherish. It will then take a long time for them to recover these values. If we who in all humility should not fail to recognise our task as the co-operative pursuit of truth, in which we as teachers have as much to receive as to give, if we pose as mentors and oracles who have everything to give, and that too not in the values of life that matter, but on interpretations of ancient texts and details of history and logic or mathematics, unrelated to life and its pro-

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blems, are we entitled to expect respect or reverence? If we who have opportunities of making the rising generation understand the problems that face the world and impart to them the will to act so that life may be made fuller and richer for humanity, if we continue to adhere to our safety first habits and leave our students for the sake of the ribbon to put on our coats, we may be regarded as sound teachers and professors by those who appoint us, but we shall not command the reverence of those amongst whom our lives are cast. If we as loyal to our bread-and-butter activities choose to remain auxiliaries of the powers that be in the field of economic or political activities, if we continue to talk about free enterprise when we are really talking about business monopoly, sing about God as King when we believe in a democratic order, and call our prophet a Lord, when he told his disciples not to call him a Lord, we may prosper as wage-earners, to use the Platonic phraseology, but we shall have forfeited our functional privilege to be the interpreters of the past and the present and the creators of the future.

What are we as teachers doing to mould the minds and hearts of the younger generation? We have to deal with such large numbers in the class room that the sense of personal responsibility fails to come home to the student. We are normally so heavily burdened with teaching work or administrative duties that we have neither the time nor the energy for the leisurely sharing of the varied life of the students that is the very essence of the value of teaching. Most of us confine our conception of the duties of a professor to the work of delivering formal lectures on academic subjects so many periods in the week. The splendid opportunities of enjoying the peace of a unified life afforded by the presence of a resident staff of teachers who can be sharers in the daily concerns of the student community, members of a single family, are lost when the sharing involves the break up of the family into compartments according to communities, and formalities of dining with the hostel superintendent once a month. "These by Thy Gods, O Israel!"

When I speak in these terms of my own profession, I speak with a sense of personal responsibility. I feel, more than others that I have myself neglected the opportunities that have come to me, forsaken my students for the sake of performing other duties that had not the same urgency; I have often been attending meetings when I should have spent all my time in understanding and sharing the lives of those entrusted to my care in the class room; I have often stood at a distance when I should have gone up to them in their difficulties. I have often been emphatic in matters where I should have confessed my ignorance. I feel no shame in confessing to this neglect of opportunities God gave unto me; and I only pray that in the years that remain to me He who can forgive so unstintingly may yet give to me fresh occasions of service.

Let me turn again to my main theme. The lack of discipline with which the present generation of students is charged also needs a little careful analysis. The desire for uniformity of procedure and for prompt external results have led teachers to forget that it is the quality of the mental process, and not results, which is the measure of educative growth. Entire surrender to the course of action demanded by others and whole-hearted co-operation in such action cannot go together. Compulsory attendance in the class room in Colleges brings about a double-mindedness which is morally harmful—as it breeds a double standard—one for our own private interests and another for public interests, and thus hampers the development of an integrated life. True discipline means the ability to endure in a deliberately chosen course in the face of distractions and confusion and difficulty. A body of students who are disciplined would find no difficulty in organising a spontaneous boycott of a function like that of the University Convocation, if they were of one mind. The necessity for picketing for such a purpose definitely assumes that the students are *not* of one mind, and therefore the use of moral or even physical coercion for the performance of an uncongenial task. Moral coercion is a contradiction in terms—for morality implies freedom and spontaneity, and coercion implies the absence of such spontaneity. But whatever may be said about the rights and wrongs of strikes and boycotts, one can unhesitatingly disapprove of the crowd psychology of which we have evidence, when students bent on carrying out what they conceive to be a good object break in into College corridors and use coercion incompatible with true discipline.

A College or a University is a body of men and women linked together in the co-operative search for truth, it is a corporation of young and old, who grow togehter in the experiences of life, making life richer for one another, it is a comradeship for teacher and taught in a life of adventure in which what we get and give are not external possessions but a widening and deepening of our conscious lives. Education is not a means to such a fuller life; it is such a life in itself.

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If our College and University were corporations of this kind, students and teachers alike would be linked by ties of affection and mutual respect. But our educational system is the reflection of the socio-economic system in which we live. We are repeatedly asked to judge its efficiency by the extent to which it produces men and women who can be absorbed into this system. Why need we be surprised if the chaos that marks our socio-economic order, with its complete lack of discipline and co-operation and planning finds itself mirrored in our educational organisation? A planless socio-economic order has its counterpart in a planless educational order. You cannot have strikes in your economic order and wars in your political order without their inevitable reactions on your educational order. The intimate relationship between the educational system and the socio-economic order has at no time been so vividly realised as in these days of totalitarian philosophy when the minds of youth are to be indoctrinated with the poison of state absolutism, or the racial myth, or the worship of the Proletarian State. The revolt against reason which has been the leading feature of our age, manifested in the Barthian position in Christian Theology, in the incursions of the unconscious in the realm of psychology, in the mystic worship of the Fuhrer or the State, cannot leave untouched the field of education. It is the tragedy of the human race that the mass mind should be so obsessed with the conviction of the outstanding importance of its own small or large group as to ignore the mind of the universe. Can we see in the restlessness that marks our student body the same overgrown sense of its own importance? "If the light that is in you be darkness, how great is the darkness!"

And yet where there is the vision of youth there is hope. Let us pray that as the months and years roll humanity may renew its youth and through the workings of the unsophisticated dreaming, adventurous spirits of a new generation—that has not yet been trodden down by hungry generations, and that has not known the burden of the ages, may enter on its heritage of a better life. If this is ever to be accomplished and the world to renew its life, it will not be through the ossified activities of its politicians and ecclesiastics, but through the dreams of a younger generation resolved to challenge with an ardour peculiar to youth the age-long barriers of the past. Let us also pray that when a new life is made possible on earth, it will take its birth not through the instruments of force which are potent only for destruction: it can only arise out of love. The individual is symbolic of the race: life and love cannot be divorced. Even as the mystery of the birth of a new life can only be resolved in terms of the love in which it is grounded, so the rebirth of the human race cannot follow upon war and the destruction that war involves, it can only be expected from that "conversion" of the younger generation which the process of education involves.

TO RABINDRANATH

There, as I lay sleeping,
you came and kissed my head
and uttered the mighty words:
'Come with me, lazy poet,
the mid-day sun calls—
not here, nor there, elsewhere—somewhere else.'
And I sat up with a start...
'To what distant bourne,' I asked,
'do you fly aloft on your eager wings,
you who are in love with death?'
Of a sudden my wings also were aflutter
and I rode with you the stormy wind
in a reckless venture.

As I soared, I found
the sun the moon and the stars
all dancing in frantic glee...
and everything coursing through the empty space.

led by the echo of your mighty song
to the infinite, immeasurable and undefined!

Thus did you stir me into wakefulness
and thus did I have the vision
of that molten fire of motion
which flows everywhere
and which bore me now on its relentless waves
away from my familiar shores.

Who else but you
could lead me to the vast and unconfined expanse of death,
in quest of the very temple of the Lord of gods?
Who else could utter that great sigh:
'Not here, nor there, elsewhere—somewhere else.'

Translated by Kshitis Roy from the original Bengali poem by Achintya Sengupta.

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Sakyamuni Buddha

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King Sron Tsan Gampo

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Padma Sambhava

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Dalai Lama

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TIBET AND HER ART

By SIVA NARAYANA SEN,
Nepal Museum

Once you have visited the snows of the Himalayas you will have to return to them time after time until you die. When away from them, all through your life you will ever see them before you in your dreams.

The scene of our inquiry is, the tableland of Tibet, set within those higher elevations of that majestic range of mountains. To any one who appreciates Nature in all its grandeur, the fascination is so great that everything else in the way of scenery sinks into perfect insignificance by their side.

The name "Tibet" which we give to the mysterious "Land of the Lamas" is an English rendering of the Tibetan sTod Bod (pro.=*Tö Bö*="High *Bod*"), although the usual native designation is *Bod* or *Bod-kyi-yul* ("Country of Bod").

This "Country of Bod" is situated at an altitude of between 12,000 to 15,000 feet above the sea-level, covering 800,000 square miles, girt on every side by gigantic mountain ranges. Being fenced round with formidable mountains, or with swamps and deserts, it is almost impossible to cross. In the extreme south lies the vast range of the Himalaya, and above this the Kailas range. Along the northern frontier stretch the Altyn Tagh and the Kuen-Lun ("Tiger-Dragon") Mountains. Behind its icy barriers, reared round it by Nature herself, and almost insurmountable, its priests guard its passes jealously against foreigners. Demons are imagined to haunt its passes, swept by icy winds, and its huge dreary plains. In its many lakes lurk terrible dragons. Like Olympus in Greek antiquity, its snow-clad mountains are the abodes of gods and goddesses. The northern parts are largely uninhabited. Uplands, covered with coarse grass and extending for thousands of square miles, are inhabited by a scanty population of seminomadic pastoral tribes called Drupa or Dok-pa (Tib=*Hbrog-pa*) ("People of the Steppe"), with their herds of sheep, goats and yaks. Drupa is a pure race. A male member of this race has a brachycephalic head, wavy hair, clear brown eyes (in some cases hazel), high cheek bones, thick nose, strong and irregular teeth, ears with tolerably large lobes, broad mouth, lips not very full, thin beard and broad shoulders with normal arms

In those sections of the country in which there are permanent habitations, chiefly in the south where there are many smiling valleys where wheat and barley are cultivated as well as peas, radishes, potatoes and a considerable variety of fruits, live a mixed race becoming more Chinese as one goes towards China, or more

Tara

Indian (Nepalese or Kashmiri) as one travels southward or westward. The total population seems to be rather less than 3,000,000.

Tibetans import all their food from India, Nepal, Kashmir and China during summer months, while the snow-passes are open, and they store it in sufficient quantities to last them all through the winter. Wheat, rice, *tsamba* (a kind of oatmeal), Gur (sweet), sugar are bartered in large quantities in exchange for borax and sheep and yak wool.

They are at all times small eaters, eating a little whenever they drink tea. They never take a hearty meal, but stave off continually the pangs of hunger.

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The first two things that strike an observant traveller on entering a Tibetan encampment are that the number of children in the population is small, and that the majority of Tibetans appear middle-aged or even old and decrepit. The women manage to preserve their complexion slightly better than the men, by smearing the cheeks, nose and forehead with a black ointment. This, to a certain extent, prevents the skin chapping in the cold, but the winds in Tibet are so terrific that they are disastrous to any human sking. The intense glare of the snow-covered landscape and the extraordinary brilliancy of the atmosphere compel the natives constantly to frown in order to screen their semi-closed eyes as much as possible from the blinding light. This everlasting frown of course, covers the forehead with deep wrinkles and grooves, while "crow's feet" in continuation of the outer corners of the eyes and deep channels at both ends of the lips disfigure the faces of Tibetans at an early age. Tibetan boys and girls attain a state of maturity at a comparatively early age. Girls of fifteen or sixteen and boys of eighteen or nineteen are often noticed to be fully developed, and it is at these respective ages that men and women of Tibet frequently marry.

How to explain why one sees so few children in Tibet? It is due to the custom of polyandry prevailing in the country, which is bound to have disastrous effects upon the birth-rate of healthy, strong children, with deteriorating results upon every generation; and also undoubtedly the altitudes at which the people live limit to a great extent the increase of population. The general condition of most Tibetans' blood also contributes greatly to the non-fertility of parents.

There is yet another curious fact. To an average of fifteen male children who are born and live in Tibet, only one female child is healthy enough to survive. There are various reasons for this, and it would be difficult to discover the primary one. The diet of the parents, which centainly has marked effects on the production of one sex more than another and the great mortality among the weaker female children are the two main reasons, perhaps, for the scarcity of females in Tibet. Death-rate in children under the age of two years is very great in proportion to the number of births. It is impossible to give exact statistics but from inquiry from families it is found that an average of three children out of seven born succumb before the age of five. Of these deaths, the majority would be female children.

Most of the nobles reside in Lhasa. The government is a bureaucracy in which the Buddhist hierarchy plays a predominant role.

From a book called '*Gyal-rabs sal-vai melong*,' "Book of Kings," (Dr. Emil Schlagintweit's edition, 1886), of comparatively modern origin, we gather that in the second century A.D. charcoal was made for the first time, and iron, copper, and silver were extracted from the ore, ploughs were introduced, and the irrigation of fields made known, in the fifth century A.D., in the reign of Tri-nyan zung-tan, fields were for the first time fenced in, skin garments were made, walnut trees were planted, and reservoirs dug to supply water for irrigating the fields. In the reign of his successor the yak was crossed with the domestic cow and the valuable cross-breed called *djo* obtained. Mules were imported into the country and the people were taught how to make bundles of hay.

Francke made an elaborate study of the origin of the Tibetan alphabets. He writes: "As regards Tibetan historiography in general, there are two distinct schools of it, *viz.*, the Central Tibetan and the West Tibetan School. Thus, the records referring to the introduction of the Tibetan alphabet vary to a certain degree, according to the schools of writers.

"Central Tibetan Records.—The Petersburg *rGyal rabs gsalbai melong*, Sarat Ch. Das' The Tibeto-Mongolian dictionary, *Togbarlowa and the Bodhimor*. They all agree on the following points: King Sron btsan sgampo (c. 600-650 A.D.) sent his minister Thonmi to Hindustan, Southern Hindustan or Magadha, to learn reading and writing. He received instruction from a certain Li byin (the Lijin of the Mongals) in reading and writing, and formed the Tibetan alphabet after the Lantsha and Vartula characters, Tibetan dBu chan after Lantsha, and Tibetan dBu med after Vartula. He brought the Tibetan alphabet up to 30 characters, by taking 24 from the Indian alphabet, and inventing six new characters himself. For the expression of the Tibetan vowels he added four vowel signs.

"The West Tibetan School states that king Sron btsan sgampo sent his minister Thonmi and 16 fellow students to Kashmir, to learn the characters. They learnt the characters from the Brahman Li byin, and Pandit Senge taught them the language (Sanskrit). Bringing them into agreement with the Tibetan language, they formed 24 gSal byed and 6 rins, altogether 30 characters. (The following sentence is probably a later addition): Besides, they made them to agree with the Nagara character of Kashmir and brought them into shape.

"Looking at these two, the West Tibetan record strikes me as being the more original of the two. In the first place, the country from which the alphabet was brought to Tibet, is given here as being Kashmir. This is more in accordance with the result of Dr. Vogel's examination of the alphabet. Then, the passage about the forming of the Tibetan alphabet after the Indian Lantsha and Vartula characters, which is altogether doubtful, is omitted here. The West Tibetan account makes mention of the Indian Nagri alphabet, it is true, but this passage looks like a later interpolation."

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Dr. Vogel is of the opinion that the Tibetan is derived from the Northern Indian script, which was used in the 7th century A.D. It is not based on the Sārāda, but has certain points of similarity with this script, which suggest that both were derived from the same Northern Indian character.

Francke's own view is :

"The Tibetan alphabet was quietly worked out in the ancient monasteries of Turkistan, the Tibetan Li yul and that Sron btsan sgampo's minister Thonmi reaped the fruit of such learning."

This is still a disputed point. Buddhism was introduced in Tibet by the two favourite wives of king *Sron btsan sgampo,* reigning over Tiebt in the seventh century,—one called Wench'eng, a daughter of the Chinese Emperor Taitsung of the Tang Dynasty, and Bhrikuti, a a princess of Nepal. It has not yet been ascertained beyond doubt that Bhrikuti was the daughter of King Amsuvarmana of Nepal (died c. 639 A.D.). There is no doubt that she was a Nepalese princess.

Sron btsan sgampo was a king of great qualities. He was not older than nineteen when, two years after his marriage to the Nepalese princess, he was endowed with his Chinese bride, both of whom being born and bred sincerely Buddhistic converted their young husband and moved him, for the weal of Tibet, to send his Prime Minister Thonmi Sambhota and suite to India for the purpose, after studying the holy doctrine, of returning with capable Buddhist priests and the necessary holy scriptures for the conversion of the country. Not only did the King know how to maintain the power bequeathed him by his father, over various tribes of Tibet but, by his captaincy of his army, kept his people immune from invasions from surrounding kingdoms. Indeed both the princesses, of Nepal and China, were given to him by their respective royal and imperial fathers out of awe and respect. In the old Tibetan painting one sees him depicted on a white supernatural stallion, with full armour with helment and crest, a lance in his raised right hand, while he holds the reins of his horse with his left hand, thus mounted in a glowing shroud of flames, his head against a flaming halo. Eight horsemen clad and flame-enshrouded like himself, all of them also mounted upon a white supernatural war-steed, surround him cantering. Although Chinese chronicles mention him as a very bellicose prince, for Tibet, *Sron btsan sgampo's* government, with the intervention of his two favourite wives, was so salutary that his people came to regard him—and in their Buddhist church he is accepted—as an incarnation of Bodhisattva Padmapani or *Chenresi,* as the Tibetans call him. His two wives also were incarnated. Their celestial names are the Green and the White Tara; green because in Tibetan representations, this is the conventional colour for a swarthy complexion.

A Lama
Specimen of portrait painting
Painted on silk, 2′ 5½″ × 1′ 10″
By kind permission of the authorities of the Nepal Museum, Kathmandu, Nepal

Under the reign of the grandson of *Sron btsan sgampo, Gung-srong-du-je* by name, tea was introduced into Tibet from China, and ear-

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rings and new modes of hair-dressing were brought there from India.

Enough has been got from the Chinese and Tibetan sources to prove that the present civilization is entirely borrowed from China, India and possibly Turkestan and that Tibet has only contributed the simple arts of the tent-dwelling herdsman.

Lamaism is the religion of the Tibetans: it has also many adherents in Bhutan, Nepal, China, Mongolia and even in parts of Siberian Russia. It is essentially a synthesis of Asiatic religions, created by the Mongolian mind. Tibetans themselves are of Mongolo-Turki stock and the basis of their religion is the Animism and Shamanism of the Mongol races. This ineradicable substrate in Lamaism survives today, in spite of repeated efforts by the Buddhists to suppress it, in the Bon-po sect or the sect of the Black-hat sorcerers. Magic, sorcery, astrology, exorcism, and divination mark the functions of this sect, together with symbolic rites which indicate human sacrifice and ceremonial cannibalism at a remote period of their history. The Black-hats are not Buddhists, and indeed they oppose them: nevertheless, on account of their powerful magic, they are employed by the two properly called Lamaist churches, whenever the inimical forces of nature have to be coerced or expelled. In the later part of the ninth century King *Lang-dar-ma*, the friend of the Bonists, nearly extinguished Buddhism in Tibet by a violent persecution. He was assassinated by a Buddhist monk, disguised as a Bon priest, whose deed the Tibetans still celebrate in a religious dance.

Above the Bon-pos are the Red-cap sect of true Lamas, who profess a very impure form of Buddhism strongly tinged with Tantric practices and methods of Yoga derived from Shaivaitic Hinduism. This phase of Lamaism represents the unreformed Mahayana Buddhism introduced into Tibet in the 8th century by the celebrated Padma Sambhava. Little progress was made until a century after the reign of *Sron btsan sgampo*, when there arrived from India a missionary whom millions of Tibetans look on as a greater teacher than the Buddha himself. This enigmatical person was a native of the hill country now known as Swat, between Kashmir and Afghanistan. He contrived to fuse his Buddhist philosophy with many aspects of the Bon cult.

The Buddhism that was brought from India to Tibet was no longer the unalloyed, original doctrine such as that which had been proclaimed by Gautama Buddha. After Emperor Asoka, who reigned over ancient India during the middle of the 3rd century B.C., had raised the religion of the Buddhists to the status of the religion of the Empire, the doctrine was not only eagerly taught in all parts of the country but missionaries were also sent across the frontiers and great conversions took place in Burma, Siam Ceylon, Nepal, Kashmir, Bactria and Afghanistan. But, under Imperial patronage, the luxury of the orders increased, ritual became more complex and gradually more and more mystical mists enveloped the belief in which there were certainly beautiful tints but different among the different peoples, all according to the nature of their inner shades of difference.

The highest form of Lamaism is that of the Yellow-cap sect who now constitute the established church of the country. These Gelug-pa Lamas profess a purified and more spiritual form of the Mahayana Buddhism, highly mystical and ideal in its tenets, and resort less to the grosser methods of magic indulged in by the two lower sects; and, unlike these sects, their members are strictly celibate. To this sect belong the two highest dignitaries of Tibetan Lamaism, the Dalai Lama of Lhasa, and the Panchen Lama of Tashilhunpo.

Compared with the Buddhism of Ceylon and Burma, the Buddhism of Tibet is corrupt and extreme, blended as it is with an oppressive Demonolatry inherent in the Mongol stock. To this Shaman element in Lamaism is due the conversion of the humble mendicant-monk of primitive Buddhism into the Lama wizard-priest of today, without whom no event in the life of the people can come to a successful issue, and from whose earnings the Church draws a large part of its revenue. These components of Lamaism, the Yellow, Red and Black churches may be said to exploit the Three Qualities (Gunas) of the Universe, spiritual and material. The Yellow church develops the aspect of Sattva or Harmony: the Red, the Rajas or Physical Activity (Tantric Yoga): and the Black church wars against the power of Tamas, the Indifference and Darkness of Inertia. Such is the composition of the Buddhist Sangha, as it exists in Tibet today.

In the eleventh century a great revival of Buddhism was brought about by the arrival of the great Indian Pandit Atisha (also named *Jo-do-c'en po*="Great Lord")

Atisha, also known as Dipankara Sri Jnana was born in 980 A.D., in the royal family of Gaur at Vikramanipur in Bangala, a country lying to the east of Vajrasana (Bodh-Gaya). His parents—Kalyana Sri and Prabhavati—gave him the name of Chandragarbha, and sent

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him while very young to the sage Jetari for his education. After acquiring proficiency in philosophy and religion he commmenced the study of the meditative science of the Buddhists preferring the practice of religion to the ease and pleasure of this world. For this purpose he went to the vihara of Krishnagiri to receive his lessons from Rahula Gupta. Here he was given the secret name of Guhyajnana Vajra, and initiated into the mysteries of esoteric Buddhism. At the age of nineteen he took the sacred vows from Sila Rakshita, the Mahasankhika Acharya of Odantapuri, who gave him the name of Dipankara Sri Jnana. At the age of thirty-one he was ordained in the highest order of Bhikshu and also given the vows of Bodhisattva by Dharma Rakshita. After this Dipankara went to Suvarnadvipa to study under Acharya Chandrakirti. He returned to Magadha after twelve years.

The Buddhists of Magadha now acknowledged him as their chief and unanimously declared him to be the hierarch of Magadha. At the request of king Naya Pala he accepted the post of High Priest of Vikrama Silā. At the invitation of the king of Tibet—*Lha-tsun-pa Chan Chub Hod*—Atisha visited Tibet via Nepal accompanying Raja Bhumi Sangha, Pandita Parahita Bhadra, Pandit Virya Chandra and others. He was given a royal reception at Tibet by the King and his people. Atisha died at Nethan near Lhasa at the age of seventy-three in the year 1053 A.D. He was the spiritual guide and teacher of Bromton, the founder of the first grand hierarchy of Tibet.

Dipankara wrote several works. The following names of his works occur in Tibetan books:

1, Bodhipatha pradipa; 2, Charya sangraha pradipa; 3, Satya dvyāvatāra; 4, Madhyamopadesha; 5, Sangraha garbha; 6, Hridaya niscita; 7, Bodhisattva manyāvali; 8, Bodhisattva karmādimargāvatara; 9, Saranagatadesha; 10, Mahayanapatha sādhana varna sangraha; 11, Mahayanapatha sādhana sangarha; 12, Sutrārtha samuchchyopadesha; 13, Dasakusala karmopadesha; 14, Karma Vibhanga; 15, Samādhi sambhara parivarta; 16, Lokottarāsaptaka vidhi; 17, Guru Kriyākrama; 18, Chittotpāda sambara vidhi karma; 19, Sikshā samuchchaya abhi samaya; 20, Vimala ratna lekhana (this is an epistle addressed by Dipankara to Naya Pala, king of Magadha).

From a old Tibetan stencil drawing

It will not be out of place to mention here the names of Indian Pandits who worked in the

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Buddhist propaganda and were engaged in translating Sanskrit works into Tibetan. They were the wollowing :

1, Sānta Rakshita, a native of Gaur, who was the High Priest of the monastery of Nalanda; 2, Padma Sambhava, an Afghan; 3, Dharma Kirti; 4, Vimala Mitra; 5, Buddha Guhya; 6, Sānti Garbha; 7, Visudhi Simha; 8, Kamala Sila; 9, Kusara; 10, Sankara Brahman; 11, Sila Manju of Nepal; 12, Ananta Varmana; 13, Kalyana Mitra; 14, Jina Mitra; 15, Surendra Bodhi; 16, Silendra Bodhi; 17 Dana Sila; 18, Bodhi Mitra; 19, Muni Varma; 20, Sarvajna Deva; 21, Vidyākara Prabha; 22, Sraddhākara Varma; 23, Mukti Mitra; 24, Buddha Sri; 25, Buddha Pala; 26, Dharma Pala; 27, Prajnā Pala; 28, Subhāsita; 29, Prajnā Varma; 30, Dipankara Sri Jnāna; 31, Dāna Sri (his nephew); 32 Smriti Jnāna Kirti; 33, Sangha Sri, 34, Jnāna Sri of Kashmir; 35, Chandra Rahula; 36, Dhira Pala; 37, Atulya Dasa; 38, Sumati Kirti; 39, Amara Chandra; 40, Vindu Kumbha; 41, Kumāra Kumbha; 42, Kanaka Varma; 43, Sadbhārata; 44, Jayānanta; 45, Gayādhara; 46, Amogha Vajra; 47, Somanatha; 48, Sunyatā Samadhi Vajra; 49, Jnāna Vajra; 50, Prajnā Guhya; 51, Mahayana Vajra; 52, Vāla Chandra; 53, Mantra Kaluksha; 54, Sugata Sri; 55, Jamāri; 56, Vairochana; 57, Manju Ghosha; 58, Surya Kirti; 59, Prajnā Srijnāna; 60, Gangādhara; 61, Dhana Gupta; 62, Samanta Sri; 63, Nishkalanka Deva; 64, Jagat Mitranandi; 65, Buddha Srijnāna; 66, Sakya Sribhadra of Kashmir; 67, Vibhuti Chandra; 68, Dāna Sila; 69, Sankha Sri; 70, Sambhoga Vajra; 71, Ratna Sri; 72, Mahārajna of Nepal; 73; 73, Vajra Kirti of Nepal; 74, Gayā Sri of Nepal; 75, Kirti of Nepal; 76, Kumāra; 77, Sanātana Sri; 78 Sadhu Kirti; 79, Vinaya Sri; 80, Sila Sri; 81, Mandala Sri; 82, Vimala Sri; 83, Darpan Acharya; 84, Jayadeva; 85, Lakshmikara; 86, Ratna Sri; 87, Ananta Sri; 88, Rāhula Sri; 89, A Guru from Tamradvipa; 90, Kirti Pandita; and others. It is interesting to note here that many of these savants hailed from Bengal.

The most celebrated figure of Mediaeval Tibet was Mila-ras-pa (=cotton-clad wild one) —Milarepa—who died in the year 1122. He was a great man and a great poet, whose songs are still familiar to most of his countrymen. One may always recognise him in art by his right hand held to his ear, as though to "catch the echoes of nature" (so the Tibetans phrase it).

In the year 1358 was born the most celebrated of all the propagandists of Buddhism in Tibet — tsong-ka-pa (bTsong-ka-pa = Onion Valley Man), so named from his place of origin. He was the most widely read and widely travelled man in Tibet. As a result of his deep study and extensive travel he reached the conviction that religion as practised in his country stood sadly in need of reformation.

His agitation for reform spread far and wide and he demanded celibacy of every rank of the hierarchy of Lamaism, to whom he further tabooed the use of wine. The old sect of the bKa-gdams-pa (Counsel sect), founded by Atisha, was reorganised by Tsong-ka-pa and became known as the Gde-lugs-pa (Way of Virtue sect) or the "Yellow Hats" from the head-dress of its ecclesiastics, who thus distinguished themselves from the members of the rNying-ma-pa (Ancient Sect) and other long established sects, all characterised by their red hats. The great monasteries of Ganden, Sera, Depung, and Tashi-Lhunpo were instituted by Tsong-ka-pa and his associates.

Tibetan monasteries are of various grades. First in rank stands the Ling (an island). Every Ling is ruled by Khanpo who also has the distinction of being considered an incarnate Lama. Next to the Ling rank the Chhoi-de. After the Chhoi-de may be placed the hosts of ordinary Gompa. Lastly, may be mentioned the Pug-pa, or hermit's cell.

Here is a description of some of the important monasteries of Tibet.

A. Galden Ling (Dga-ldan Rnam-par Gyal-wai gling)—the Ling of completely victorious joyfulness—is the headquarters of the Gelukpa sect and stands enthroned on the Wangkhor hill, about 25 miles E.-N.E. of Lhasa. It was founded by Tsong-ka-pa and the chief object of veneration is the grand tomb founded in the sacred memory of its founder. It is a lofty mausoleum-like structure, of marble and malachite, with a gilded roof. The number of inmates here is reckoned at 3,300.

B. Sera Ling (Gsera Tugs Chhe Gling)—the Ling of the Mighty Heart of Gold—one of the three Gelugpa foundations, placed 2 miles due north of Lhasa. The monastery of Sera is remarkable for three large temples of several stories in height, all rooms of which are gilded throughout. Inmates are estimated to be 5,000.

C. Dai-pung—situated 5 miles west of Lhasa. Its inmates number 7,000.

D. Tashi-Lhunpo Monastery (Bkra-shis Lhunpo)—the Mound of the Good Luck. It has 3,800 inmates. This is the seat of Government of the semi-autonomous Province of Tsang. The head of the whole monastic establishment is the *Panchen Rimpochhe*, who is likewise titular King of the Province of Tsang. Formerly his rule was independent of all control from Lhasa. Now, though taxes are levied in, and

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passports issued in the name of the Panchhen Lama, yet in military and imperial affairs the authorities at Lhasa are paramount. Panchhen Lama is supposed to be an incarnation of Amitabha Buddha.

E. Sakya Ling (Sa-skya-Gling)—the Yellow Earth Ling—a monastery of the heretical Sa-kya school of Buddhists. Eight of the abbots, known as the Sa-kya hierarchs, were *de facto* kings of Tibet. Sakya Monastery stands some 50 miles due north of Mount Everest. It is famous for its magnificent library, containing numerous unique treasures of Sanskrit and Tibetan literature, unobtainable elsewhere. Its inmates dress in bright deep red robes. The Sakya Lama is supposed to be an incarnation of Manjusri.

F. Sam-ye Ling—notable as being the most ancient of all monasteries existing in Tibet. It was erected by King Ti-srong Deu-tsan at the instigation of Santa Rakshita. Sam-ye is used by the Tibetan Government as a bank, where reserve treasure in bullion is stored.

G. Sam-ding Monastery. An important establishment, noteworthy as a monastery of monks presided over by a female abbot. Inmates number only 200.

Besides these there are many more monasteries. Space at my disposal does not allow to describe them all.

The claim of one of the abbots of Depung Monastery to temporal power was confirmed by the Mongols who invaded Tibet in 1640 and again by the Chinese who established their suzerainty over it later. The abbot in question was supposed to be an incarnation of Chenrezi (Sron btsan sgampo). The Grand Lama—Ngag-dbang-blo-bzang-rgya-mtso (Ocean of Powerful Speech and Noble Mind)—erected the famous monastic palace known as Potala, perhaps the most imposing palace in the world. Here all the Dalai Lamas have lived for 300 years. The present Dalai Lama, who has been found out very lately, is eleventh in number from the first one who came to power after 1640.

According to the Geluk-pa sect Buddha is constituted of a state of Consciousness, the state of Perfect Knowledge. Undeceived by the transient, illusive glamour of Appearance (Maya), this Perfect Knowledge penetrates to the Immovable Foundation of all things, visible and invisible, and knows It to be uncreated, independent, uncompounded, beyond Mind and Speech—the inherent principle in all things and in which all things are one. To realise this is to become Buddha (Enlightened); not to realise It is to remain bound to the Wheel of Re-birth. To bring all living beings to this state of Perfect Knowledge (Buddhi), to this perception of the One Indescribable Reality, is the noble goal of the Mahayana, the "raison d'etre" of its being, the impulse of its ritual and its Art. For this reason, Tibet is covered with religious monuments, its temples filled with sacred figures, paintings and symbols: for this reason, its monks strive to attain to Buddhi through Yoga, and its peasants mutter Mantras and turn their Prayer-wheels, for this alone—that by these means all animate beings in the three worlds may develop the Buddhi-Consciousness, the state of Buddhahood, which is deliverance. All that we see in figures and symbols in every nook and corner of Tibet are devised for the service of the Buddhi, or for the destruction of the retarding power of Illusion.

Lamas before the Buddha image reflect thus:

> "All the Buddhas are the same with myself: it is only because we are self-deceived that we think otherwise: to remove the obstacles in the way of such right knowledge I now come to worship the 'precious objects' and so desire to benefit all living things."

Of the Ultimate Reality, the Immovable Foundation of all that is, nothing can be said. What it is in Itself is unknowable except by and its state is Nirvana. Its aspect in the sphere of its state is Nirvana. Its aspect in the sphere of phenomena is Being-Consciousness-Bliss, and is embodied as the First Best Buddha, the Adi-Buddha whose symbols are the lightning-sceptre and the bell, power and word (Om). From this supreme Buddha-mind proceed five kinds of Wisdom, one in essence, embodied in five Celestial Buddhas, Buddhas in Heavens of pure thought. By a similar process these Dhyani Buddhas bring into being, five spiritual sons, their active agents in the regions of re-birth: and on the earth the Dhyani-Buddhas manifest as the Five Human Buddhas who turn the Wheel of Law (Dharma) and thus check the Wheel of Re-birth. Of these human Buddhas Gautama was the fourth, the earthly manifestation of the fourth Celestial Buddha Amitabha, working in active co-operation with the Spiritual Son of Amitabha, Avalokita, the Spirit of Mercy and Self-sacrifice who guides the course of this world and who is the controller of Re-birth. The six syllables of Avalokita's invocation [*Om. Mani Padme. Hum*=Om. The Jewel in the Lotus. Hum). These six syllables safeguard the beings of the six regions of Re-birth, turn back the powers of evil, and open the gates of Paradise. Each syllable has its own colour, according to the state of Re-birth in which it is potent. *Om*, is white; *Ma*, blue; *Ni*, yellow; *Pad*, green; *Me*,

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red; *Hum*, black. In its local sense, The Jewel in the Lotus is the *Dalai Lama* in the heart of Lamaist Church at Lhasa: in its Cosmic sense, it is the Buddha-essence immanent in all things.] are all-powerful in releasing all animate beings from the six regions of Re-birth. It is to the Paradise of Amitabha, the Buddha of Boundless light that the Lama hopes to reach, for it is a Buddha-field where the Buddhi-Consciousness is perfected, where, if he so choose "the dewdrop may slip into the shining Sea". If he choose—but, if others remain still bound to the Wheel of Re-birth? No: the Bodhisattva ideal is otherwise. The Bliss of Buddhahood must be renounced till the dread wheel turn no more—till the full stature of the Cosmic Buddha be manifest. The Buddha-wisdom is male, the Buddha-compassion is female; and down the scale of spiritual hierarchies, (the manifold forms of the One Supreme Buddha), all are represented as aided in the work of Deliverance by female spouses or Saktis.

Out of the doctrine of deferred Buddhahood, of which the seed had been sown by Sakyamuni in renouncing his Pari-Nirvana for 40 years after his Enlightenment, grew one of the most characteristic features of modern Lamaism, that of the so-called Incarnation-Lamas. This peculiar and powerful doctrine teaches that certain Buddhas, Bodhisattvas and human saints of outstanding sanctity, have, as a matter of fact, postponed their irrevocable entry into the state of unclouded Buddha-consciousness, until such time as the deliverance of all living beings from ignorane shall have been accomplished. In the forefront stand the Spirit of Mercy, Avalokita, and his spiritual father, Amitabha, who incarnate in the bodies of the successive Grand Lamas of Lhasa and Tashilhunpo respectively. In the same way, the Bodhisattva of Transcendent Wisdom, Manjusri, the Saint Michael of Buddhism, incarnated in the body of the great 15th century Reformer Tsong-ka-pa, and continues to do so through the Grand Lamas of the Kumbum Monastery on the borders of China, at the place where the Saint was born. So, on a less exalted level, great saints and Doctors of Religion still continue the work of deliverance in the bodies of certain Lamas not only in Tibet itself, but in Mongolia and at Pekin.

Whole-heartedly Tibet works for the coming of the Buddhi-consciousness by Image, Symbol, Prayer and Meditation; for in the Artists the Buddha-mind produces images and symbols, just as truly as it produces in the Lama engaged in spiritual contemplation (the Sadhana of Yoga) the realisation that in his own heart dwells the Jewel in its Lotus—for all is of the essence of Buddha. "*All The Buddhas Are The Same With Myself.*"

It must be evident that this highest impulse in Lamaism, this extreme of monastic Buddhism is a very different thing from the severely practical Rule of Deliverance taught by Sakyamuni. In Lamaistic Buddhism the Saviour-idea replaces that of the self-perfected Arhat; we find Heavens of Light filled with graded hierarchies of "God's many": a definite Solar-cult with its cognate symbolism is discernible, over against which the Powers of Darkness and Ignorance are placated with elaborate propitiatory services and gorgeous ritual. In the last analysis, these innovations may be all considered as extended methods of presenting the idea of the all-pervasive Buddha essence: and, indeed, so fundamental is this doctrine in Lamaism, that it has drawn to itself very many foreign elements from the religions of the great civilisations of Asia, whenever they could be used to advantage in the work of developing the Buddhi-consciousness. Amitabha, the Buddha of Boundless Light in his Western Paradise and the four other emanations from the Supreme Buddha, with their spiritual sons and earthly reflexes seem to suggest a Mazdean-Manichaean source: the Mithra-cult may have supplied the Saviour-Boddhisattva of Compassion, the Bull as the emblem of physical life and, possibly, the goddess Tara who has affinities with the goddess Anahita, the consort of Mithra: and from India in the 11th century came Tantric Sakti worship, in the Kalachakra Tantra introduced by the Indian Reformer, Atisha.

Buddhism of this composite type, sometimes termed Scythian Buddhism, had reached an advanced development in Turkestan before the 8th century, as may be seen in the frescoes and hanging pictures found at Tun-haung and other sites on the border of Tibet.

The symbolic presentment of the Supreme Reality as Truth, Power and Wisdom is thus the goal which Lamaism sets before itself in its Doctrine, Ceremonial and in its Art. The Artist's profession is one of incalculable importance for he is the instrument of Buddha. For this reason he is mostly drawn from the ranks of the Lamas where the requisite seclusion and personal purity are to be found.

In a peacefulness which is reminiscent of that in which the European medieval monk, in his quite monastic cell, looking out upon the luxuriant stillness of his monastic garden, calligraphied his little books of seasons and enhanced them with elegant initials, florescent tendrils and little miniature pictures, often luscious in sentiment—in such peacefulness, also, those Tibetan complete

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Manjusri

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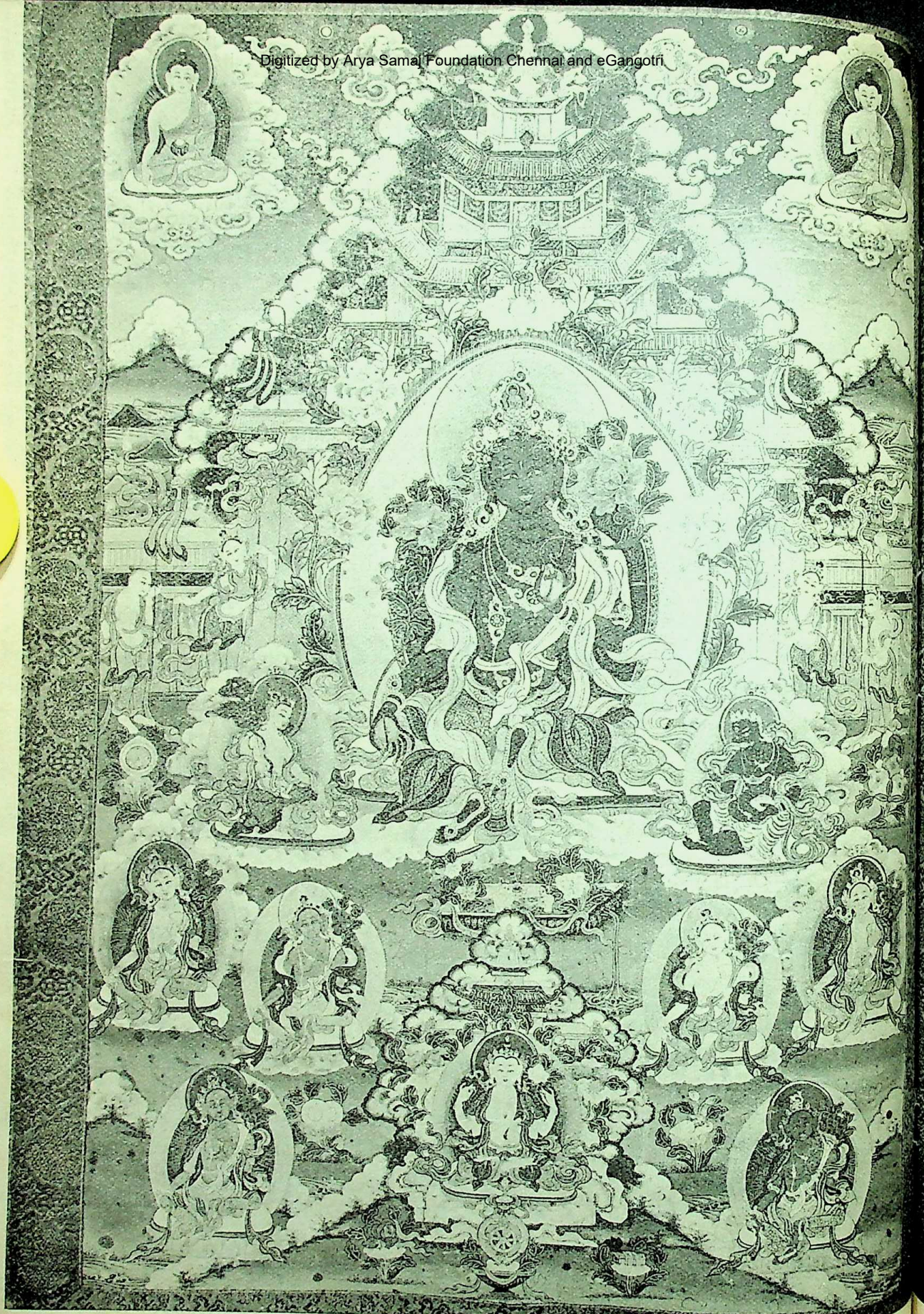

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Green Tara

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White Tara

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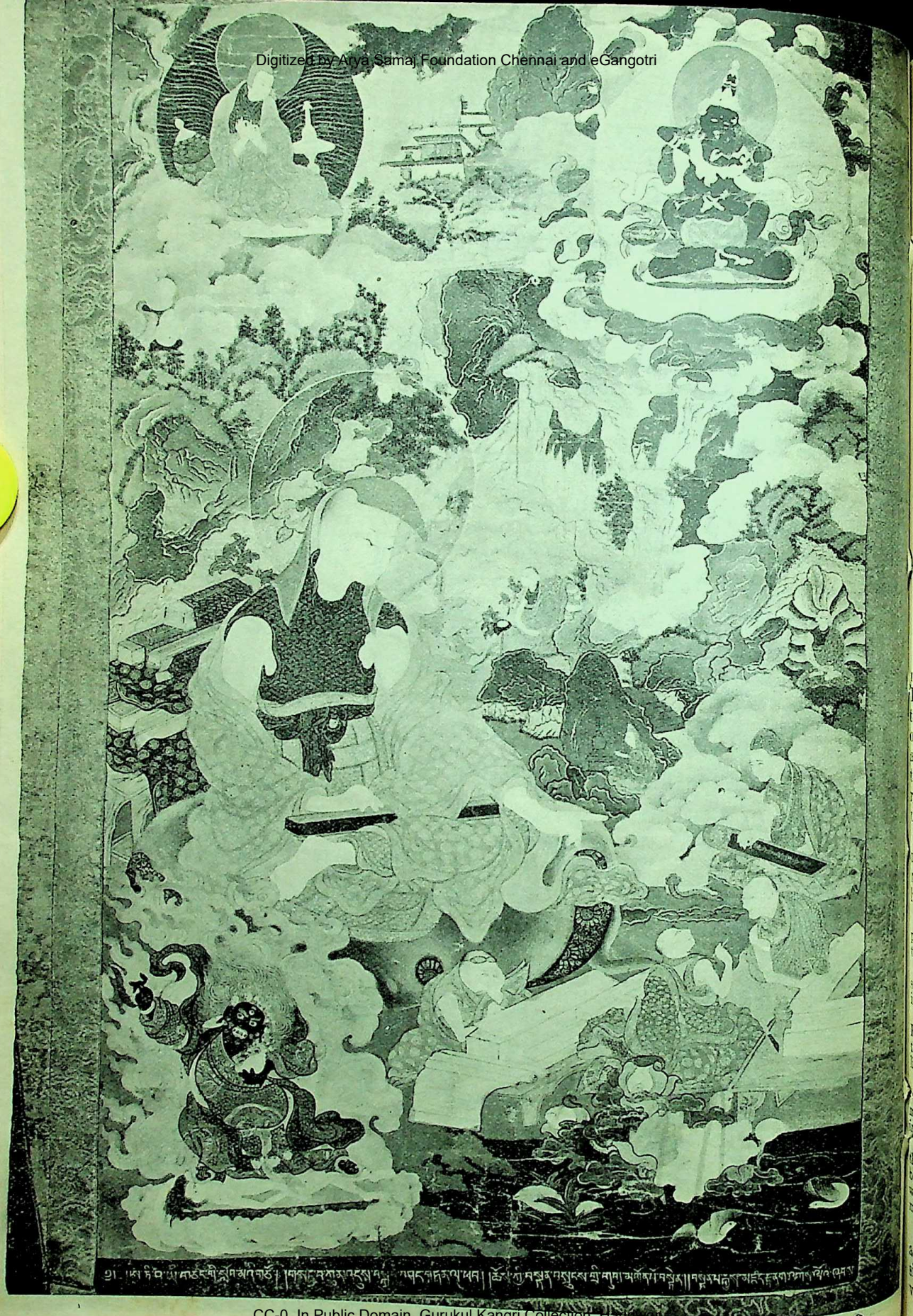

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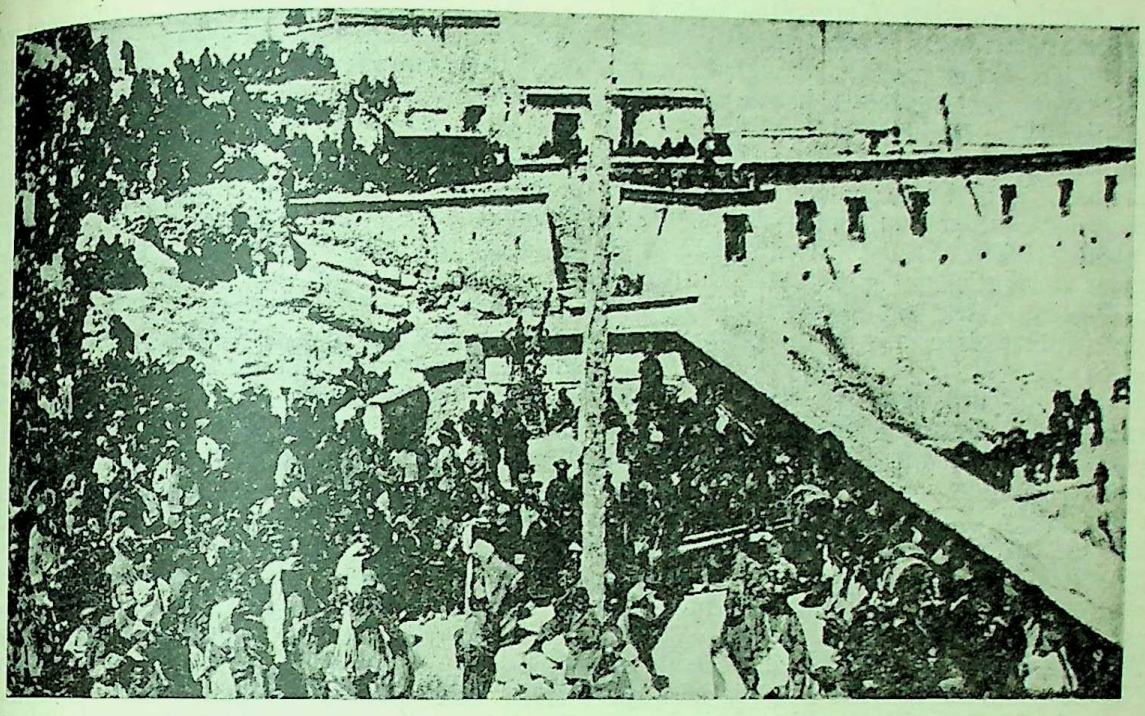

The interior of the De-pung Monastery. Note the mask dance and the orchestra

miniature-tableaux were conceived and painted. They too are the work of monastics, but monastics of the East in whose blood is the brilliance of precious stones which ignites the brain with a light that transforms the spaces of the soul to the halls of a fairy palace. There the spirit reigns, a mighty master, over worlds still very unknown.

Whoever, lay or religious, offers the work of his hands to the Buddhas in devotion acquires much merit, and great promises are held out to him. Listen to "The Rewards of Faith":

"If men build stupas in brick or clay—even if they pile up heaps of dust in mountain or forest with devotion.

If little children, as they play, make mounds of sand in honour of the Jinas (Buddhas)—all these enter into Enlightenment.

If on painted walls they set out figures of the Blessed Ones well and truly painted, or cause painters to portray them—such too become partakers of Enlightenment.

All, even boys who in sport have made images of iron or wood—or sounded cymbals and drums, or sung melodies to the Blessed Ones—all these become Buddhas in this world.

Even they who offer a single flower . . . . . or join the palms in worship but once, or make but one bow before a stupa, or cry once "Glory to the Buddha" with wandering mind—even such enter into Enlightenment."

This poem reveals the impulse by which the artist must work. It breathes the wide, compassionate spirit of the Mahayana, that mighty vessel in which all the Beings of the Three Worlds will at long last reach to that Further Shore, beyond the Wheel of Re-birth, from which there is no return. The artist is, as it were, one of the crew who help to steer that ship to the heaven were she would be.

And with regard to the purity required of the artist who would portray holy things: listen to the directions to one who would depict the Conquerer of Death, Manjusri, the Lord of Transcendental Wisdom.

"It shall now be explained exactly the manner of painting his image according to the precepts of Sri Vajrabhairava. Let some piece of cloth be taken, the (so-called) Cura-cloth or that which bears drawings of flowers or 'the cloth of the son.' The painter must be a good man, not too meditative, not given to anger, holy, wise, controlling his senses, faithful, benevolent, without avarice: he should be endowed with these virtues. The hand of such a painter is permitted to paint upon the Cura-cloth. If he desires to attain Siddhi (spiritual powers), the gift of the Cura will procure it. He must draw his model in secret, after having polished the surface of the cloth (with a stone). If, beside the Painter, a Sadhaka (that is one who uses holy objects as stimuli to Meditation),—If, beside the Painter, a Sadhaka is present, he (the artist) is free to paint; but let no worldly man see it."

To treat sacred things in a spirit of levity or indifference is to incur Bad Karma, for oneself and all beings.

Where the traditional presentment of the subject is Indian, the artist must scrupulously adhere to the prescriptions set forth in the Sastras, and little more is required of him than

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to be a faithful copyist. Very often indeed, a drawing is made from a parchment, the outline of the subject being pricked through in small holes, leaving a faint outline of the subject on the cloth underneath. In this way the fidelity of the presentment to the Sastras is secured. Many stencil-sheets were found in the Cave of the Thousand Buddhas at Tun-haung and those date from about the 9th century. Where there is no particular convention to be followed, the treatment of both plastic and pictorial subjects is strongly Chinese, especially in the picture landscapes.

Tibetan pictures may be classified under three groups. 1, Principal figures in the Indian Buddhist style but the accessory details are Chinese; 2, the peony throne and all the foliations are purely Chinese, the figures Indian; 3, in some the two above-mentioned influences are clearly discernible, but some drawings within conform exactly to neither convention and may be best defined as Tibetan.

Another form of picture is a speciality of the Nepalese craftsmen. The framing is of gilt copper and of silver filigree; the subjects are composed of innumerable precious and semi-precious stones. The convention is purely Indian. Tibet supplies the turquoise and lapis-lazuli and other semi-precious stones for these pictures and for the jewelled figures, but the coral, pearls, amber and rubies are importations from Mongolia, Nepal and Burma.

In many figures, that which immediately strikes the eye is their 'precious" gesture. The position of arms, hands and fingers of Buddhistic gods and Lamaistic service-priests always has a symbolic meaning. A conventional, sanctified attitude of the sort is termed a "mudra" in Sanskrit.

There are many mudras. There is the mudra of meditation (Dhyana mudra): then the hands lie, one upon the other, in the lap, palm turned upwards: the mudra of discussion (Vitarka mudra), when the right hand is raised to the level of the chest, the palm forwards, while the fore-finger and thumb touch and the other fingers are slightly bent: the mudra of prayer and so many more.

In art, where the mind lives in its expression, gesture is the continuation of the visible felt thought. Once the mind has ceased to exist, the hands hold less meaning than that of a stiffened corpse.

The time of the origin of Tibetan paintings is difficult to fix, as we have not sufficient particulars at our disposal for that purpose. Most of the original paintings now available as of yore date from the fifteenth century.

We have seen how important traffic once was with India. Spiritual embassies went there and came back the wiser; enlightened Indian Pandits sojourned at the court of Tibet at the request of the kings themselves; the purchase of holy Indian scriptures was endless, to such an extent, in fact, that present-day Buddhist scholars are unanimously agreed that, to be able to penetrate entirely into Buddhistic wisdom, it would be necessary first of all to fetch the keys of the enormous monastery libraries of Tibet; Sanskrit, which is still the liturgic language (annotations although written in Tibetan characters, are nearly always in Sanskrit)—all that points decidedly to very close spiritual connection with India. But also in appearance we see the likeness between the art of those two countries, in dress, head-dress—if only in the long-stemmed lotus flower, which is quite Indian, even though it is also seen in China, but there principally only in very ancient temple-caves, such as in the case of the Bodhisattvas, in those grand, superabundant, sculptured cave-vaults in Honan which date from the first period of Chinese Buddhism, when China kept in constant touch with India.

The most interesting expression of Tibetan religious art is the temple hanging-picture—the t'ang-ka (tang-sku or sku-tang=picture body). The material for painting on is cotton or canvas and silk. It is stretched on a frame and thickly coated with glue and chalk-dust, or with lime-and-flour paste and the white of an egg, and then polished with the smooth end of a conch-shell. The painting is done in tempera. Stencils are used to get the outline first. Charcoal powder is dusted over the stencil and the outline thus formed is then inked over. Then the colouring begins. T'ang-kas are always bordered with strips of plain or patterned Chinese silk, and mounted on wooden rulers with brazen ends.

That the Tibetan artists are also clever in portrait painting is evident from the portrait of "A Lama". This is simply exquisite and realistic almost to perfection.

Tibetans have developed a complex iconography and I am afraid it is not possible to do justice to the subject within the space at my disposal.*

Those who have seen the originals, lose themselves in them. What inner riches all these paintings bear testimony to!

* I have dealt exhaustively about the subject-matter of this article along with Tibetan Iconography in my book (in progress), *Tibetan Art*, which would have been published by this time but for the War. It is being published from America.

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Notes on Illustrations

Sakyamuni Buddha: Note the varieties of *Mudras* in the miniature Buddhas surrounding the main figure.

Manjusri: The Bodhisattva-God, holding the Book of Wisdom placed on the blue lotus, by left-hand; and wielding the Sword of Knowledge.

King Sron Tsan Gampo: In the illustration, he is seen riding on a white supernatural stallion, in full armour with helmet and crest and two lances, thus mounted in a glowing shroud of flames, his head against a flaming halo. 12 horsemen, all of them also mounted upon a white supernatural war-steed, surround him cantering.

This King first adopted Buddhism and married two Buddhist wives. It was the two favourite wives of King Sron Tsan Gampo, reigning over Tibet in the Seventh Century,—one called *Bhrikuti*, a daughter of the Nepal King, *Amsuvarman* (640 A.D.), the other *Wench'eng*, a daughter of the Chinese Emperor T'aitsung of the Tang Dynasty—who, both born and bred sincerely Buddhistic, converted their young husband—and moved him, for the weal of Tibet, to send his Prime Minister, Thonmi Sambhota and suite to India for the purpose, after studying the holy doctrine, of returning with capable Buddhist priests and the necessary holy scriptures for the conversion of the country.

Green Tara: Deified Nepalese wife of King Sron Tsan Gampo. Green because in Tibetan representations, this is the conventional colour for a swarthy complexion.

White Tara: Deified Chinese wife of King Sron Tsan Gampo.

Padma Sambhava: An Afghan wizard—brother-in-law of the great Indian monk Santa Rakshita. Arrived Tibet in 747 A.D. and founded the school of Lamaism, and is now deified. He is as celebrated in Lamaism as Buddha himself.

Atisha: Indian Buddhist monk who arrived Tibet in 1038 A.D. A profound reformer of Lamaism. Atisha's proper Indian name is Dipankara Sri-Jnana.

Dalai Lama: Died a few years back. Only the other day his incarnation was found out.

The pictures illustrating this article are from the collection of Mr. S. N. Sen

Kathmandu, Nepal.
17th July, 1941.

MY DEBT

By TANDRA DEVI

I want to settle my account,
But the Guard of Thy counting-house
Flings me out when I approach,
And I incur
More debts—more debts.

I want to settle my account
And I am crying
On the steps of Thy counting-house,
And there
The obdurate Guard
Pushes me out—
Out—to incur more debts.

Dear God! I have come
To settle my account,
But I cannot see the figures
Through tears,
And Thy Guard
Mocks
And sends me away again.

How shall I pay?
In blinding tears
I grope for the total;
The burden of it
Has made me blind.

Up again to the portal I falter;
My voice dies away;
I cannot even claim the right to enter;
I cannot find voice to call the Guard
O the burden of my debt has made me dumb.

Perhaps at last I shall pay
Unknowingly
When I fall utterly
Upon the way;
Then—dear God—
My hand maybe will find the coins
And spill them—
Unconsciously—
Into the hands of Thine Accountant.

It is Thou alone Who canst send him—
An angel to collect my debt.
Useless indeed is it for me
To stagger towards Thy counting-house!
Too strong is the Guard!
Too helpless am I!

O I want to settle my account.
Send then Thy messenger to me
Upon this dark roadside
Where I lie
Looking afar through tears
Towards Thy counting-house.

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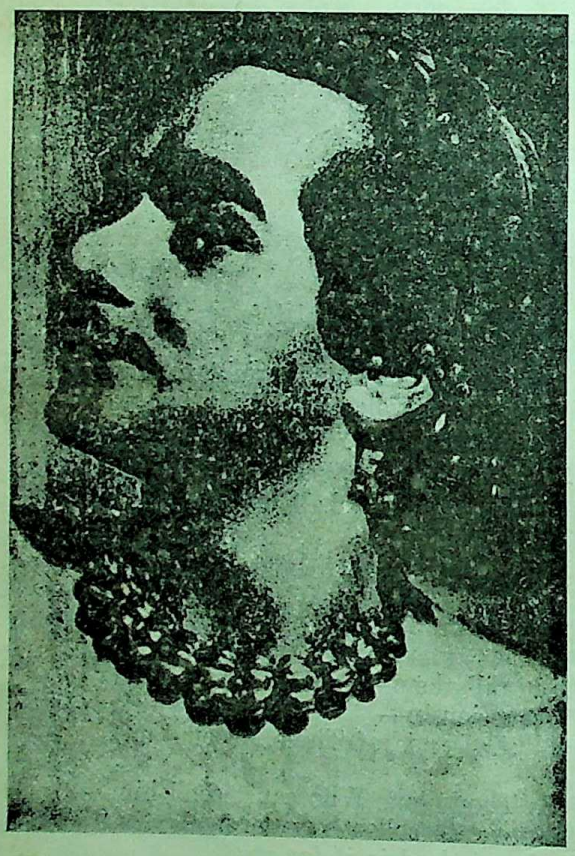
UDAY SHANKAR CULTURE CENTRE

By GOVIND PRASAD NAUTIYAL

Uday Shankar comes from an old Brahmin family and was born in the historic city of Udaipur. In 1917 he joined the Art School in Bombay, and in 1920 his father, the late Pandit Dr. Shyam Shankar Chowdhury, at the time Minister of Jhalawar State, sent him to London to carry on his studies in the Royal College of Arts. There he studied painting under Sir William Rothenstein and graduated with distinction, winning the Sepncer and George Clausen prizes.



Uday Shankar, the founder of the "Uday Shankar All-India Culture Centre" at Almora

His first experience of the stage was acquired when he helped his father to produce a performance in London in aid of Indian soldiers wounded in the Great War of 1914-18. He also gave musical racitals and helped his father with certain short plays which the latter had written. During this period he often danced at private entertainments for his friends and the attention of the famous Russian dancer, Anna Pavlo was drawn to the young Indian on one of th occasions. In 1923, he was asked to join A Pavlova's Ballet Company and teach her the of Indian dancing. He arranged two Hi ballets in which he was her partner, and sub quently he accompanied her on a coast-to-co tour of the United States.

After that Uday Shankar spent seve years in Europe, slowly making a headw through a variety of experiences and difficult But he gradually made a name for himself a professional dancer, and returned to India 1929. His first solo performances in India w

Simkie, Shankar's chief partner

given in Calcutta, and were received with war appreciation.

The following year, with the help of Mis Alice Boner, a Swiss artist deeply interested Indian art and culture, he assembled a compa of Indian dancers and musicians and took th to Europe. This time his success was imm diate and his future was now assured. After extensive tour of Europe, he took his compa to America. Uday Shankar and his compa

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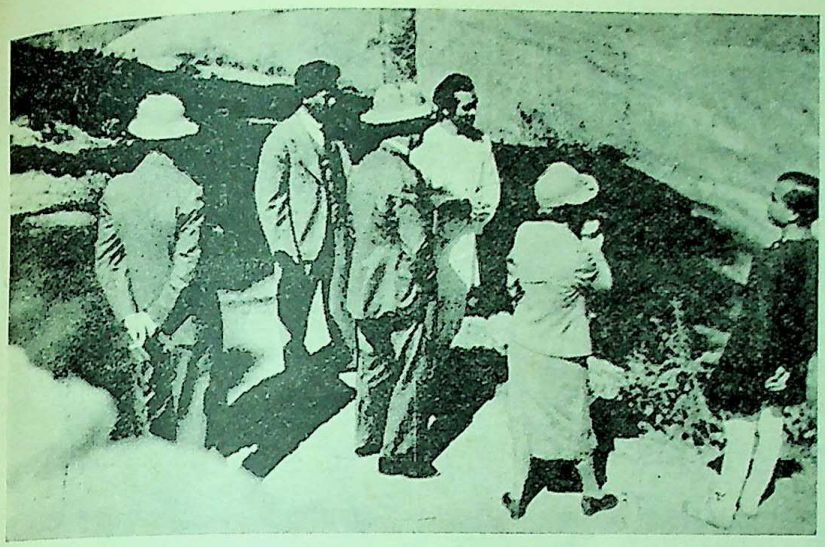


Uday Shankar talking to His Excellency Sir Maurice Hallet and Lady Hallet at the Centre

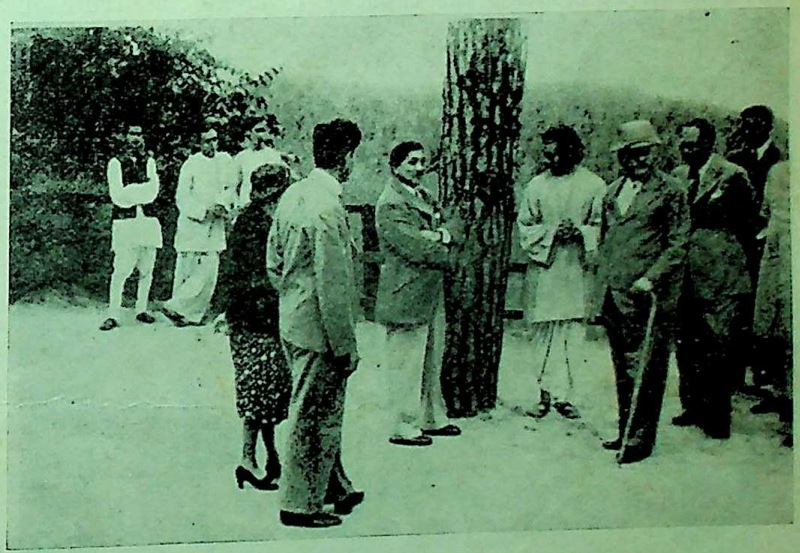
have since shown their art during four different touring seasons in the principal towns through out the United States and Canada, and have played to audiences totalling altogether more than a million persons.

Mr. Shankar now settled in India to translate his dream of life nourished for sixteen years into a living reality. In Almora he soon found a place after his heart. The natural setting of this queen of all hill-stations against the background of the eternal snows was a dream which he was long cherishing. The U. P. Government encouraged the idea and granted him for the proposed centre a spacious site of ninety-four acres of land, known as Simtola Forest, on the crest of a mountain just outside the town. In 1937-38 thanks to the substantial help received from Mr. and Mrs. Leonard Elmhirst of Dartington Hall, England, and of Miss Beatrice Straight of New York, as well as encouragement from many friends and well-wishers in Europe and America, Uday Shankar worked out a definite plan for the establishment of an All-India Culture Centre, which was inaugurated on March 3, 1940.

Purpose of the Centre

The purpose of the Uday Shankar India Culture Centre is manifold. In the first place, its aim is to train young talented dancers and musicians by a method which Uday Shankar has evolved as a result of his own studies and long experience. Secondly, it is intended that the traditional and folk forms of Indian dancing and music should be studied in the Centre in order to establish definite standards of production. By this means, the harmony underlying the seemingly confused state of India's dance art may be rediscovered or re-created. Through a study of the technique of dancing, drama and music, designed to reveal the inner significance behind the outer forms of expression, the Centre hopes to give a new interpretation to these arts.

Thirdly, the Centre aims at developing the ideal that an artist should study other forms of art in addition to the one in which he has chosen to specialise. A dancer would be a better dancer if his background includes music, acting and some knowledge of the graphic arts, mythology, the history of art and the rich heritage of India's spiritual teachings. It is this aspect of the Centre's courses which, it is believed, will raise the institution from a mere dance and music school to a Culture Centre in the truest sense of the term. Another purpose of the Centre is



The Maharaja of Baroda at the Centre

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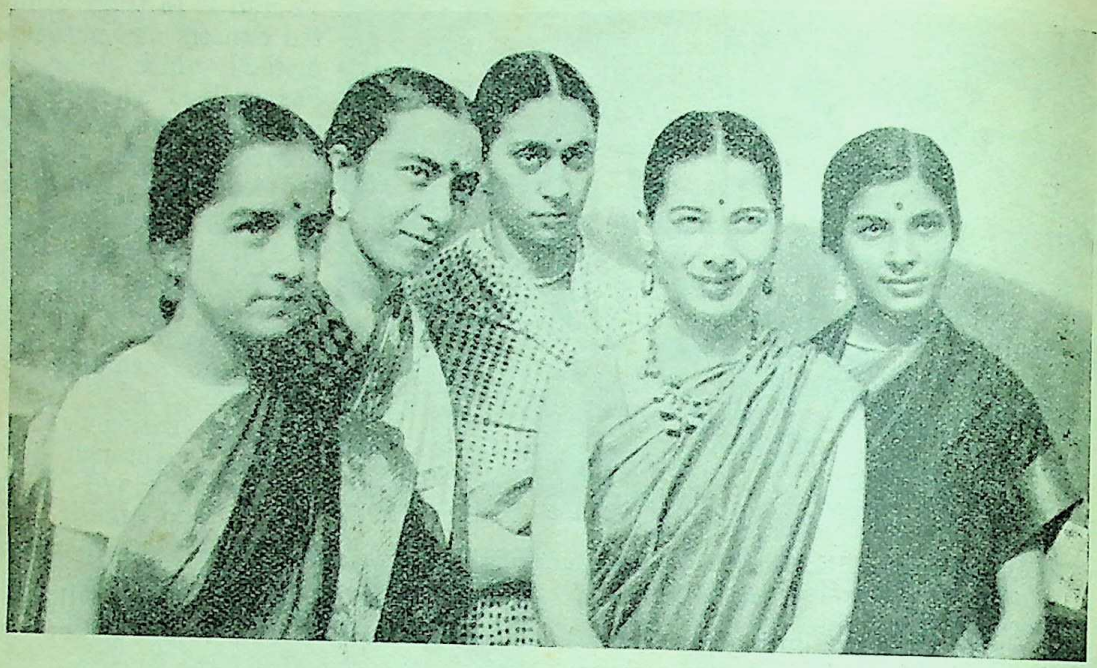
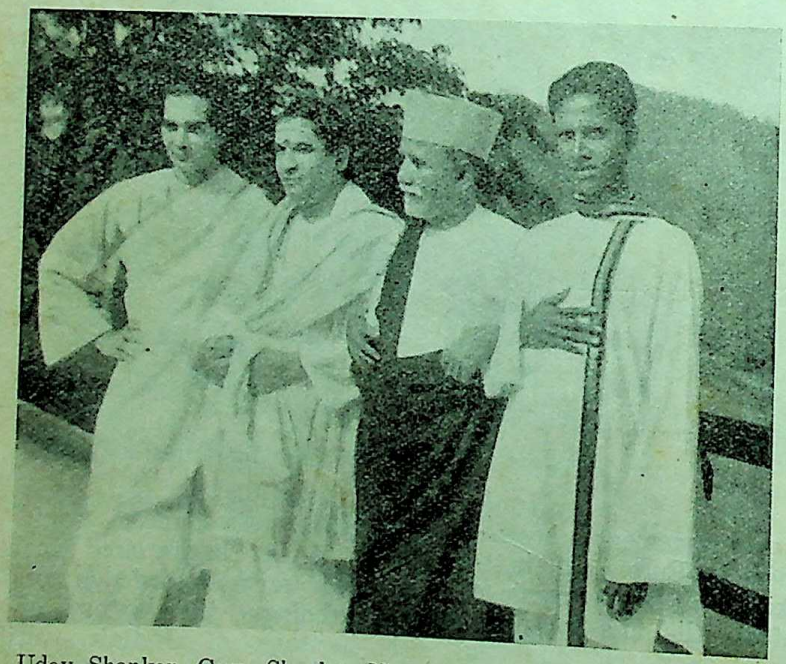


The girls of the Centre who are included in the tours and take a hand in teaching. The group includes Simkie, Zohra, Amala, Lakshmi

to inculcate in students the capacity to create and that successfully. The Centre does not want to produce mere imitators, but rather seeks to develop a spontaneous expression of the student's inner creative urge. Finally, it is planned to spread the message of the Centre in India and abroad, and for this object a permanent touring company is to be maintained.



Uday Shankar, Guru Shankar Namboodri, Ustad Alauddin Khan and another teacher

During the term of 1940 many important visitors from all parts of India and abroad visited the Cehtre to see it at work. His Highness the Maharaja of Baroda and His Excellency the Governor of U. P. were the distinguished visitors. His Highness was so much impressed that he announced a recurrent grant for fixe years in appreciation of the work undertaken by the Centre. His Excellency too was very favourably impressed by the performance and the classes and made a grant of five thousand rupees to the Centre.

In the serene atmosphere of the Himalayas, where students and teachers freely mingle with one another with no artificial restrictions of race and religious belief, a new understadning will be found, which will open the eyes of the people of India to the fact that art is not only a guiding factor of life but also a unifying one.

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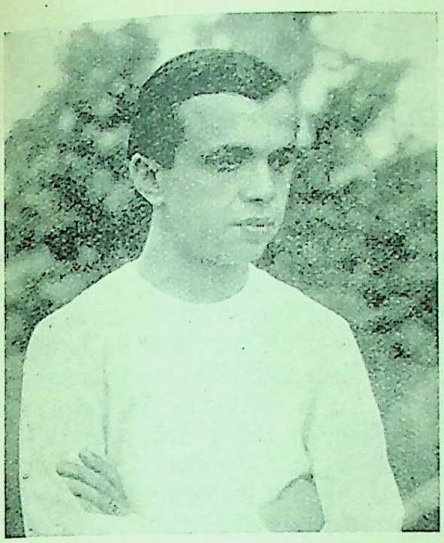
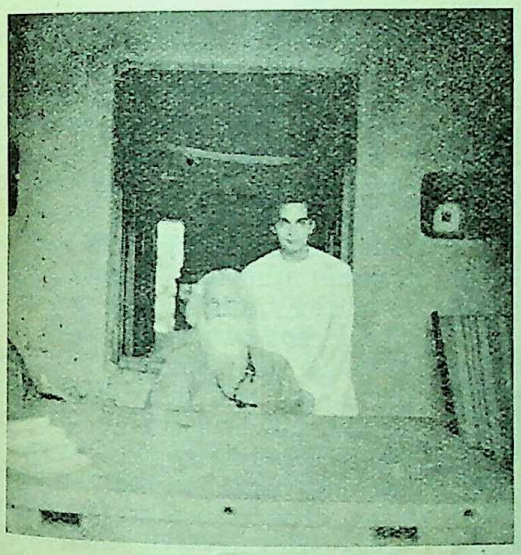


Vishnu Dass Shirali—the Musical Director



Uday Shankar with Poet Rabindranath Tagore at Santiniketan

The main studio provides a full-sized stage

The Centre has attracted students from all over India and Ceylon too. Besides dancing, the Centre has also started instruction in cognate arts like folk-song, staging, passion plays, designing costumes, painting and so on. The life in the Centre is extremely simple and shared alike by the teacher and the taught. Work is carried on there in a missionary spirit, most of the teachers getting less than Rs. 100 per month.

The Centre is situated at an altitude of 6,000 feet above sea level and commands a breathless view of the serene Himalayan snows. The climate, in spite of the altitude, is neither excessively damp in the rainy season nor unpleasantly cold in winter.

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RABINDRANATH AND GANDHI

By BIJAYA LAL CHATTOPADHYAYA

"Yet only by the supernatural is a man strong."—Emerson

A GREAT poet or a great philosopher is possessed with a purpose beyond his own. He is in the grip of a great idea. He believes that he has come into the world with a mission which is inescapable. He feels an urge, an ardour which he thinks is not his own but comes from a Higher Being. This "interior command, stronger than words" is felt by all men of genius and this realisation gives them the power to fight for an idea with a gambler's recklessness. As an egotist man is hopelessly weak but as a vehicle of a mighty idea he is formidable. Emerson rightly says in his famous essay 'The Oversoul': "The weakness of the will begins, when the individual would be something of himself." Again he says in his famous lecture 'The Young American': "Yet only by the supernatural is a man strong; nothing is so weak as an egotist." The same thought is expressed by Bernard Shaw in his *Man and Superman* through the mouth of Don Juan: "Man, who in his own selfish affairs is a coward to the backbone, will fight for an idea like a hero. He may be abject as a citizen; but he is dangerous as a fanatic." Yes, when a man imagines that he is fighting for a universal purpose, fighting for a great idea, nothing can stop him. He would struggle against great odds even when he is alone. He would welcome the frown of his enemy, look torture, prison, ridicule face to face, remain unmoved when his dearest companions desert him and mount the scaffold with perfect nonchalance.

Rabindranath Tagore and Mahatma Gandhi at Santiniketan

This heroic virtue of the soul we see in the case of Mahatma Gandhi when the Congress Working Committee refused to see eye to eye with him and laid down a course of action opposed to his changeless faith in non-violence. It gave him immense pain but could not shake his faith. He remained firm like a rock in his conviction amidst an encircling gloom; but the agony of his soul he could not hide. He felt lonely like a star and in pathetic words his unhappy soul cried out; "Unhappy because my word seemed to lose the power to carry with me those whom it was my proud privilege to carry all these many years which seem like yesterday." But however lonely the path may be, a pioneer like Gandhi must travel it alone. His soul has been wedded to the ideal of non-violence and how can he forsake it? A message from the heavens whispers to him to keep aloft the flag of his faith and march on fearlessly towards the goal. And he writes: "For me non-violence is a creed. I must act up to it, whether I am alone or have companions. Since propagation of non-violence is the mission of my life, I must pursue it in all weathers." Had Gandhi been an egotist, his strength would surely have failed him. The almost inevitable tragedy was averted because he believed that he was an instrument in the hand of a Supreme Being. This faith sustain-

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ed him when the horizon was the darkest. He gives expression to his belief in many of his writings. Thus he writes in *Harijan* of 28. 7. 40. : "I believe that my footsteps are guided by God, and all my life is based on this belief." In his autobiography he gives voice to the same idea in these memorable words : "But in all my trials,—of a spiritual nature, as a lawyer, in conducting institutions, and in politics,—I can say that God saved me. When every hope is gone, 'when helpers fail and comforts flee,' I experience that help arrives somehow, from I know not where. Supplication, worship, prayer are no superstition; they are acts more real than the acts of eating, drinking, sitting or walking. It is no exaggeration to say that they alone are real, all else is unreal."

This faith in the existence of a God whose guiding hand he feels behind all his enterprises has been the main source of his strength and inspiration. Again and again we come across lines in Gandhiji's writtings which show unmistakably that he believes in an Oversoul which animates all his actions and has shaped all the momentous decisions of his life. Thus when he decided to fast for twenty-one days in the Yarveda jail, it was a message from above that urged him to take that decision. About that Epic Fast Gandhiji writes : "On retiring to bed the previous night I had no notion that I was going to annonuce the next morning a fast of 21 days. But in the middle of the night, a Voice woke me up and said, 'Go through a fast.' 'How many ?' I asked. '21 days' was the answer."

About his famous Dundi Salt March he informs us that the decision to travel 225 miles on foot was not taken after much calculation. "But like a flash it came." Thus he writes about the historic Great March. The same thing happened when he called his countrymen to observe nation-wide Hartal on the 6th of April, 1919, as a protest against the Rowlatt Act. His duty during that crisis was clearly pointed out to him in a dream. Next morning he told C. R. about the message that came to him in his sleep. "But I dreamt about it." Thus he writes about his momentous decision to observe Hartal on the 6th of April as a protest against the Black Bill. As we minutely go through Gandhiji's writings we understand that in all great enterprises he has undertaken, in all his epoch-making plans the Saint of Savarmati has obeyed a mighty Voice, has carried out the order of a Higher Being. And about this Higher Being he writes : "I may live without air and water but not without Him." Again he writes : "Prayer has been the saving of my life. Without it, I should have been a lunatic long ago."

* * * * * * *

"In spite of despair staring me in the face on the political horizon I have never lost my peace. That peace, I tell you, comes from prayer."

* * * * * * *

"In fact food for the body is not so necessary as prayer for the soul. Well, then I will say that this lying has a charm for me, a truth-seeker, if that mainstay or staff of life without which I could not bear to live for a moment is to be called a lie."

Thus we see that it is by the supernatural that Gandhi is strong and it is his unshakable faith in the guiding hand of a Supreme Being that enables him to bear up against all misfortunes, to brave all dangers with a smile on his face.

This kind of faith in some mysterious Being characterises Rabindranath's writings too. He calls this Being *Jivan Devata,* the Lord of his life. The consciousness that his life was a flute in the hand of a divine musician, that the Lord of his life was continually shaping his being as a potter's wheel shapes the pitcher came to him suddenly like a flash of lightning. What he felt at that supreme moment has been recorded in one of his Hibbert Lectures. There we come across the following lines : "I felt sure that some Being who comprehended me and my world was seeking his best expression in all my experiences, uniting them into an ever-widening individuality which is a spiritual work of art." Here we discover the reason why genius has been called religious by Emerson. He is the very reverse of an egotist. "The soul gives itself alone, original and pure to the Lonely, Original, and Pure, who on that condition gladly inhabits, leads, and speaks through it." This influx of the Divine mind into our mind at once raises us to a higher plane of existence. A great poet sings what he is ordered to sing by the indwelling Diety. His pen records joyfully what is dictated to him by a spirit higher than his own. In Rabindranath's poems we find again and again the joyous recognition of a Being that is continually seeking expression through the songs of the Poet, through his every experience. Thus he sings out in the fulness of his joy : "Thou hast taken me as thy partner of all this wealth. In my heart is the endless play of thy delight. In my life thy will is ever taking shape." So we find in the writings of both Mahatma Gandhi and the Poet the startling revelation that behind their great deeds

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and songs is hidden a spirit higher than their own whose command they have carried out in joyful obedience. "When thou commandest me to sing it seems that my heart would break with pride, and I look to Thy face, and tears come to my eyes" (*Gitanjali*). They have let the soul have its way through them; in other words, they have obeyed and not tried to be something of themselves. This is the reason why we find both in the Poet and the Mahatma the same craving to reduce themselves to zero, so that they might be perfect instruments in the hand of God. This complete self-surrender in the hand of a Supreme Being and to do His will in every act of life is the spiritual ideal that characterises the writings of both the great men.

WHAT RABINDRANATH TAGORE HAS DONE FOR HUMANITY

By S. N. DAS GUPTA, M.A., Ph.D. (Cantab.), D.Litt. (Rome),
Principal, Sanskrit College, Calcutta

It has often been said that a nation is judged by the eminence of its great men. If this be true, India, which has given birth to Rabindranath, the greatest man of the present age, can claim her due share of respect and recognition among all nations. Rabindranath is generally known to the East and to the West as a great poet, but this is so only because the great majority of his writings are still in Bengali, which practically no European knows and which is but imperfectly known by most people of other provinces of India. Rabindranath is a towering genius who discovered all the main problems of humanity and the methods of uplifting it to a higher plane. For this, he did not owe much to book-learning or the views of other great savants of different countries. He was inspired from the beginning by the illumination of his own personality, which with him signified an emotional enlightenment from within, through which one can come in direct touch with the great joy that floods the starry universe above, the grassy lawns, the forests, the trees, the bushes and the groves below—that pulsates through every living creature—that by which our soul can spontaneously discover its unity with every form of life and pre-eminently the human life. With the lamp of his personality he approached the great wisdom of India, as embodied in the Upanishads and the past heritage of our culture. The secret of all his discovery of the true meaning of our Indian culture, at its best, was his spontaneous intuition. It is through this intuition that the mysteries of nature and life revealed themselves to him in their manifold character, from the most concrete and trivial to the highest and the most abstract. His poems, written in the various epochs of his life, reveal to us the unfolding of his own personality, containing in it a revelation of the great mystery—how the infinite and the subtle, the unknowable and the unknown, have expressed themselves in the language of the finite and the concrete. His life has discovered to us how in and through our concrete experiences we are always transcending them and coming in contact with a greater submerged reality, which was upholding them.

Understanding is always hemmed in by a sense of limitation. But the spontaneous intuition of a poet, unbanded by the limitations of schematised facts, is free both as regards perspective and achievement. It is for this reason that Rabindranath's genius could not be trampled or shackled by the dead weight of the fallacious perspective, the economic egotism, greed and jealousy sugar-coated by the name of nationalism and glorified with a sense of value which it really does not possess, but which has in reality been the cause of great mischief and degeneration of the western people. During the many years that have passed before our eyes the western people, who had been to us as models of culture and civilization, of nobility of thought and high achievement, have shown their inside in its naked reality. Their rapacious animalism is now on the point of devouring the very civilization that it created. Like seers of all ages Rabindranath was not overawed by the pomp and glory of these mighty peoples. He had the courage to sound the bugle horn of "Halt." The wheels of civilization must be slowed down and people must return to their inner nests to adjudge the value of their own actions. Posterity will remember with gratefulness the words of this great prophet who could have saved the civilization from ruin and devastation, if he was obeyed and followed. In our contest with our

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foreign masters, in our quarrels among our communities, in our struggle to free ourselves from the bonds or our unmeaning social traditions, in evolving a plan of our true education Rabindranath had never committed the fault of onesidedness. He was never slow and timid in criticising our own limitations, weaknesses, faults and sins. He was never unduly harsh either to other communities or to our foreign rulers. He was the man who could perceive that the real solution of all our difficulties and troubles lay in our being able to grasp in thought, action and emotion the true significance of freedom; the narrow limitation of swaraj to political and economic freedom alone held within itself its negative dialectic of destruction. The ordinary concept of freedom was not only logically untenable but it would not stand the test that freedom must always beget truth, goodness and beauty. Like all true prophets he realised the fallacy of our current political, economic, social and educational superstitions and dogmas, Eastern or Western.

To understand Rabindranath, therefore, would be to understand the significance of all obscurities, under whatever pretended and pompous names they might appear to us. To understand Rabindranath would be that we should reconstruct and revaluate from a new perspective and orientation all our current sense of values. Incidentally he has also pointed out that the supreme wisdom with which we could effect it for the regeneration, fellowship and amity of humanity is to be found in the wisdom of our great scriptures. He has thus in a way drawn the attention of presentday India to the hypnotic torpor through which it is passing through the evil and polluted suggestions of the West to the great wisdom that India had discovered for the eternal blessing of humanity, irrespective of national or cultural limitations. Yet, he was not a man of India alone. He was a great torchbearer, whose business it was to illuminate the future path of the unfortunate and weary nations of the world. To them all he showed through the burning experiences of his own intuition the true heritage of mankind, for the salvation of humanity.

If we admire him as a poet for his delicate fancies, his flights of imagination, the charm of his music of words and ideas; if we admire him as the poet who has discovered for us our own inner experiences and has clothed them with glorious apparels and raiments; if he has sounded through his poems the notes of eternal truths of love and hatred, joy and sorrow, of death and life; if he has revealed to us the true relation in which we stand with regard to Nature that is before us and with regard to the Great Master of this magic show, who weaves in one dance the seasons of the year as well as life, in its progressive and retrograde processes of decay, death and regeneration; if he has discovered for us the steps of this Great Master-musician through our thoughts and emotions, our hopes and our anxieties and through the varied changes in the external nature from season to season—he has *not* done enough for us. But unlike other poets he has been the great prophet, who has revealed to the erring humanity that friendship and love, kindness and compassion are the true secrets of true freedom and enlightenment.

Taken in all these diverse aspects, Rabindranath stands before us, as a great teacher, as a 'Guru' of humanity. He has not only fed our fancies with the luxurious rainbow of imagination but he has vitalized our thoughts and awakened its dormant powers from the torpor of inert ideas, manufactured either in the East or in the West. He has lighted our emotions, not into a conflagration of devastation but with that sweet and soothing light that emanates from cordial and friendly eyes, shaking hands with mutual sympathy, for mutual co-operation for the attainment of the Kingdom of Heaven on earth.

Presidential Address delivered *in absentia* at a Special literary sitting of the New Delhi Bengali Club held on the 23rd October, 1941.

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ROGER FRY : AND INDIAN ART

By O. C. GANGOLY

Roger Fry occupied a peculiar position in the world of British Art, in the post-Victorian era. Educated at Cambridge, where he studied for the Science Tripos, he failed to obtain a Fellowship. As he has himself put it : "I am a Professor without a Tripos,—a fox without a tail." He really received his training in Art in France. He studied Painting at Julian's studio in Paris, and, throughout his life he painted with his brush, and alternately, he wrote with his pen, on Art topics, being a regular contributor to the *Athenaeum*, as its Art-Critic. As his biographer has put it, "he was not a born writer," and "compared with Symonds and Pater he was an amateur, doing his best with a medium for which he had no instinctive affection." "Criticism and odd jobs of expertise was forced upon him against his will." Driven to earn his livelihood by journalism and by lecturing,—he slowly developed into a professional critic of Art, and trained himself by frequent travels in Italy and by study of the old Italian Masters which formed the staple part of his equipment as a critic. In a letter to his father he wrote :

"You see whatever success I have had has been the result of my Italian studies, not only in lecturing and writing, but in painting. It is there that I find the real source of my ideas and there I must go often to get them."

For some time he was in charge of the purchasing department of the Metropolitan Museum of Art, New York, and acted as an expert agent in England for selecting and purchasing pictures for that Museum. He had certainly a very intimate knowledge of Italian Painting but never attained anything like the status of the great continental authorities on Italian Painting—Van Marle, Berenson, Venturi or, even, of Oswald Siren. The university twice refused him the Chair of the Slade Professor of Fine Art, which fell to his lot ultimately (1933-34). In course of his lectures in London and other cities, he developed various theories of Art, frequently abandoning one set of theories for another, and he claimed to have discovered fundamental aesthetic principles—of universal validity when applied to all forms of artistic expressions, in all parts of the world. And his Slade Lectures cover every phase of Ancient Art—Egyptian, Babylonian, Assyrian, Aegean, Negro, Aztec, Peruvian, Chinese, Indian and Greek.

He had struggled throughout his life to destroy the narrow academic views of Art, prevailing in official Art coteries in England, who refused to recognize his new point of view, but, he certainly succeeded by his dogged perseverence, in demolishing Little Englandism in Art and in liberalizing and enlarging the British outlook in the understanding of Art. As the enthusiastic champion of the Modern Movement in Art, it was through his pioneer efforts that Post-Impressionism obtained a foot-hold in England, the first Exhibition of this School having been held in London in November 1910 under his initiative, and which evoked "awful excitement." As the leader of rebels, and for his association with the New English Art Club, he has been justly given the title of the father of "Modern British Painting." Opinions must differ as to his contributions as a critic and a philosopher of Art. Some of the obituary notices are tinged with sentimental exaggeration, *e.g.*, E. M. Foster's assertion :

"Roger Fry's death is a definite loss to civilization. There is no one now living—no one, that is to say, of his calibre—who stands exactly where he stood."

Very few people will disagree with Virginia Woolf's estimate :

"He changed the taste of his time by his writing, altered the current of English Painting by his championship of the Post-Impressionists, and increased immesurably the love of art by his lectures." "In spite of his failings that should have made his opinion worthless, it had weight—for some reason or other, Roger Fry had influence,—more influence,—it was agreed, than any critic since Ruskin at the height of his fame."

Though not well provided with scholarly equipment and accurate knowledge of the History of Art, his chief merit as a critic lay in the fact—that he went again and again to the works of Art themselves for an intensive first-hand study,—instead of looking at them through preconceived or pre-existing theories. And though the thoeries that he evolved could not be accepted as valid for all phases of Art (*e.g.*, Chinese, and Indian),—they had, at least, the freshness and sincerity of a direct study of the pictures in the Museums and the Churches. Though his principal pre-occupations were the

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masterpieces of European Painting (with Italian Painting as the pivot), his vision now and then crossed the frontiers of European Art, and obtained intimate and genuine reactions to Aztec and Negro Art, and Chinese Sculpture.

But we are not concerned, here, with his position and authority as a critic of European Art, but, with his attitude towards and his estimate of Indian Art. He had, certainly, a more un-biased and sympathetic attitude towards Indian Art, than any English critic (except Laurence Biniyon), although his contact with actual masterpieces of Indian Art was not direct and was derived mostly second-hand through reproductions and photographs. At the time when the late Mr. Havell was strenuously attempting to break through the stolid British bias and the prejudices of English critics against Indian Art, Roger Fry came forward with a remarkable article on "Indian Art" in the *Quarterly Review*, pleading for an un-prejudiced and sympathetic study of the merits of Indian and Far Eastern Art and to judge their claims as original contribution to the Art of the World.

"These claims have to be met," he pleaded, "we can no longer hind behind the Elgin Marbles and refuse to look."

The article, now forgotten (but commendably reproduced by the Editor on the covers of *The Modern Review*, several years ago) was a remarkable reaction to the criticism of Mr. Kakasu Okakura, who, when shown over by Roger Fry, the masterpieces of the European Schools in the National Gallery, depreciated the whole array of European Painting as not displaying any manner of aesthetic intention. Unfortunately, the hopes that Roger Fry had raised in his *Quarterly Review* article—for a systematic study of the claims and merits of Indian Art have not been justified by his later contributions, probably because he had no opportunity to come into closer contact with Indian masterpieces,—for, in the London Museums, excepting the Mughal School, there are no representative specimens of Indian Painting or Sculpture on the basis of which an adequate study or criticism of Indian Art could be undertaken. Sporadic attempts have been made by the India Society, London, to found an adequate and representative Museum of Indian Art in England, but the innate British prejudice against Indian Culture and Civilization has systematically stood in the way of any happy *rapprochement* of Indian and English culture, or of an unbiased understanding and appreciation of the merits and qualities of Indian Art.

To return to Roger Fry, his first study of Indian Art is recorded in a summary essay of 39 pages on the *Arts of Painting and Sculpture* contributed to an omnibus volume (*An Outline of Modern Knowledge*, first published in 1931).* In this summary treatment, Indian Art occupies only two pages. Most of the remarks are vague, though sympathetic generalizations :

"There is no art more singular than the Indian. It covers a vast area and yet, though there are local and temporal modifications, the specific qualities of the style are unmistakable. It is one of the most original and self-contained arts of which we know, proceeding upon principles which distinguish it in some ways from all other known arts. . . . . In India religious sentiment transcended the motive of the State, and the splendour of the temples was a genuine offering to the God not a means to heighten the royal prestige."

The innate temperamental racial disqualification to understand the principles of Indian Art is frankly confessed :

"Indian sensibility differs so profoundly from not only our own but almost all other sensibilities as to embarrass our judgment and check our aesthetic response."

Medieval Indian Painting is disposed of in five lines :

The Moghul school "a decorative art (?) of no great interest, but the Rajput school developed a more authentic native style, which is however mainly decorative and descriptive, with little plastic feeling and a tendency to literalism in details."

Notwithstanding an inherent English incapacity to understand the beauties of Indian Art, Roger Fry made a very valiant attempt (with very inadequate materials and apparatus at his disposal) to come into closer grip with, and to analyse and estimate the merits of Art in India. This was attempted in his *Last Lectures* (Slade Lectures, Cambridge, 1933-34)

The opening passages are rather disconcerting :

"The general aspect of almost all Indian works of Art is intensely and acutely distasteful to me. It is excessive and redundant, it shows an extravagant and exuberant fancy which seems uncontrolled by any principle of co-ordination and above all, perhaps, the quality of its rhythms displeases me by its nerveless and unctuous sinuosity. In striking contrast to Chinese Art, the sensuality of Indian Artists is exceedingly erotic—the leit-motif of much of their sculpture is taken from the more relaxed and abandoned poses of the female figure. A great deal of their art, even their religious art, is definitely pornographic."

It is impossible to expect of a critic profoundly ignorant of the religious symbolism and mysticism of the *Yaksî*, *nayikā*, and *mithuna* motifs of Indian Sculpture to understand the significance and spiritual values of Indian

*I have been unable to find out the name of the ignoramus who had recommended this unsatisfactory and scrappy essay of Roger Fry as a Text-book for M.A. Students of the Calcutta University.

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aesthetic types. From the Eastern point of view, a good deal of the arrays of Greek and Greco-Roman Venuses appear to be 'pornographic,' although we know they represent Pagan Goddesses and Icons for worship. The only concession made by this great English critic to the merits of Indian Sculpture is in the from of a lukewarm compliment :

"I have had to recognize that although the Indians are almost lacking in organizing and co-ordinating power . . . . . they nonetheless are gifted to an extraordinary extent with what I should call *plastic facility*. They have a very vivid sense of natural form" (?—some critics have complained that Indian sculpture displays ignorance of the norm of human anatomy) "and are able to reproduce it with extraordinary accuracy and ease, so that the most complicated movements of the figure present no difficulties to them."

As regards lack of "sensual logic," the Temple of Ellora, according to Fry, "is exceptional in Indian Art." He justly condemns the bastard art of the Greco-Buddhist School over which English Antiquarians (Vincent Smith and others) have gone into raptures :

"Few contacts between two different arts have produced such distressing results as this between Greek and Indian." "The Mathura School of the Second Century A.D. marks a considerable step in the re-emancipation of Indian Art from this unfortunate contact with Greece. Here, a very real plastic unity is achieved and the modelling of the mask shows a delicate sensibility."

In the reliefs of the Amaravati School, "you are now and then rewarded by designs of astonishing power." The Quelling of Nalagiri Relief in the Madras Museum—"is really a proof of the astonishing aptitude of the Hindu Sculptors for plastic expression."

"It must be admitted that here (Elephanta Trimurti) perhaps as never before, nor since, has art found a form capable of giving palpable expression to an of supreme cosmic power and self-consciousness."

Great indeed, as this compliment is, Indian Classical Sculpture, it does not re the level of deep penetration and insight Rodin's profound appreciation.

"Here again" (Kailasa at Ellora), "I think, Ind Art rises to the highest point of plastic beauty."

In the sphere of Indian Painting, Fry is opinion that the Bagh artists showed "gre power of organization and a finer grasp of pic rial space than those of Ajanta."

In the Art of Further India, Fry fi grounds for greater admiration, particularly the reliefs of the stupa of Borobudur :

"The Khmer Art produced as I think you will mit some of the greatest masterpieces of sculpture the world."

According to ancient Indian traditions aesthetic criticism, critics are classified un various designations or groups, according to th respective capacities, qualities, or powers response, *e.g.*, *Silpa-Visarada*, (one knowing crafts); *Vicaksana*, or *Pandita*, (connoisseu *Rasika*, (one competent to the tasting of ra hence, a true critic); *Bhakta* (a devotee w self-abandonment in his devotion); and *Alp buddhi-jana* (one lacking in aesthetic sensib ity).

We attempt to analyse and judge of Wor of Art, but Works of Art are themselves t touch-stones by which our capacities as a jud are examined and demonstrated. "Judge n lest ye be judged." From this point of vie Fry when judged by Indian Works of Art h failed to answer the test, and we are reluctant compelled to relegate his capacity to jud Indian Art to the class of *alpa-buddhi-jana*.

WOMEN OF THE WORLD

An Interview with Kamala Devi

By LEELA JOG

"American men are dull but the women are very interesting," observed Shrimati Kamaladevi in an interview given to me after her return from a world tour.

This may be an uncharitable reflection but it was the first impression created upon her mind as she stepped on the Land of the Dollar and it remained so to the last. The reason perhaps may be that the main anxiety of Adam in the New World is to make money, while Eve is not so mercenary. She has numerous interests of her own and Kamaladevi found herself in a whole world of women wherever she went, to cinema, a lecture or a concert.

In Kamaladevi's opinion the America woman is one up to her otherwise equa European sister in this that from her childhood she is better trained in the practical side of lif She is a very efficient person indeed and less dependent upon servants. For example, suppos something goes wrong with one's typewriter "I shall not be able to set it right even though I may be using it for twenty years," said Kamaladevi, "but an American woman will just

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turn a screw here or lever there and continue her work nonchalantly." This is unfortunately true even with many of our professional typists, who so often fail to deliver our typescripts because the machine was out of order!

Marriage in America may be no more than an incident however exciting but motherhood is never an accident. "A child never comes by: The American woman decides to have it. It means a job to her." This shows that American women are not at all flighty, as we are led to believe. Their status is equal to that of men. The American wife is never taken for granted.

On her way back Kamaladevi travelled all over China and Japan and she could see for herself the part played by women of those oriental countries in the war. It is all *must* in Japan, while everything is voluntary in China. Every Japanese woman must be a member of some national organisation. Thirty-three per cent of the industrial workers in Japan are women, whose services have become indispensable to the nation. This is truly a remarkable achievement considering how lately the women in Japan have come out of their seclusion.

Unfortunately, however, all this war effort of the fair sex appears to be a pathetic exploitation, pointed out Kamaladevi. The Japanese have still kept the old delusion that woman is inferior to man and must be his slave. She may get employment in most industries and professions but she is not allowed to rise to any high position.

As compared with her Japanese sister, the Chinese woman does share equality with her brother, but it is mostly a share in ignorance and starvation due to the poor economic conditions of the country. As far as their legal status is concerned, however, the women in China are much better off than those in most western countries. This is conclusive proof of the fact that freedom for women is no foreign idea in the East. As for Indian women they stand no comparison whatever with the advanced social status of their Chinese sisters.

"The most modern thing about the women of the most modern oriental country" is their beauty parlours and hair-dressing establishments. Even a woman of the poorest class patronises those shops. It is her firm belief that a woman must look chic and charming. This seems to be a revolutionary idea borrowed from the West by an oriental country, where women are generally indifferent to the art of make-up.

And yet it is not so, assured Kamaladevi, as she referred to the "Bride School" in Japan, which is only continuation of an old, indigenous institution. The young ladies in those schools are taught music, dancing, painting and rules of etiquette.

In Japan there is a happy mixture of the old and the modern, which gives an effect of continuity to their national culture. This is seen very prominently in the Japanese theatre which is revived and improved according to present day requirements. Kamaladevi, who has made no mean contribution to the modern Indian theatre, was very much impressed by the high standard of acting in Japan. She only fears that the Fascist methods which are adopted at present in Japan may kill the national culture.

Kamaladevi's lectures were attended by huge audiences. What surprised her most was that nearly half of the press reporters present at those meetings were women, even in cities like Chungking. She wonders why Indian women do not take to journalism. Our women journalists should go abroad and root out the false impressions that are formed by interested propaganda about India in general and Indian women in particular, who are considered to be no better than dumb cattle.

Almost the first question that was asked Kamaladevi at the end of her lectures whether in America or Japan or China was "Are you an Indian?—born in India?—of Indian parents?" "And when I quietly answered *Yes*," concluded Kamaladevi with a twinkle in her eyes, "it was their turn to look dumb!"

ERRATA

In *The Modern Review* for November, 1941: Page 414, first column, 6th line from bottom: *Read* "of the husband" *for* "of the wife."

Page 409, second column, 13th line: *Read* "prefatory" *for* "prafatory."

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WHY IS INDIA POOR ?

By SUSOBHAN DATTA, M.SC., P.R.S.

Some time ago a party of American tourists on a visit to Calcutta was staying in a luxurious Chowringhee hotel. A lady walking across the arcade was shocked at the sight of naked Indian beggars seeking alms. She asked a well-dressed British journalist : "Why does not the British Government see to it that these people are clothed ?" A simple question no doubt, but the insidious and insistent propaganda carried on by the agents of British imperialism to enlighten the American people about the 'benefits of British rule in India' has failed to give an answer to the simple question.

After nearly two hundred years of beneficent rule by the most materially advanced country of the West, today thousands of the native dwellers in India starve and go naked; millions are under-fed, under-nourished and underclothed. India, in spite of her rich and varied resources, is today a by-word throughout the civilised world for the poverty of her people. 'The most striking thing about India is that her soil is rich but her people are poor.' Nationalist India has been complaining for a long time about the economic ruin brought about by exploitation and drainage of the country's wealth under British rule. To this the oft repeated reply of the agents of British imperialism has been that Britain is not in any way responsible for the poverty of India's masses. They argue that the material condition and standard of living of the Indian masses were always extremely low and the condition of the peasantry during Hindu and Mahomedan rule was no better, if not worse, than what it is now. This attitude is clearly reflected in the following words of Lord Curzon :

"It is not a stationary, a retrograde, a down-trodden or an impoverished India that I have been governing for the past five and half years. Poverty there is in abundance. . . . . Misery and destitution there are. The question is not whether they exist, but whether they are growing more or growing less. . . . . If you compare the India of today with the India of Alexander (?), of Asoka, of Akbar, or of Aurangzeb—you will find greater peace and tranquillity, more widely diffused comfort and contentment, superior justice and humanity and higher standard of well-being, than that great dependency has ever previously attained."[1]

The same meaningless argument has been repeated *ad nauseam* by British spokesmen whenever the question of India's poverty has been raised. A short time ago the British Ministry of Information published a pamphlet entitled "British Empire Publicity Campaign—Talking Points on India," issued evidently for the use of British propagandists to enlighten the American people regarding conditions prevailing in India. The pamphlet gives an idea of the 'truthful' nature of British propaganda carried on in foreign countries about India. It contains untruths and half-truths calculated to lower India in the estimation of the world and tries to convince foreigners that India's poverty, illiteracy and backwardness are due to various internal reasons for which British rule must not be held responsible. *The pamphlet admits that India is poor.* The average annual income of the Indian peasant has been estimated to be Rs. 50 per head per annum.[2] But in trying to answer the question : "Why is the Indian peasant so poor ?", there is again the same old ingenious attempt to cloud the real issues by stating that "India was always a land of great poverty among the masses; the old idea of its wealth came from the splendour of the courts and the habit of hoarding gold and jewellery."

Publicists and journalists in India have exposed the falsity of many of the statements and absurd assertions contained in the pamphlet. But on the question of the economic condition of the Indian masses under British rule most of the critics seem to have missed the real point. Attempts have been made by them to controvert the statement that the Indian masses were always extremely poor by adducing historical evidence to prove the contrary. It has also been argued that India was not poor before British occupation as our British masters want us to believe, though the distribution of wealth among the classes and the masses was not, as in other civilized countries in those days, of an ideal kind from the socialistic point of view. But once the poverty of the present-day Indian masses is admitted, much of this controversy

1. *Lord Curzon in India*, 1898-1905. (Macmillan Colonial Library), p. 62.

2. This is an over-estimate. The National Planning Committee has calculated that the average income of a villager is Rs. 35 a year. Still Mr. Amery says *India is Prosperous.*

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regarding the comparative economic condition of modern Indian peasants and that of the middle ages becomes absolutely meaningless. Who can conceive of comparing the condition of the common people of Britain at the time of the Norman Conquest or even at the time of Queen Elizabeth with that of today? But Lord Curzon does not hesitate to compare the India of today with the India of Alexander(!), Akbar or Asoka, and boasts that there has not been any retrogression under British rule. Our British masters conveniently forget that the world has moved a great deal since 1500 A.D. or 200 B.C. and fail to realize how foolish it is to compare conditions in the year 1940 A.D. with those in the year 1500 A.D. or 200 B.C. Nothing but confusion of thought arises from such comparison of incomparables. *Whether British rule is to be held responsible for the sad economic plight of India's masses should be judged not by comparing the income of an average Indian citizen of the twentieth century with that of an Indian citizen of the sixteenth century or of an earlier period, but by comparing the condition of an Indian citizen of today with that of a citizen in another civilized country whose potential resources are similar to those of India. Judged by this criterion, the British rulers of India will undoubtedly remain condemned before the bar of world opinion for deliberately following a policy in India which has resulted in one-fifth of the total population of the world being kept in a state of medieval backwardness and ignominious and chronic poverty.*

Following Lord Curzon if we compare the condition of the masses in England today with that at the time of the Norman invasion or even with that at a much later date before the Industrial Revolution, what do we find? In the words of a noted English writer :[3]

"For centuries before Hastings and for centuries after, the majority of the people living in the squalid little towns of England were miserable, half-fed and disease-ridden. . . . . Think of the Black Death of 1348 or of the Great Plague as late as 1665. What glorious breeding grounds for the invading germs! The wonder of it is, not that millions of people died but that any at all survived. Diseases of the worst kind were rife for centuries : plague, cholera, leprosy, typhus, small-pox and many another, and at such times the credulity of the people was astonishing, exorcisms, incantations and charms being remedies frequently administered and greedily accepted.

* * * *

Infant mortality was amazing. Dean Colet (d. 1519) was the only one of twenty-three children to reach maturity. Queen Anne (d. 1714) had seventeen children, and all save one died in infancy, the one surviving to the age of twelve."

3. *The Endless Quest* by F. W. Westaway. Blackie & Son Ltd., 1934, p. 874-878.

The condition prevailing in India in those days were not probably worse than this. But whereas in India even in the twentieth century conditions have remained very much the same and the masses have been kept in the same state of medieval backwardness, wonderful progress has been achieved in England and the material condition of her people has changed beyond recognition in the course of the last two hundred years. The Industrial Revolution was in full swing in England during this period and those who were in charge of her government took steps for the fullest development of her power and mineral resources, and other industries. After the last Great War, her government, determined to raise the country's material prosperity to the highest pitch and to maintain her pre-eminent position in industry made still more concentrated efforts to raise her industrial efficiency by harnessing her scientific men to the task of industrial research. The Dapartment of Scientific and Industrial Research and a large number of research organisations, such as, Food Investigation Board, Fuel Research Board, Coal Utilization Research Association, Industrial Research Council of the British Iron and Steel Federation, etc., were set up. At the same time her Government did not allow her ruling plutocracy to swell by exploitation of her masses. By passing various social legislations, like the Insurance Act, the Education Act, the Public Health Act, etc., her government has aimed at more even distribution of wealth and has tried to bring up the material condition of the masses to the best modern standards. The masses in England today are far happier, better educated and better placed in life than the average Englishmen of medieval times. England's greatness in various spheres such as literature, science, and industry, is in no small measure due to the enlightened policy followed by her Government.

Turning to India what do we find? The country is still in the same state of medieval backwardness, and, judge her by whatever index you like, she lags far behind even countries like Japan or Turkey, whose natural resources are much inferior to those of India. The average income of the Indian citizen today is about Rs. 5/- per month; more than 90 per cent of her people are illiterates; famines and epidemics are of constant occurrence. Infant-mortality figures are still amazingly high and the average expectation of life is abnormally low in comparison with that in other civilized countries. Social legislations aiming at amelioration of the distressed condition of the masses are practically unknown. The masses are under-fed and under-nourished and enjoy sacrcely any of the

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amenities of civilized life. The root cause of all these ills is the crushing poverty of the people and these cannot be remedied until and unless the problem of India's poverty is solved by increasing the productive capacity of the country. *The average Indian today is many times poorer than the average American or Britisher because the output of work per head in India is much less than that in America or Great Britain. The capacity of a country to produce wealth, can be quantitatively measured in terms of output of work, for 'wealth in the last analysis is merely the result of work done by men and machines.'* The following table will give an idea of the small amount of work output and the consequent low capacity of Indians for producing wealth in comparison with the people of other civilized countries.

TABLE I

DAILY OUTPUT OF WORK DERIVED FROM VARIOUS SOURCES (1929)[4]

(Millions of Horse Power Hour)

Country	Human	Coal	Petro-leum	Water	Total Output	Popu-lation (Mill.)	Daily Output per capita
U.S.A.	40	1001	481	121	1643	122·8	13·38
Canada	33	55	17·6	59	134·9	10·35	13·03
G. Britain	15	270	28·3	4	317·3	47·71	6·65
Germany	21	333	9·5	13	376·5	62·34	6·04
Sweden	2	7·5	1·9	16	27·4	6·12	4·48
France	14	127	12·3	24	177·3	40:74	4·35
Australia	2·1	10	10	..	22·1	6·43	3·44
S. Africa	2·3	16	1·8	..	59·7	30·84	1·94
Japan	21	52	7	30	110	62·94	1·75
Italy	14	23	4·6	27	68·6	41·17	1·67
Spain	7·6	13	1·8	8	30·4	22·75	1·34
Mexico	5·5	1·5	9·5	4	20·5	16·40	1.25
Russia	53	56	35	4	148	158·50	0·93
Brazil	13	3·4	3·0	6	25·4	40·27	0·63
India	106	34	8	3	151	318·88	0·47
China	133	43	4·13	..	180·13	400·80	0·45

India stands at the bottom of the list, taking precedence only over China. In the most advanced countries, the output of work per head per year is 15 to 25 times greater than that in India. Such large outputs of work cannot be derived from human or animal muscles but has been made possible, as would be evident from the above table, by utilization of mineral resources like coal and oil and by harnessing of water power. In India, even today, manual labour mostly supplies the working power of the population, as in the case of primitive peoples. This will also be evident from the following comparative figures (Table II) showing the consumption of electricity and coal in England, Japan and India.

TABLE II

ANNUAL PER CAPITA CONSUMPTION OF ELECTRICITY AND COAL (1936)

	England	Japan	India
Electricity (in KWH units)	.. 450	340	8
Coal (in tons)	.. 4·93	·7	·06

To raise the standard of living of the masses in India to the level of other civilized countries her work output must be substantially increased. This will be possible only if her power resources are developed and utilized to the fullest extent. Up till now, due to absence of any progressive state policy this has been done very inadequately.[5]

Today India's basic industry is agriculture and there is a wrong notion in certain quarters that improvement of agricultural methods by the application of modern scientific knowledge will solve the problem of India's poverty. It is from this erroneous idea that the cry "Back to land" is often raised. Even if the land in India were used to the fullest advantage the produce would not be more than is necessary to raise the level of living above the barest margin of subsistence. The problem of India's poverty cannot be solved merely by growing more paddy and potatoes. Improvement in agriculture is necessary, but that alone will not do; there must be simultaneous development of manufacturing industries resulting in a fundamental change in the distribution of occupation among the workers of India. The following tables (Tables III & IV) indicate the lack of balance between manufacturing industries and agriculture in India as compared with some of the progressive countries.

TABLE III

ANNUAL PER CAPITA INCOME FROM INDUSTRIES AND AGRICULTURE (1933)[6]

Country	From Industries	From Agriculture	Total
	Rs.	Rs.	Rs.
U. S. A.	.. 830	219	1,049
Canada	.. 544	307	851
United Kingdom	.. 463	68	531
Germany	.. 289	111	400
Sweden	.. 384	129	513
Japan	.. 167	67	234
India	.. 12	59	71

4. From the *American Economic Review*, March, 1933, p. 58.

5. As for example, Sir M. Visvesvaraya estimates that only 2% of India's available water-power resources have been developed.

6. From a note submitted before the National Planning Committee by Sir M. Visvesvaraya.

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TABLE IV

DISTRIBUTION OF POPULATION ACCORDING TO OCCUPATION[7]

Country	Agriculture Fishing Forestry	Industry Handcrafts Mining	Commerce Shipping Transport	Public Service profession	Household work & various	Total
U. S. A. (1930)	22·0	30·9	21·1	8·5	17·5	100·0
Canada (1931)	31·2	26·6	23·4	9·1	9·7	„
Eng. & Wales (1931)	5·6	46·2	26·9	10·9	10·4	„
Germany (1933)	28·9	40·4	18·4	8·4	3·9	„
Sweden (1930)	35·6	31·7	17·5	6·3	8·9	„
France (1926)	38·3	33·2	17·1	7·4	4·0	„
Japan (1930)	50·4	18·9	19·1	6·9	4·7	„
India (1931)	67·2	10·2	6·7	2·6	13·3	„

Among civilized nations only a part of the income of the people is spent on food and the rest on other amenities. In the U. S. A. which is a very rich and practically self-sufficient country, only about 30 p.c. of the income of the people is spent on food, so that not more than 30 p.c. of the population have to be engaged in producing the food requirements and the rest follow other occupations. India cannot at present dream of reaching the standard of U. S. A. *But if India is to attain national self-sufficiency to any appreciable extent and if her people, in addition to being fed properly, are to enjoy the minimum amenities of civilized existence, the present bad balance between industries and agriculture must be redressed by transferring a vast number of her agricultural people to industrial occupations so that in place of the present 70 per cent not more than 50 per cent of the people may be engaged in agriculture. The question naturally arises: Does India possess sufficient resources in raw materials and in power, to bring about this transformation? According to competent authorities India is rich in resources, in power and raw materials which are essential for building up modern industries. The only thing lacking is the willingness on the part of the Government of India to follow a sound policy of industrial expansion in the country.*

It must not be assumed that the necessity of following such a sound policy of economic development was at any time not known to the British rulers of India. More than half a century ago, after the terrible famine of 1877, the Government of India appointed a Famine Commission to enquire into the causes and consequences of famines in India. Among the principal recommendations of the Commission were the following:

(*i*) In treating of the improvement of agriculture . . . . . the more scientific methods of Europe may be brought into practical operation in India by the help of specially trained experts, and the same general system may be applied with success both to the actual operations of agriculture and to the preparation of the market of the raw agricultural staples of the country. There does not appear any reason why action of this sort should stop at agricultural produce and should not be extended to the manufactures which India now produces on a small scale or in a crude form, and which with some improvement might be expected to find enlarged sales, or could take the place of similar articles now imported from foreign countries.

(*ii*) The Government might further often afford valuable and legitimate assistance to private persons desiring to embark in a new local industry, or to develop or improve one already existing, by obtaining needful information from other countries or skilled workmen or supervision and at the outset supply such aid at the public cost.

Even sixty years ago it was clearly recognised that the problem of India's poverty could not be solved by improvement in agriculture alone, but a simultaneous development of industries was equally necessary. But in spite of the findings of the Indian Famine Commission or the popular clamour raised from the platforms of the Indian National Congress since 1888 and of the Indian Industrial Conference which met for a number of years since 1905 as an adjunct of the Indian National Congress, for the encouragement of Indian Industries, the Government of India did not show the least eagerness to promote industrialization in the country. Long after, under the impact of the last Great War of 1914, the Government of India was awakened to the utter helplessness of the country and her dependence on foreign countries for the supply of the barest necessities of life. The Government felt the necessity for the change in its industrial policy and wrote to the Secretary of State for India as follows:

"After the War, India will consider herself entitled to demand the utmost help which her Government can afford to enable her to take her place, so far as circumstances permit, as a manufacturing country."

In pursuance of this recommendation the Indian Industrial Commission was set up in 1916 with Sir Thomas Holland as Chairman and including among its members notable Indians like Sir R. N. Mookerji, Sir Dorabji Tata and Pandit Madan Mohan Malaviya. The Commission formulated a comprehensive

7. Taken from the *World's Economic Future*—Halley Stewart Lectures, 1937 (George Allen & Unwin Ltd. London), p. 100. The figures for India are taken from *Statesman's Year Book*, 1938, p. 114.

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scheme for State co-operation in industrial advance and also pointed out that the power resources of India should be developed to the fullest extent if India were to have her industries developed. A subsidiary committee was formed under the Chairmanship of Professor Thorpe to consider the scheme of State co-operation in the development of heavy chemical industries recommended by the Indian Industrial Commission. But what was the fate of the recommendations of the Industrial Commission and of its subsidiary Committees? The Government of India did nothing to develop the natural resources of India to make her industrially self-sufficient, nor gave effect to the recommendations of the Commission aiming at technical improvement of existing industries and rendering them assistance in other ways. The net result was the birth of a new bureaucratic department—the Imperial Department of Industries, which was sometime later replaced by a Department of Industries and Labour. The people of India are not aware what these Departments of Industries have done to promote any of the major industries in India.

The lessons of the last Great War were totally lost to the Government of India, though all other countries began to think of self-sufficiency in the production and supply of essential commodities necessary in times of peace and war. Even in Great Britain and Germany, which were already industrially well-developed, concentrated efforts were made by their governments to mobilise the available scientific and industrial talents to devise further plans for development and to give effect to them. Their governments liberally backed up these various programmes of industrial research. Countries like Sweden and Switzerland, which prior to the last war depended on imported coal to serve as fuel for their power supply, made great efforts to develop all their power resources and to reduce their dependence on imported foreign materials as far as possible. The greatest effort was made in Russia, which before the war was somewhat like present-day India,—a country of farmers exploited by landlords and princes. Like India the country had vast possibilities, both agricultural and industrial, and her new government achieved within a few years thorough industrialisation of the country leading to the development of her land and mines and production of all essential materials in the country by her own experts.

India, however, has remained very much in the same position in which she was before the outbreak of the last Great War. In spite of pious intentions expressed from time to time by her Government, her power resources have not been developed and no step has been taken for planned industrial development or for mobilising the scientific and industrial talents of the country for industrial research on a comprehensive scale, which is an essential pre-requisite to industrial development.[8] Even important industries like the ship-building industry or automobile industry, recently started in India by private enterprise, have not met with any encouragement from the Government of India and have not been given recognition as part of the war effort. That the attitude of the Government of India towards the develpoment of shipping industry has been more of hindrance than of help will be evident from the following statement of Mr. Walchand Hirachand, Chairman of the Scindia Steam Navigation Company:

"It is a matter of deepest despair for India that those who are struggling to establish a ship-building yard in India and build ships therein are called upon to fulfil impossible conditions, many of which are beyond their control. . . ."

Even at such perilous times when President Roosevelt makes the remark: "The present rate of Nazi sinking of merchant ships is more than three times as high as the capacity of British ship-yards to replace them," the agents of the British Government in India do not see their way to recognise the ship-building enterprise in India as a war effort and to effectively support it. It seems Britain wants India's part in the war effort to be mainly to provide raw materials and foodstuff. There is really a suspicion in the minds of India's leaders of commerce and industry that our British masters want 'India to be the granary of the British Empire and Australia and Canada to be her arsenals.'

Indian leaders from Dadabhai Naoroji to Mahatma Gandhi have emphasised the 'economic ruin' of India brought about by long continued exploitation and drainage of her

8. In 1940, a Board of Scientific and Industrial Research under the Chairmanship of the Commerce member of the Government of India was set up as a war-time measure. Its activities will be mainly to concentrate on finding out ways and means of manufacturing those materials which are required for military and certain civil purposes and the supply of which might be cut off on account of the war. According to Government *communiques* the Board will act purely as a consultative body and the officers working under the Board will be recruited by the Government departments. The amount sanctioned by the Government for the working of the Board and the administrative machinery set up fall far below the expectations of the public and the needs of the country. It would yet be premature to judge how far the Board will be able to promote industrial research in India or serve as an agency for the industrialisation of the country.

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wealth under British rule. This is not denied. But the other cause which is responsible in a far greater measure—in any case to a very great extent, for the poverty and backwardness of the Indian people has not received the attention which it deserves from the Indian leaders and critics of the British Government. It has not been sufficiently emphasised that *India's poverty and medieval backwardness is predominantly, or at least very greatly due to the unwillingness of the Government of India to follow a sound policy of development of her natural resources in power, mineral and agricultural products, and to take up a well-planned scheme of industrial expansion by employing the latest methods of science and technology.*[9] Britain has nothing to say when she is asked : "How is it that in spite of her vast potential resources and her long connection with the most materially advanced country of the West, India is even today incapable of producing the barest minimum requirements for civilized existence of her people ?" Britain cannot really answer, for she has no answer to give to the American lady's question : "Why does not the British Government see to it that these people are clothed ?"

9. Readers interested to know more about the activity or rather the inactivity of the Government of India in developing the power resources and promoting the industrial development of the country may refer to the following articles published in *Science and Culture* : (1) *Technical Assistance to Indian Industry* by the Government of India," Vol. IV (1938), p. 147. (2) *The War Comes*, Vol. V (1939), p. 265.

UDAY SHANKAR INDIA CULTURE CENTRE

The U. P. Governor's Appreciation

DURING my visit to Almora this year I have once again had the great pleasure of seeing performances at the Uday Shankar Culture Centre. We saw a story from the Ramayana depicted as a shadow play. This was first presented to the public during the Durga Puja celebrations in the open air last September and a great crowd of over 10,000 persons gathered from all over India assembled in the huge natural amphitheatre to witness this performance; I have no doubt that in future years many more thousands will pilgrimage to Almora to see this great religious spectacle. I may say without exaggeration that it is one of the most wonderful performances which I have ever seen and I feel it cannot but be highly appreciated by all who see it.

Unfortunately for financial reasons, this great Centre of Indian culture has no permanent home; it lives only in rented houses. In this age of war when we are fighting to prevent culture in its best sense being swept from the world by the victory of the Nazi power, our efforts must be directed to winning that victory. But we must at the same time do all that we can to encourage culture, which after all is a fundamental part of religion, and here in India we must see that the rising generation is not brought up in a purely utilitarian atmosphere. I was much interested to walk over the area of forest and hill land which the late Government of the United Provinces wisely gave to him for the establishment of his Centre. It is an ideal situation, high above the town of Almora, with magnificent views extending to the great snow-clad mountains of the Himalayas, Nanda Devi, Trisul, etc. No more suitable natural site for a centre of culture could be found. Some cynics, especially those who view everything from the utilitarian point of view, might regard him as a dreamer or a visionary. But dreamers and visionaries have done much, possibly more than commercial magnates, to give happiness to the world. And if Uday Shankar's dreams are fulfilled, he will succeed in giving happiness to India; India should support this Culture Centre and India will, I feel sure, support it. If I can do anything, however little, to help in the permanent establishment of this Centre, I shall feel that I have done something for India.

Governor's Camp,
United Provinces,
October 29, 1941

(Signed) M. G. HALLETT
Governor,
United Provinces.

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PROVINCIALISM : ITS CAUSES AND REMEDIES

By PARESH NATH MUKHERJEE, B.A.,
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Provincialism is a burning question of the day. And for a long time to come it will remain so. It has provoked widespread interest, and the intelligentsia of the country is trying to offer a solution. It is, therefore, only proper that just at this moment when it is expected that a new constitution should be framed for India, we should analyse the causes and suggest remedies for provincialism.

The question is not so much political as economic. The rapid growth of population during the last thirty years has changed inter-provincial relations in a remarkable way. In 1911 the population of India was 315 millions, in 1921, 319 millions : in 1931, 352 millions and in 1941 we are about 400 millions. Formerly land alone could support the entire population. But land supports population always on a much lower standard of life than industry. As population increased and as people aspired for a higher standard of living (which was the result of Western education) land, which is subject to the Law of Diminishing Returns, failed to support the population in the same manner as before. This was followed by specialisation in trade and industry. And a large section of the population moved to commercial and industrial areas and provinces with commercial possibilities. In this movement of the population, non-provincial elements became very strong in certain provinces. This has created provincial jealousy everywhere.

Now we come to another cause of provincialism. It is the rapid growth of education. Formerly the number of educated people was very small. But now-a-days every province can supply its services and posts with its own men. This has led almost every province to reserve its services for its own inhabitants, without any regard to the fact that it leads to the appointment of incompetent or comparatively less competent men in many cases. Anyhow, this has intensified provincial jealousy.

In this growing provincialism it seems that the communities that have always relied on services and employments and ignored trade and industry, are the hardest hit. As provincialism grows more acute, services are reserved for men of the respective provinces concerned; but business, trade and industry are open. There is no restriction there. Hence, such people as have taken up trade and industry are the least sufferers, whereas such people as have made services their main occupation are everywhere in difficulties. Moreover, there is another main difference. When a non-provincial man retires from a post, the province can appoint a provincial in his place and thus rectify its previous mistake (if it is prone to think it a mistake at all). So there is complete control over employments. But when a business-man retires, the province has no control over him, for he makes over his business to his sons or relatives. Therefore, the communities that live on trade and industry exploit one, many or most of the Indian provinces without the fear of being driven out of any one province, whereas the communities that took up services as their chief occupation are gradually eliminated from the services of provinces other than their own after a generation or two and may have to return to their own province to find that in their own province those people are making their living that drove them out from their own provinces. This makes for friction and intensifies provincialism.

Next, provincialism is intensified by want of tact and lack of good manners. And bad tact and bad manners are always reciprocated and thus go on increasing and also increase provincialism. The non-Bengalis in Bengal have never agreed to accept the Bengali language. Whether in tram-cars or buses it is not the Bengali language that they speak. And the Bengali gentleman will speak in broken Hindi which he understands as much as the man to whom it is addressed. Similarly in the U.P. our Hindustani friends have a grievance, and an honest one, so far as we can see, that the Bengali settlers have never accepted their language, though very many among them can speak it, and what is worse, when they speak in a mixed company of Hindustani and Bengali friends, the Bengalis speak in their own language. This is improper and causes real grievance and annoyance. We do not know about other provinces, but we are afraid things may be as bad elsewhere.

Here we shall discuss rather a delicate

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question. When a people or community settles in the midst of another, should it or should it not completely forget its own culture and merge itself in the bigger community ? Opinion will surely differ on such a controversial question. The extremists will say that a community must forget its own language and culture if it proposes to settle in another province. But, we should think that unless a community contributes something culturally to the province of its domicile it does not justify its existence there. So the best thing is, so far as we can see, that a community should not forget its own culture simply because it settles in another province. But it should also assimilate the culture of the province of its domicile, and should never make a parade of its own culture and language and should not try to assert it as against the culture of the province of its domicile. It should always be the option of the vast majority of the original inhabitants of a province to accept or not to accept the culture of a community that chooses to settle in their territory.

Next, we find that Provincial Autonomy has intensified provincialism. Sir T. B. Sapru in his memorandum to the Joint Parliamentary Committee stated :

> "To create autonomous provinces with responsible Government functioning in them, and to link them up to a centre which is to continue to be responsible to British Parliament, will only tend to frustrate the object of those who believe in the necessity of a strong centre, and may seriously lead to the breaking up of that unity of India, which it has taken more than a century to build up. Autonomous provinces may, and probably will prove too strong for an unreformed centre. An arrangement of this character will, it is apprehended, promote friction instead of co-operation, between provinces and provinces and between provinces on one side, and the centre on the other."

His apprehensions, we are afraid, have come true. Autonomous provinces can realise their unity only under an autonomous centre. But Provincial Autonomy first created responsible provincial consciousness without creating the consciousness of responsible central unity. Thus provincial consciousness grew up at the cost of central unity. Provincialism was encouraged (although it is just possible though not probable, that it was done without any motive) and side by side the check on it, which is responsible central unity, was not provided for in the constitution.

So much about the causes of provincialism. Now we shall discuss the remedies.

There can be no check, we are afraid, to the economic causes of provincialism. Economic forces cannot be and should not be checked. There should be no restriction about trade and industry. But whereas trade and industry cannot be checked, they can be and should be taxed heavily to the benefit of the respective provinces concerned. This will relieve much of the ill-feeling that a province may have about the people of other provinces, who make their fortunes in it without settling in it, and send, spend and hoard most of their earnings elsewhere. Besides, it will bring about a better distribution of wealth, which is highly desirable.

Next, we come to another cure, which it is not at all difficult to effect and which it is only so very desirable to do. We have already referred to bad manners as a vital cause of provincial ill-feeling. Tact and good manners must improve on all sides. Every domiciled community in every province should improve its manners. It must learn the language of the province and use it more freely whenever there is a mixed company. It must enter more fully into the social and communal life of the province, as formerly it used to do. Education of a liberal character is, we hope, one of the few things that will bring round the happy inter-provincial relations that used to be the rule sometime back but is unfortunately no more. Every province should have the good sense to patronise the culture and language of other provinces along with its own. For the greatest benefit that is desirable from inter-provincial relations is cultural fusion. But this does not mean that a province must sacrifice its own language and culture. That must never be the case. It must retain its own individuality and still assimilate a number of other diversified culture. This will bring about the happiest and most spontaneous growth. Here we are reminded of what Dr. Radhakumud Mukherji once suggested as a remedy of the communal problem, namely, "Central unity" with "cultural autonomy." This indeed is the very best solution. And we can apply this expert advice in the sphere of inter-provincial relations.

Next, we want that the future constitution must rectify the mistake of the previous one. Provinces must on no account be autonomous unless the centre is autonomous first. We have already considered this point in detail.

Another remedy for provincialism is to do away with the segregation into "martial" and "non-martial" races. It has led to much resentment and ill-feeling. Moreover, this classification has particularly reserved the army, which is an all-India career, exclusively to people of a limited number of groups. It has thus restricted competition and has caused economic discontent among the so called "non-martial"

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races. Thus, the removal of this classification will put an end to two-fold causes of inter-provincial discontent.

It is often thought in Bengal that since every other province is anti-Bengali, therefore, the Bengalis are humiliated everywhere. It may or may not be true. For the humiliation which the Bengalis suffer outside Bengal, we should suppose the political situation in Bengal to be primarily responsible. No people can retain its respect outside its own territory if inside it they are not in a very respectable position. The Bengalis outside Bengal are the Bengali Hindus and they have a poor status in Bengal. So how can they command respect? Hence it was a blunder on our part not to have acecpted a coalition government in Bengal. This blunder should not be repeated. A coalition government will considerably improve the position of Bengalis outside Bengal. And this will remove much ground for provincial ill-feeling. Here we are reminded of another reason which has lowered the Bengalis outside Bengal—namely, internal quarrels among prominent leaders in Bengal, *e.g.*, Subhas Bose's quarrels with the late J. M. Sen Gupta, or the incessant quarrels between the two most prominent newspapers of Bengal that are supposed to be the mouthpiece of the province. Whether one party is right or another party is wrong is immaterial for our purposes. What matters is that it has detracted from the respect which Bengalis expect outside Bengal, which has encouraged ill-treatment of them. And this has led to provincial ill-feeling. This must be cured.

The next greatest cure of provincialism lies in provincial re-groupings on a linguistic basis. The present grouping is very unsatisfactory and is a potent cause of provincialism. The Bengali-speaking districts of Bihar have been a constant source of trouble. This kind of peculiar grouping should be done away with.

Next, we come to another cause of provincial ill-feeling. Domicile laws are not the same in all the provinces. Thus some provinces are at an advantage over the rest. This defect should be removed. All provinces must have uniform domicile laws. This will put all the provinces on the same plane and remove ill-feeling.

The cure of provincialism has something to do with the question of minorities. In every province now-a-days there is a certain portion of foreign, that is, non-provincial population, which is the minority. The proportion of this minority to the original inhabitants of a province has increased in almost every province during the past decades. This has also intensified provincialism. Formerly, say fifty years back, when the minorities were not as large and when railway travelling was not as popular as in our time, the minorities would merge in the bigger society of the original inhabitants of the province of their domicile. Thus, there could not be any question of provincialism in those days. But in our days things are different. Since the minorities are sufficiently big and since railway travelling is very popular, they organize themselves and keep up all connections with their original homelands and thus cannot merge themselves completely in the people of the province of their domicile. This causes friction and then the minorities are looked at as traitors and they are refused admittance in the body politic of the province of their domicile. Now, it is bad both for the minorities and the original inhabitants of a province thus to increase the difference that already separates them. For one thing is certain, that the minorities cannot remain as a group by themselves. They must identify themselves with a larger group—either they must keep connections with the people of their original province or they must identify themselves with the people of the province of their domicile. If they are refused admittance in the body politic of the latter province, then they will naturally look to their original province. And this will only create and strengthen opposition in every province. Hence the minorities should identify themselves with the province of their domicile and the original inhabitants of every province should make this identification possible. And in it lies the happiest solution of provincialism.

Lastly, we shall expect the educated classes throughout the country to give all attention to the problem that they should. Provincial feelings are so bitter at present that no *casus belli* is missed by some political leaders. They have used their remarkable talents to point out all supposed and imaginary grievances along with real ones. The only people who can handle such a delicate situation are the educated classes. Prof. Amaranatha Jha's endeavour in this respect is very creditable. He is an outstanding personality in Northern India. As Vice-Chancellor of the Allahabad University he holds an eminent place among the educationists of the country. His interesting article in *The Modern Review* (April, 1941) and his sympathy for the Bengali language, is, or at any rate should be, to other senior educationists glorious examples. It is not very necessary that the literature of a province must be preached and taught by the people of that province alone. Far more effective and sensible will be the scheme under which

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every province will be interested in the literature of every other province.

The long and the short of it is that the situation is already bad. And it shall grow worse if it is allowed to. If even now it is not taken up in all seriousness, striking when the iron has already become cold will be of no avail. The intelligentsia must give undivided attention to this question, for upon a happy inter-provincial relation depends the feasibility of a greater achievement—namely, the proposed 'Federation of India.'

DIPAVALI

By BERTRAM GODWIN STEINHOFF

"Heap cassia, sandal-buds, and stripes
Of labdanum, and aloe-balls
Smeared with dull nard an Indian wipes
From out her hair."

Browning. *Paracelsus*

1

Ages ago, as old books tell,
A demon did in Prajyotisha dwell,
Who cast his leering profligate eyes
On the daughters of men, and the goods of the skies.

2

The fairest of daughters, of gods, and of men,
He lured, and locked in his loathsome den,
Patâlâ, beneath the storm-tossed main—
They never saw the light of day again.

3

Then all the gods of earth, and sky,
With buckler, and armour, and sword on thigh—
"Narakasura shall not live another day,"
They said, and marched to the dread affray.

4

"Too long we have suffered his cunning wiles,
Lulled by the craft of his winsome smiles;
And now he has stolen, by infamous frauds,
Aditi's ear-rings, the mother of the gods."

5

But armour, and buckler, and sword of steel,
Failed to lay Narakasura by the heel.
They appealed then to Krishna of pitying eye,
And Krishna to Vishnu, lord of the sky.

6

But Vishnu did ponder, and hesitate—
"What is there down in the Book of Fate?"
"Evil deeds more than the sands of the seas,
But likewise much penance, and austerities."

7

"Stay now your hand," said Vishnu then,
"Merit still counts in the world of men."
Then Krishna laid down his fateful bow,
And let Narakasura scatheless go.

8

But Vishnu the all-seeing god of the sky
Marked his deeds, as the days went by—
"Weigh now his merits" then Vishnu said,
"If they kick the beam, let him pay with his head."

9

"Sixteen thousand, fairest of the fair,
In dark Patâlâ lie prisoned there."
"Grant him one wish, before he die,"
Said Vishnu to Krishna of pitying eye.

10

Then the downcast Narakasura said,
"One boon I crave, ere I be with the dead:
Let this day be a feast day eternally."
"Be it so," said Krishna of pitying eye.

11

And then, with one stroke of his puissant blade,
Narakasura's head in the dust was laid.
And straightway the daughters of gods, and men,
Were freed from Patâlâ's darksome den.

12

The fourteenth day of the dark fortnight
Of Kârtik ended that deadly fight,
Ages ago, as old books say—
That day is Diwali—and still today

13

All pious Hindoos rise from their bed,
With sweet-scented oils anoint their head,
And bathe in the soul-cleansing Ganga's flood—
But the nameless streamlet is just as good.

14

Lakshmi now takes the reins in her hand,
And the pious housewife, by her command,
Makes, of fourteen different herbs, a dish,
Succulent, and sweet, as heart may wish,

15

Symbolical of endless Ananta's thread,
With the watchful Fates interpenetrated,
With fourteen knots for the fourteen days
Of the waning moon, and her lessening rays.

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16

Fourteen lamps, when the evening comes,
Are lit inside, and around their homes.
No image of Lakshmi adorns the place,
But a gold coin placed in the inmost space,

17

With suppliant flowerage interlaced,
And gilded with unctuous sandal paste.
The Vaishya now strikes his balance sheet,
And lays it at Lakshmi's symbolled feet.

18

Arrives now the hour of peaceful night.
Houses, and streets, are flooded with light
Of a myriad lamplets artistically,
Inviting the gaze of the passer-by.

19

Now children, who all should have long been asleep,
With ringing laughter, glad vigils keep,
With crackers, and squibs, and fiery sprites—
They are Lakshmi's especial favourites.

20

For Lakshmi, the bountiful goddess of wealth,
Rides on her viewless van by stealth.
No house will she enter upon that night,
But only those where the lamps burn bright.

21

The old gods die; and death is a birth;
And new gods people the sky and earth.
Ceres not lives, nor her peacocks bright
Draw Juno's car in her skyey flight,
But Lakshmi still lives, and reigns, on Diwali night.

NOTE

There are several versions of the Dipavali (row of lamps) 'festival of lights.' I have selected the one generally accepted by Oriental scholars.

With regard to the metre of this poem, every line, whatever its length, has only four 'beats' or 'stresses.' The sound length of every line is the same, except the last, which is an 'alexandrine.'

The Diwali season commences on the fourteenth day of the dark fortnight of Kârtik (October-November). The fourteenth day is named Narak Chaturdashi, and commemorates the victory of Krishna over the demon Narakasura. This legend finds place in the Kalika Purana, and other sacred books of the East. The Vedas embody the earliest efforts of the Aryan mind, or of that branch of the Aryan race which emigrated to India, to formulate a consistent system of the universe. They are extremely subjective in parts, but mainly objective in outlook, being a personification of the elements, and forces of Nature—anthropomorphism. Parts of them are entirely metaphysical, known as the Vedanta philosophy—the end of the Vedas—'anta' meaning end. 'Ananta's thread,' a phrase appearing in this poem, means the endless thread—anta=end—an-anta=without end. The Upanishads are a compendium of Hindu philosophy, representing, according to Max Muller, the highest stage of speculation to which the human mind has attained. The Puranas, of which there are several, are a later production, embodying a vast collection of legends and myths, and folklore, which constitute the staple of later Sanscrit literature—epic, dramatic, and lighter works intended for the grasp of the popular mind. But behind all the fantastic, and often grotesque, imagery of tht legends and myths there is a metaphysical background, from which all the ceremonial and practical counterpart of these abstract ideas are worked out, with a fatal logic, to all the details of the conduct of life, the daily round of every Hindu, whether he devoutly bows to the image of Ganesha, or applies his mind to the contemplation of these metaphysical abstractions. For the whole life of every Hindu, be he Brahmin, or Kshatrya, or Vaisyā, or Sudra, is guided and dominated by his religion—'Hinduism.'

"Religion is ever present to a Hindu's mind. It colours all his ideas. It runs through every fibre of his being. It is the very Alpha and Omega of his whole earthly career. He is born religious, and dies religious. He is religious in his eating and drinking, in his sleeping and waking, in his dressing and undressing, in his rising up and sitting down, in his work and amusement. Nay, religion attends him in antenatal ceremonies long before his birth, and follows him in endless offerings for the good of his soul long after death." (Sir Monier Williams: *Religious Life and Thought in India*).

According to the legendary history of India Narakasura (Narak=Hell, Hades. Asura=demon) was a fearful demon dwelling in Prajyotisha, supposed now to be the western part of modern Assam. The demon was profligate in the extreme, and, not content with smaller fry, at last carried off the ear-rings of Aditi, the mother of the gods. Aditi has her counterpart in Cybele, Berecynthia, and so on, in the mythology of the Greeks, Romans, and Egyptians, all of whom seem to have borrowed from the ancient Aryans of India. The gods thereupon declared war on Narakasura, but being unequal to the combat, they appealed to Vishnu for help. Krishna, the Indian counterpart of Hercules, Theseus, and other classical heroes, slew the demon, and recovered the stolen jewels.

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According to another version of the same legend, the women of both the worlds appealed to Vishnu (Apollo, Phoebus, the Sun, Mithra, etc.) to destroy the demon, and vindicate the honour of womanhood. But Narakasura, notwithstanding his profligacy, had, as is not uncommon in such characters, some grains of piety in his soul, and by penance and austerities had accumulated a store of spiritual merit, so that even Vishnu was not able to do him harm. But, at last, when Narakasura's evil deeds outweighed the good, Vishnu ordered Krishna to allow the demon one boon only at the moment of death, and then to slay him. The boon the demon craved was that the day of his death should ever after be observed as a day of feasting. "Be it so," said Krishna, and then slew him. Forthwith all the damsels he had kidnapped, and imprisoned in Patâlâ (Hell) were liberated.

By later accretions Lakshmi, the Hindu goddess of wealth, came to be associated with the observances of the Diwali festival, and has now become the central figure. Her 'vahan' is the owl, not the hoot-owl, but the screech-owl. Sarasvati is the Hindu goddess of wisdom, as Minerva (the grey-eyed Athene) was of the Greeks. Both Sarasvati and Lakshmi are the daughters of Durga, the warrior goddess, whose 'vahan' is the lion. The lotus flower and conch shell are the distinctive symbols of Lakshmi; the 'vina,' or harp, the symbol of Sarasvati. The owl was the bird sacred to Minerva also.

On Diwali night Lakshmi is said to go about on her 'vahan' (Anglicized—van), and to bless only those houses that are illuminated, however humbly, as a token of the pious intention of the inmates.

Diwali is one of the cleanest, the brightest, and most picturesque of the festivals of the Hindu Calendar. In the present writer's opinion *Til Sankrant* takes the first place.

WHAT RABINDRANATH TAGORE WROTE IN MOSCOW ON HIS PICTURES

THE language of sound is a tiny drop in the silence of the infinite. The universe has its eternal language of gesture, it talks in the voice of pictures and dance. Every object in this world proclaims in the dumb signal of lines and colours the fact that it is not a mere logical abstraction or a mere thing of use, but it is unique in itself, it carries the miracle of its existence.

But there are countless things whom we know but do not recognise in the fact that they *exist* though we may have to acknowledge them as facts that are injurious or beneficial. It is enough for me that a flower exists as a flower, but my cigarette has no other claim upon me for its recognition but as being useful for my smoking habit.

But there are other things which have certain rhythm or character in their forms which makes us acknowledge the fact that they *are*. In the book of creation they are the sentences that are underlined with coloured pencil and we cannot pass them by. They seem to cry out, "See, here I am," and our mind bows its head and never questions, "Why are you."

In a picture the artist creates the language of undoubted reality, and we are satisfied that we *see*. It may not be the representation of a beautiful woman but that of a commonplace donkey, or of something that has no credential of truth in nature but only in its own artistic significance.

People often ask me about the meaning of my pictures. I remain silent even as my pictures are. It is for them to express themselves and not to explain. They have nothing ulterior to their own appearance, and if that appearance carries its ultimate worth then they remain, otherwise they are rejected and forgotten even though they may have some scientific truth or ethical justification.

Sept. 15, Moscow
1930

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TAXATION OF AGRICULTURAL INCOME IN BENGAL: ITS PROS AND CONS

By BIMAL CHANDRA SINHA, M.A.

The Government of Bengal has recently published a Bill for taxing agricultural income in Bengal. The proposal was in the air from some time past and it has as such not been a surprise to the public. In fact taxation of agricultural income is not an entirely new thing even in Bengal. The first Income Tax Act of 1860 did not exempt agricultural income from taxation, nor was such exemption granted when the certificate tax was converted into a general income tax in 1869-70. But when the Income Tax was introduced permanently later on, agricultural income was not taxed in Bengal because of certain historical reasons and has enjoyed exemption ever since. The Taxation Enquiry Committee after examining this problem came to the conclusion that :

"There is ample justification for the proposal that incomes from agriculture should be taken into account for the purpose of determining the rate at which the tax on the other income of the same person should be assessed, if it should prove administratively feasible and practically worthwhile."

Still some doubted the legality of such a measure but all such doubts have finally been set at rest by the Government of India Act 1935, which has definitely given the provincial governments authority to impose such a tax by mentioning 'taxes on agricultural income' as a distinct item in the provincial legislative list. The Governments of Bihar and Assam have already introduced such a tax after the inauguration of provincial autonomy. It is therefore only natural that the Government of Bengal—and specially this Government of Bengal, always smarting under the pain of budget deficits and hence in perpetual quest for new taxes, would hardly let go this opportunity of adding a new and substantial tax to its already long list of taxes. The Bill therefore is not surprising in itself. But the Bill is certainly surprising in its present context.

The Background of the Proposal

We have already referred to the findings of the Taxation Enquiry Committee, which though convinced of its desirability did not however unequivocally recommend its introduction. Since then the problem has been examined by the Land Revenue Commission and also by Mr. Gurner, the special officer appointed to examine the recommendations of the Land Revenue Commission. The majority of the Land Revenue Commission felt that the defects of the Permanent Settlement are so fundamental that nothing short of its total abolition can solve these complex problems. The majority therefore advocated the abolition not only of the Permanent Settlement but also of the whole zemindari system and pleaded for bringing

"the actual cultivators into the position of tenants holding directly under Government by acquiring the interests of all classess of rent receivers."

But the Commission also recommended an agricultural income tax chiefly as a transitional measure. It has been remarked in para 134-137 of the Report that :

"We desire to point out that on the basis of the present two-party settlement operations, it would not be possible to carry out a scheme of State acquisition in less than 30 years. The suggestions which we may make for improving economic conditions should not be postponed for so long a period, and in order to put them into operation it will be necessary to raise additional revenue. . . . . We should prefer an agricultural income tax, to be imposed as a transitional measure until the scheme of State acquisition is effected, or as a permanent measure, if Government consider that State acquisition should not be undertaken for financial and other reasons. *We are strongly of opinion that if agricultural income tax is imposed, it should be applied solely for the improvement of agriculture or with projects connected with agricultural improvement.*" (Italics ours).

Mr. Gurner, while examining the recommendations of the Bengal Land Revenue Commission, felt that if assurance could be given that along with the levy of an agricultural income tax Government would give effect as part and parcel of the same reform to the recommendations for greater facility in collection of rents, opposition would be largely disarmed. He however remarked that (a) if the tax is intended to be only a preliminary to compulsory purchase, it would have two very definite advantages to the State, *viz.*, even if the financial returns are relatively small the establishment of the principle would be of value in itself; and the landholder's own returns for the purpose of assessment of income tax would go a long way

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to dispelling any exaggerated ideas as to the actual net loss which would be caused to them by compulsory purchase. But Mr. Gurner has kindly warned that the principle of applying the proceeds of the tax solely to agricultural improvement may not be adhered to in the long run, for,

"as is already the case, it might be difficult in practice to give effect to the application of the tax to these special purposes."

The Bill : Its Provisions

This being the background of the Bill, it was naturally expected that any such Bill cannot in these circumstances but be a part and parcel of wide reforms undertaken as a result of the findings and recommendations of the Land Revenue Commission. Curiously enough the Government has scrupulously avoided committing itself to any particular line of action on this issue and Government statements both in the Assembly and the Council at the time of discussion of the Report are masterpieces of equivocation. This Bill again has been framed not as a measure of reform of the existing land system but because

"additional revenue is urgently needed to meet the expanding needs of the Province, and because the Government consider that it is equitable to impose such a tax."

With these objects in view, it has been provided that a tax would be levied on agricultural income arising from lands situated in Bengal the rates being slightly less steeply graded than those existing under the Indian Income Tax Act 1922, though the exemption limit is the same as under that Act, *i.e.*, Rs. 2000 per annum, and there is no super-tax. There is also the usual distinction between individuals and companies regarding the rates, for while the rates have been graduated in the case of every individual, Hindu undivided family or Ruler of an Indian State, the companies and associations have been taxed at a flat rate of two annas and six pies in the rupee.

The Bill by its definition of agricultural income seeks to tax three types of income, *viz.*, (*i*) agricultural income from land (*ii*) agricultural income from buildings and (*iii*) mixed income which is partially agricultural income and partially income chargeable under the Indian Income Tax Act under the head "business." Agricultural income from land includes all income derived from land by agriculture or by the performance by a cultivator or receiver of rent-in-kind of any process ordinarily employed by a cultivator or receiver of rent-in-kind to render the produce raised or received by him fit to be taken to market or the sale by a cultivator or receiver of rent-in-kind of the produce raised or received by him in respect of which no process has been performed other than a process of the nature described above. Agricultural income from buildings has been defined as any income derived from any building owned and occupied by the receiver of the rent or revenue of any such land with respect to which or the produce of which any operation mentioned above is carried on, provided of course such building is on or in the immediate vicinity of the land, and is a building which the receiver of the rent or revenue or the cultivator or the receiver of the rent-in-kind by reason of his connection with the land, requires as a dwelling house, or as a storehouse or other out-building. To this must be added all income derived from any rent or revenue derived from land which is used for agricultural purposes and is either assessed to land revenue in British India or subject to a local rate assessed and collected by officers of the Crown as such. Finally, exemption has been granted to all endowments made for charitable and religious purposes such as Debutter and Wakf properties. The assessable income in the case of land means all income under this head less any sums paid in the previous year on account of land revenue or rent or any local rate or cess (including Education cess) in respect of such land; the amount of interest paid in the previous year in respect of any mortgage or charge; certain allowances in respect of depreciation of, or current repairs to any irrigation or protective work or any other capital asset other than a building; any sum paid in the previous year as premium in order to effect any insurance against loss of or damage to such land or any crops to be raised or cattle to be reared thereon; and fifteen per cent of total amount of rent or revenue received necessary for maintaining administration. Almost similar allowances have also been made in the case of income from buildings. The Bill, thus, is intended to cover a large number of agricultural interests including the cultivator and the receiver of rent-in-kind on the one hand and the land-lords and all rent-receivers on the other as also a large number of agricultural operations beginning from cultivation and marketing and going upto rent-receiving and revenue-collecting.

Some Connected Issues

It is therefore little difficult to anticipate the real motive behind this curious measure.

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Published at a time when the Bill cannot but be taken in conjunction with recent discussion on the subject, it however makes no open reference to these reports and recommendations but is supposed to be mainly a revenue measure. Thus besides other more technical questions the following general issues, amongst others must arise in this connection :

(*i*) Is this measure a part of any large scale reform under contemplation or is it an isolated measure ?

(*ii*) If it is not an isolated measure, (*a*) what is the nature of the reforms that the Government contemplates to undertake ? (*b*) Can this measure serve the purpose of the Land Revenue Commission, which in suggesting this as a temporary measure, explicitly mentioned that such a measure may be adopted only because the suggestions made for improving the economic conditions cannot be postponed for 30 years—a period deemed necessary for the liquidation of the zemindari system ? (*c*) Is this in any way meant for abruptly reducing the profit of the zemindars and thus artificially reducing the total amount of compensation if and when paid in any scheme of State acquisition ?

(*iii*) If it is an isolated measure, *i.e.*, an alternate to State acquisition of zemindaries, (*a*) Will this Bill satisfy the conditions laid down by the Land Revenue Commission that the proceeds of the tax should be applied wholly to agricultural improvement ? (*b*) Is this measure more in the nature of a political patchwork rather than a thorough reform framed, as Mr. Gurner thought, for disarming the opposition that this measure is likely to meet ? In what way can it be an alternative to a thorough-going scheme of land reform ?

The Bill—an Unacceptable Measure

The Bill in this way is thoroughly an unacceptable measure. Any critical examination of the main features of the Bill would clearly reveal that the Bill seeks to do more harm than good to the larger interests of the country. For the Bill is if it is not anything else a very clever mixture of opportunism, reaction and self-interest—an unholy combination in which bigger problems and wider interests of the country can hardly have any place. The Government has, while maintaining studied silence on the vital questions, thrown this as a sop to the cerebrus of public opinion. It has taken this cue out of the recommendations of the Land Revenue Commission no doubt, but this pose of radicalism (it is however not radical enough even for a pose) will not help the Government for long. The Bill in fact has been conceived in the narrowest of spirits; it is only a tax without its benefits, for, had the Government any real intention of benefiting the argiculturists, it would not have hastened to omit the limitations suggested by the Commission regarding the use of the proceeds of the tax. It is thus opportunistic in character because it seeks to exploit public feeling merely to raise additional money to be gambled away on the whims of the ministry. It is a measure prompted by self-interest because it may not only save the face of the ministry by reducing, if not by completely meeting, the huge budget deficit that is likely to occur but it would also satisfy the members of the coalition party—really no tenants but small landholders always at conflict with the bigger ones by penalising the big zemindars in particular without any benefit to the peasantry. Reaction in fact cannot go further. Times has certainly come to prick this bubble of ministerial hypocrisy. It is for the public to demand with all possible determination that this game of putting a cloak—though a very thin cloak—of radicalism on really reactionary measures has got to stop now. We should not therefore be satisfied with this piece-meal measure but compel the Government to take up the fundamental problems that demand immediate solution. "The duty of the Government in these circumstances," the present writer had occasion to observe in his evidence before the Land Revenue Commission,* "should be not to aggravate this tendency of individualist exploitation, but make a drive towards collective economy." The Bill, if made law, would without doubt aggravate this tendency of individualist exploitation thus deepening the crisis and making the solution of our fundamental problems more distant and more difficult.

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* *Vide* Vol. IV of the Report as also B. C. Sinha : *A Changing World and other Essays* (Prakashani).

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THE PROBLEMS OF EDUCATION IN BENGAL*

By Principal P. G. BRIDGE

The Dean of Durham who was Headmaster of some of the leading Public Schools in England for many years in *Things Ancient and Modern* observes that "most people feel that schoolmasters have had a great many opportunities of telling them what they ought to think when they were young and they see no reason why the process should be continued in later years." This observation would justify the publication of a book on Education by one who has not been a Headmaster and would condemn this present study as coming from one who has been in charge of a College for many a summer. In spite of this observation, which the Dean himself does not pay heed to, since he proceeds to write on Education and to extoll the Public School system, I go forward to write this analysis of this fresh criticism of our Educational system.

The book falls logically into two parts, though the author prefers four parts, a critical view of the past and a forward look to the future, the reconstruction of the Educational system so as to fulfil its part in the general remodelling of the New Age. The critical examination of the past has been attempted before. Criticism, some well-informed, others blinded by prejudices, are not lacking. Indeed one has grown weary of listening to platitudes condeming the whole system of Education. We need badly not Jeremiahs who just lament and shed copious tears over the present but Josuahs who will lead us out of the chaos and the captivity of the present into a glorious New Land. Bengal can count the critics of its educational institutions by the thousand but how few have come forward with new experiments, new models, to break down the monotony of our present educational system. Ideals, whether educational or moral or artistic, usually make their avatars and become incarnate, taking form and shape in individuals rather than in groups and in associations. And individuals, in becoming conscious of such incarnation, struggle and exert themselves to make the ideal real. We are in need of such incarnations not only in Bengal but in the whole world. We need leaders who will give their life-blood to a new school, to a new College and then pointing their finger to their sacrificial adventures they would be entitled to say follow me. Of commissions and of surveys we have had a surfeit. If this new publication on Problems of Education helps kindle zeal and fervour in some noble soul to show us the way out of the tyranny of curriculums and syllabuses, it would have rendered invaluable service to the Bengal of to-morrow.

The author breaks many a lance with the Secondary Education Bill. This has become a political issue and I refrain from passing comments on it. The legislators should be able to settle the issue to the best advantage of the country.

The constructive part of the book deserves careful study and consideration. It is indeed, as far as I am concerned, the part that matters. All who is really interested in youth will admit the great fascination of the scholastic profession. Academic life offers golden opportunities to the teacher and the pupil for mutual reactions and impacts. Personal contacts are the salt of life. And whenever there are free and spontaneous interactions of personalities something, which is of value to both, happens. This intercourse and impact may be rendered difficult by inadequate organization, and a faulty system of Education may ever hinder it. No teacher, however, who is interested in his vocation, can fail to find occasions for friendly communications with his young comrades. The author laments, as thousands of others do, that contacts between the teacher and the pupils are extremely difficult owing to the large numbers that overcrowd our institutions. The eyes of all are raised to the hills of Writer's Buildings for higher grants and more generous support to education. But what the millionaries of Calcutta are doing? Where is private initiative and enterprise? Then again pupils in Calcutta schools and Colleges spend large sums of money in supplementing the faulty teaching received there. Early in the morning and late in the evening tutors dart from pupil to pupil to coach them and to prepare them for the work which will not be done in the class room. It seems to have become an accepted dogma that no student can possibly succeed in his examination unless he gets a tutor. I have heard parents bemoaning the fact that, on account of their inability to engage a tutor, their son cannot be expected to do well in the examination. Private enterprise, support from the wealthy and a much higher scale of fees in the case of parents who spend a good deal in tutors would help to solve the present overcrowding of schools and Colleges.

Longing for a return of the good old days when pious Rishis, and scholarly Gurus gathered around themselves a handful of men and lived with them in intimate and friendly intercourse, will not help us much in the solution of educational problems in a democratic age. The educational mentors of Europe do not turn their eyes for their inspiration to the narrow and limited surroundings of the medievel school. This did flourish and prosper to an astonishing degree under the shade of the Cathedrals. It produced great scholars and savants. This is, however, a democratic age and the concern of democracy is not so much to produce scholars as to educate the masses. The Rishis in India and the priests in the medieval Cathedral fulfilled their mission creditably. In our age we require millions of Rishis and priests to mould the character of our youth and how difficult it is to produce a genuine article en masse! Herein lies the fundamental problems of democratic education. How to devise machinery to transform ordinary human mortals with their ambitions and their passions into real genuine rishis and priests, gurus and schoolmasters, in sufficient numbers, to staff our educational institutions with millions of students and pupils! Such problem has not been attempted by any human organization before. Plato and Aristotle still fascinate us and their ideals on education are still beacons of brightness leading us in a sea of darkness. But Plato and Aristotle were concerned only with the education of the gentleman-citizen. The foreigners, the parishes, the masses were to carry on in the cave of ignorance and unreality. Extremely few of them succeeded in reaching the coveted summit of citizenship.

The magnitude of the problem of Education in a modern democrtaic state should never be lost sight of

* *The Problems of Education in Bengal* by B. C. Sinha, Calcutta. Thacker Spink & Co. 1941.

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in a realistic appreciation of our educational troubles. Cognate with this, and logically resultant from it, is the vagueness of our educational ideals. What are we aiming at? What is the ideal of education? Plato and Aristotle, and the leaders of education in the small Greek States of the past, did not lack a clear apprehension of Educational aims. Their philosophy of life and their conception of the Universe supplied them a ready-made methodology. But alas! today we have lost our guiding star, and in consequence the little ship of human endeavour is tossed to and fro in uncharted seas. We lack, a great writer says, sense of direction. The words—purpose, ideal, aim, have become empty words. "The great affair is to move," Stevenson assures us.

Should we, then, wonder, that educational aims, and in consequence, educational organization, currilums and syllabus, are concerned with the immediate present? Since the ideals of life are so nebulous why should the youth be annoyed with a consideration of their influence in their future happiness. And as the problem of *living well* becomes more shadowy another problem, that of earning a *living,* has become more pressing almost crashing beneath its titanic weight the hopes of the youth of the world. "The outlook of youth has been narrowed, doors have been sealed, channels have silted up, there is less choice of route at the cross roads. This specially applies to the middle class. For the great class the world has become more rigid than I remember it. A young man seems to me to have fewer avenues open to him and fewer chances in these avenues." (J. B. in his *Autobiography. Memory Hold-the-Door*). How true these words sound about the condition of our youth in India! One thing seems certain; pious condemnations of an undisciplined desire for a degree, for passing University Examinations or of any other examinations, will be like crying in the wilderness. In their struggle for living, the youth of the world will utilise any avenues which offers him even the slightest opportunities for success. Careerism may be an unworthy aspiration for a worthy soul. But when there is nothing else left to the young man, a career will naturally fill up the vacuum. The gentleman-citizen of Plato and Aristotle did not trouble himself with the cares of this world. Had he not multitudes of slaves and mechanics to provide him with all the necessities of life? He could devote himself to the lofty occupations of philosophical contemplation and to rule the state. He was serving the city by ruling it. This was his function, his sacred calling, and all his education was directed to this purpose, to prepare himself to rule like a gentleman.

In a modern democratic state the steel frame of primitive societies has collapsed. Today we are all potential rulers and all have to be trained to rule. We are all philosophers and we all have to be trained for philosophical contemplation. But we must all be producers also, field labourers, agriculturists and merchants and what not. What kind of education can the modern democratic age devise to fit each citizen for every thing, for ruling and for obeying, for earning and for spending, for producing and for consuming. Here is the tragic impotence of the modern state. Perhaps the problem is too big and too large for human endeavour and we, puny human beings, go on just struggling.

Mr. Sinha rightly emphasises the importance of religion in education and I gladly endorse his concluding remarks. Religion must supply, according to Mr. Sinha, the synthesis, the underlying unity, the harmony of the body politic. Every word he writes on the subject is of the utmost value to the solution of our educational problems. European tradition since the Masters of Greece wrote has been based on the necessity of an Architectonic Science which would unify all human activities and give to all of them a definite sense of direction. Religion only can supply this. It will not be easy to convince our youngman of the necessity of religion unless first of all we disentangle it from a large mass of excrescences which go by the name of Religion. It would take us too far afield to go into such details. I have come across an inspiring message from John Buchan in the book already quoted. "Religion is born when we accept the ultimate frustration of mere human effort and at the same time realise the strengfh which comes from Union with super-human reality."

These are a few thoughts which the reading of this Book so kindly presented to us by the Author has suggested to me.

THIS MODERN POETRY

By AMIYA CHAKRAVORTY, M.A., D.Phil. (Oxon)

In most literatures, today, a tidal wave has come bearing new facts and fancies; the beach is strewn with strange arrival. Commotion and bewilderment has resulted, especially in the fish-market of criticism. Genuine critics have protested against typical "modernism" which is mere self-parading shallowness, but there are others whose lack of critical appreciation is a defensive mechanism against fresh creative ideas. Literary events of any magnitude—and "new literature" has arrived (in much the same way and in many countries)—cannot, however, be wished away or dismissed as individual or group conspiracy. In Bengal, too, we are in a ferment. Whether this will lead up to a fine access or merely register a necessary phase of change and revaluation, no one can tell. New poetry, in any case, has come undeniably, and the fact that it is evoking both hostility and fanatical support, and yet strengthening and varying itself, is proof of its vitality. Literary scholars must now take this movement seriously, criticise and question it, and also approach young initiative and experimentation with that tolerance which characterises a cultured mind. *Mainak** by Kamakshi Chatterji, is a significant product of the modern movement which challenges such interest.

Abrupt use of words, so as to confront the reader with a range of verse through which he cannot read somnolently; the choice of incisive metaphors, demanding introspection; and the attempt to present a view from many points of view simultaneously—these are among the repertoire of *Mainak's* poetry. "Colour the waves of time," says the young poet, and this is not

* *Mainak* by Kamakshi Chatterji (Publishers: Kavita Bhavan. Price Rupee One).

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mere colourfulness. "Life's decaying lines" convey a definite thought-form; the "lone beckoning of hills" touches our eyes and feelings at once. Lyrical expression struggles in these verses through a technique which is often experimental, but there are signs of genuine synchronisation. Stylistic newness in poetry is the result of *feeling* rendered with intellectual clarity. This needs creative power without which art, modern or unmodern, must defeat itself. Obsession with doctrines is not conducive to creative expression and often seeks false technical emphasis to justify itself.

Mainak is still oppressed, it is true, by a miasma of "new world weariness," for which social and political reasons can be found, but the author gallantly fights it, and the book shows definite emergence. A dedicatory poem speaks, in well-worn modernist accents, of bones, sunless days, and skeletal waste—cerebral subtlety notes this, and even exults in a strange and unreal emphasis—but the poem finally gathers itself up and conquers frustration by the human right to love. *Pasha* is a "frustration-complex poem," on customary lines; "God-opium," "life's gamble," and "commercial fatigue" alternate: but the poem survives. The pine-trees and the curved sky still hold, in a magical measure, "the Peace Kingdom." "O God, we are lost in the forest of men!" cries out another poem, but carrying an anguish of victory. *Dhankata Math*, coming later, is a fine achievement. Here the poet does not simulate identity with the dead field, bereft of grain, but discovers the force of hidden reality which is more than realism:

"Suddenly in surprise
On my eyes it fell
Harsh stubble of hay
Sticking out in a sick field."

The autumn light, at evening, had transformed the scene without changing it; there is an unbidden enrichment of experience. In such flashes of self-awakening the poet arrives at himself. Clinging habits of neurosis, so futile, and yet difficult for us to outgrow, must be cast aside. "An autumn evening with hay cut," may be desolate, but it is real. And reality never hampers, it carries us starkly and steeply onwards. In probing into life's facts, without a sense of adventure, an artist soon degenerates into a pose. From this attitudinising vein, devoid of mystery, and of primary feelings—typical of derivative poetry—the author has saved himself. He is intensely *engaged* and protests. Even when he says,

"This shadowy night
With its cold hands
Has rendered me into stone,"

he reveals secret passion, breaking the paralysis of grief.

"Streams of cattle, sheep in this night's
darkness move,
To be made into food for men
On tomorrow's dinner table."

This is hardly the utterance of a petrified heart. He can hurl his sensitive challenge with force, which cold cynicism would kill, and evokes response. "Social conscience" to him is no doctrine, but a living testament; in attacking false religion which offers to the gods the food that belongs to man, he is betraying a living faith. Satirical-tragic pieces are often woven into the texture of *Mainak's* poetry, and not merely added; but, in many places, loose threads call for maturer craftsmanship. Continuous feeling, and no trick of propagandist art, can achieve unity of design; the author knows this, and creative organisation becomes more evident in some of his later writings.

The poem on *The Moon* is symbolic. The luminous disc gazes, as it were, on receding human time, and yet this is not mere cold registering of mortality's failure. The moonlight is there. Our experience of moonlight is a wonder which is a part of the human background; beauty itself is a challenge to futility.

This point needs emphasis when "social conscience," curiously enough, has sometimes been held as a justification for cynicism. Without entering into discussions of utility and motive which are extraneous to art, it may be said that art is a realm of values while high-brow scepticism prides in denial. Bengali poetry, occasionally fine in its recent flowering, still suffers from an imported blight of cold sophistication. Structural power, we know, comes from a sense of worth; authenticity in art derives from affirmation, and depends upon generous impulses that a sneering intellect would petrify. Essential form or "pure form" demands a positive content which the intellectual imagination has turned into the stuff of art. Display of "belief," is not validity either; for the last few decades, except in Rabindranath's works—and they are incomparably and supremely exceptional—Bengali poetry has been suffering from a weak excess, revealing an utter absence of poetic feeling. We have definitely emerged on a higher plane; freed from dead technique and derivative emotions, some of our younger writers have struck a new vein of initiative.

The last poem strikes the keynote. *Mainak* the clipped-winged, futile god, must leave the dream-world of mummies, memories, cricket's cries and old age; *Mainak* becomes a *Fighter*. "Arise and Speak!"—this is the poet's invocation to man's godly youth. In this poem, Mr. Chatterjee speaks with power; the hour of weary lament is gone even as the cloying patterns of imitative verse have been discarded; the vitality of new verse emerges. Technical terseness must find such creative stimulus of thought; in the finer products of modern European poetry this blend can be seen; poets are linking themselves up with a new faith. Fatalistic mirrorings of a self-destroying age will not save either poetry or the humanity of which it is the product. New Bengali poetry seems to be realising this. Mr. Kamakshi Chatterji's poems show that it has outgrown that early phase of defeatist and aggressive modernism. Profound human interest—out of which a new political conscience is being born—will vivify new verse and strengthen its bonds with imperishable traditions. That process we are watching amidst the cross-currents of modern Bengali literature.

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Book Reviews

Books in the principal European and Indian languages are reviewed in The Modern Review. But reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college text-books, pamphlets, reprints of magazine articles, addresses, etc., are not noticed. The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto answered. No criticism of book-reviews and notices is published.—Editor, The Modern Review.

ENGLISH

A POSSIBLE TECHNIQUE OF DISARMAMENT CONTROL. Lessons from League of Nations Experience in Drug Control: *By Laura Puffer Morgan. Published by Geneva Research Centre, Geneva, Geneva Studies, Vol. XI, No. 7. Pp. 96. Price $0.40 or 1.75 Swiss francs.*

The chief object of this study is to suggest a method for supervising reduction and limitation of national armaments if, as, or when such action may be taken. One might question the timeliness of such a study in the midst of the Armageddon which the world is witnessing at the present time. It is, however, believed that "in the matter of disarmament, as in all of the other important aspects of the general problem of international peace and organization, the time must come, with the end of the present war, when new beginnings will have to be made; in anticipation of that situation such studies as the present one should be prepared in advance of the moment when they are needed." This study thus finds its place in the series of publications which the Geneva Research Centre intends to devote to problems of international reorganization deemed likely to arise after the war.

After having reviewed the different armaments limitation and control systems—quantitative limitation, qualitative limitation, budgetary limitation, restriction of acquisition of new armaments by manufacture or importation—the author, in the main body of her study, analyses the system put into effect by the League of Nations in the field of narcotic drugs control; this system could be, in the author's opinion, adapted, to some extent at least, to the regulation of the manufacture of and traffic in arms. It is to be noted that a proposal in this direction was actually made in the course of the Disarmament Conference. The author examines the essential elements of this drug traffic control system, the machinery and procedure therof, and analyses its applicability to the supervision of the manufacture of and trade in arms. Measures of national control over the manufacture and trade in arms actually in force are also carefully scrutinized. Mrs. Morgan arrives at the conclusion that the method which has proved successful in the drug control field is applicable also in the field of armaments. It could thus constitute, if put into effect in a proper political setting and given the existence of certain essential political conditions, a valuable progress in the direction of the limitation and reduction of armaments, prerequisites of any fully successful international organization in the future.

X.

A ROYAL ROMANCE: *By James Arthur. Published by the Theosophical Publishing House, Adyar, Madras, India.*

Mr. Arthur has written a book that will please very few, but that will interest many. It deals with a rather hackneyed literary problem in an altogether novel way. Although good many books have been written on the Shakespeare-Bacon problem, it has long ago been decided that—even should Bacon have been Shakespeare, which is hardly likely—it would make no difference whatsoever to any genuine lover of literature. Mr. Arthur in 355 elaborate, but beautifully printed, pages has expounded theories which seem to be extremely far-fetched. Esoteric literary criticism is not an uncommon phenomenon in this country; I do not think it contributes in any way to the advancement of art and letters. It rather leaves us stranded in a wasteland of pseudo-spiritual and pseudo-scientific statements which have very little to do with literary criticism. However, those who wish to take sides and who want to know whether Shakespeare was Bacon or Bacon Shakespeare, will read the book with the greatest interest and enjoyment. The paper, the printing, and the binding of the book, together with the numerous illustrations, are excellent.

A. Aronson

POONA RESIDENCY CORRESPONDENCE. Vol. 7. Poona Affairs (1801-1810): *Edited by Rao Bahadur G. S. Sardesai, B.A. Bombay, 1940. Pp. 5[illegible] Price 13s.*

It is hardly necessary to dwell on the importance of original documents in the reconstruction of history. We are thankful to the Government of Bombay for its enlightened policy with regard to the authoritative publication of English Records of Maratha history. Sir Jadunath Sarkar and Rao Bahadur G. S. Sardesai have been rendering their services gratis to the Government of Bombay in editing Poona Residency Correspondence, of which eight volumes are already published, and one more is in preparation.

The Volume under review covers the period from 1801 to 1810 during which Colonel Barry Close [illegible] been—except for short intervals of absence on other duty—the Resident at the Court of Baji Rao II. It was during this period that the Subsidiary Alliance was rivetted on the Maratha State and its results, good and bad, on the most vigorous Indian power, became noticeable. It is not possible within the limited space of a review to deal with the varied interest and many-sidedness of the military genius of Arthur Wellesley as an organ[illegible] importance of the present volume. We catch a glimpse

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ser of victory, his close attention to the minutest detail of equipment, commissariat and communications, and his policy of fore-arming against any contingency. Poor Baji Rao II is seen struggling helplessly against the python of British Imperialism unaided by his powerful vassals, who realised too late what the Maratha nation had lost through its own folly. Subsidiary Alliance was meant by Lord Wellesley as an injection for cure; but it proved one of slow poisoning. But this was due—as the English historians would observe—to the perversity of Indian character. This is true if we take Baji Rao II as a type. He would not keep even sufficient forces of his own to chastise petty jagirdars or guard his territory against any disturbance. He expected the Subsidiary troops to do everything because he paid for them. His was the economy of the rich Hindu commercial community of India who would grudge a few rupees to an armed guard for the protection of their lives and property and yet spend thousands in feeding lice, dying cows and religious vagabonds. Baji Rao II spent two lacs and a half in distributing sugar to the whole city of Poona and outside on the birth of a son; but he did not give any relief to his famine-stricken people whereas the English by their own efforts raised a subscription of about sixty thousand rupees from Bombay for saving the starving people from death.

We recommend this as well as all the previous volumes to the students of Indian history for careful perusal. Every University library ought to procure these valuable publications before it is too late. We congratulate Rao Bahadur G. S. Sardesai on the success of this volume, the editing of which betrays no sign of age.

K. R. Quanungo

PAKISTAN—A Nation : *By El Hamza. Published by Shaikh Muhammad Ashraf, Lahore. 1941.*

Pakistan, in the sense of a separate political entity for Muslim India, seems to have been first conceived by Sir Muhammad Iqbal, who presided over the Muslim League Session in 1930. Choudharie Rehmet Ali invented the term in 1933, and popularised it among the Muslim students of Cambridge University. With the adoption of the idea by the Muslim League, Pakistan has, from the impractical dreams of a poet, passed to the realms of political agitation, arousing passions in the country. The term, however, is still applied to a number of different and sometimes mutually conflicting schemes of redistribution and division of India on a religious basis. This book shows that very effectively.

Written by a Punjab Muslim who is widely travelled, it tries to build up a case for the Muslims of India as a separate nation, or rather for the Muslims occupying north-west India, for "the author has not been able to enlarge to any considerable length on the subject of the national self-determination of the East Indian Muslims since he lacks intimate sociological knowledge of that region" (p. viii). The main criterion of his approach is what he calls ethnic and cultural unity, but the argument is self-contradictory. The author finds himself torn between two rival loyalities, the religious and the territorial. Out of the total Muslim Indian population, says the author, 30 millions live in Bengal, about the same number in Pakistan (by which he means the territories constituting the Punjab, Delhi, Kashmir, the N.-W. Frontier Province, Baluchistan, Sind and north-west Rajputana), and the remaining 30 millions are distributed over the other vast Indian territories. But in the course of his analysis, he speaks in certain passages, in a religious vein, of the Muslims all over the country possessing a distinct racial and cultural unity.

"Everywhere the Muslims are racially and culturally distinct from the non-Muslims around them, and there being no distinction of caste among them a uniform racial type has evolved after centuries of free intermingling" . . . . (p. 33). Or again,

"Uniformity of race, religion and culture has given the majority of the Indian Muslims a marked national individuality which is thrown into sharp relief everywhere by being contrasted with the national characteristics of the non-Muslim peoples" (p. 34), while in another set of passages, where patriotic sentiments for Pakistan overtake him, he speaks of the Pakistanis, whether Hindus or Muslims, possessing a racial and a cultural unity which separates them from all other people in this country.

"The Pakistani Hindus are the children of the soil and are of the same race as their fellow Muslim countrymen" (p. 34-35).

"When a Pakistani crosses the Jumna and travels eastwards through the Ganges valley he begins to feel that he has left his homeland and is a stranger in a strange country" (p. 44).

"Rarely, if ever, the Pakistani and the Hindustani are able to meet as brother countrymen" (p. 46).

What is amusing is that the author should emphasise the criterion of religion in the case of Muslims in India, ignoring the different languages, customs, and traditions of Sind, Baluchistan, the Punjab, the North-West Frontier, Rajputana, and Bengal, while ignoring the unity of religion in order to emphasise these various points in the case of "non-Muslims."

It is quite clear that the author has not valued the experiences of other countries bigger and more diversely constituted than India, where unity of the state has been preserved in spite of great differences of language, race, religion and customs. By Americanisation as an educational process, for instance, the people of the United States have been able to preserve their unity and freedom, belonging as they do to numerous races, nationalities and creeds. The facility with which the author argues for the division of the country is somewhat painful, for such an argument completely ignores (1) that the Punjab and Bengal alike comprise Hindu districts, so that the plan would retain separate electorates with all their disadvantages and would merely create innumerable further difficulties of an administrative character, (2) that some of the predominantly Muslim provinces, like Sind and the North-West Frontier Province are economically so poor that it would literally break the back of other provinces in the Pakistan to maintain a satisfactory level of administration in the zone, and (3) that a completely independent state in North-West or in Bengal would be incapable of effective defence against a powerful foreign invasion and would render the rest of India equally defenceless.

Dr. Beni Prasad has said in his masterly survey of the *Hindu-Muslim Questions* that the advocacy of Pakistan reveals an attitude of psychological escape from facing the stern realities of the situation. "It is a gesture of a century of revivalism, a generation of separate electorates, half a generation of procrastination, a decade of misleading and misunderstood foreign influences, and two and a half years of orthodox parliamentarism." As the sky clears and the implications of partition are perceived, the good sense of both communities as well as the pressure of events is likely to give a new direction to politics; but in order to help the sky to clear, it is the duty of every thinking man in India to inquire into the causes of these "distempers of the body politic" and to remedy them as comprehensively and as speedily as possible.

Bool Chand

GROUNDNUT (Marketing and other Allied Problems) : *By B. V. Narayanaswamy Naidu and S.*

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Hariharan. Published by the Annamalai University. 1941. Pp. 147. Price Re. 1-8.

This publication is No. 7 of the Annamalai University Economic Series. At the end of the volume a list of publications past and future is given which reveals that some intensive investigations have been and are being made by some members of the staff and some post-graduate students of the University. This is for the good. The paper, cover and print are quite good—even luxurious. The volume contains a great deal of statistics and material gathered from blue books and proceedings of commercial associations on this very important Indian agricultural product.

But a scrutiny of the volume leaves the reviewer rather disappointed. Agriculture is generally analysed into the science, the craft and the business of agriculture, and the economist's proper place is the business side of the crop : the more he penetrates into the *economic* problem, the better. But this volume contains a chapter on "Groundnut, its cultivation" and another on "Agricultural Research and the Groundnut Crop." These chapters must have been compiled *in toto* from technical publications : if not, concerned experts should have been invited to write them. Even then, these chapters could not interest the student of economics, the questions being technical.

On the other hand, the annual publications by the Government of India—"Review of Trade," "Agricultural Statistics" and "Statistical Abstract for British India" contain practically all the data contained in this publication. The repetition was needless, and the separation of figures for Madras may lead to misunderstanding by superficial readers : they might mistake figures for Madras, for those of the whole of India. The concentration of attention to Madras Province is quite welcome, but one would expect the University men to take to intensive work and present results—whether such results lead to any solution of problems or not. One item which could have been studied is farm costs, of course in a small selected area.

The subject selected for the publication is also rather redundant. The Agricultural Marketing Department of the Government of India conducted detailed surveys on groundnut as well as many other crops before the end of 1939, and their reports, and the proceedings of the commercial associations of Madras Province during the recent visit (about eight months ago) by the Commerce Member, contain much more enlightening information than the volume under review. As recently as 1940, the Madras University published "Commodity prices in South India—1918-1938" (Bulletin of the Department of Economics No. 3), and this latter small volume goes a greater length into the question of prices of groundnut than the Annamalai publication. For instance, the graph lines on page 23 of the Madras University publication are more educative than the graph lines given on page 102 of the Annamalai volume, the former going so far back as 1922, the latter beginning with 1931.

On production, costs, prices and direction of trade, the authors have little original to say. On page 55, after six pages of a panoramic review of co-operation, beginning with India and the *laissez faire* policy (practically from Adam and Eve), the authors say :

"To fetch a fair price and eradicate the existence of the middleman, it has been observed by well-known co-operators that the sale society should buy the produce outright and pay sufficient advance to the ryots and adjust the same as soon as the produce is sold at the port."

What a revelation ! How is this a special solution for groundnut trade ? The authors should have tackled fundamental problems in this region rather than leaving the reader in an abyss like this. How to get at the wherewithal ? Should the "sale society" be co-operative or company ? What part should be played by the Government in such organisations ?

The questionnaire contained in Appendix "C" makes the honest reader desperate. Question 1 is : "What is the average yield per acre in different districts of the Presidency for a period of 20 years, that is, from 1919 to 1940 ?" (It does not make 20 years from 1919 to 1940). Question 2 is as follows : "How much of total production of the Presidency is being retained in the villages and for what purpose ?" What do the authors expect from the witness ?

The only answer to the first quetsion could be by reference to Government publications and records about outturn of crop, etc. And everybody knows the degree of reliability of these figures. The Indian Central Cotton Committee's view of these figures are most categorical. And the authors have done nothing to tell us what they found to be the outturn like even in a small selected area. On question 2, the information is more impossible to get at. Of course some figure could be given by the rule of thumb or by arithmetical processes on Government statistics, but these statistics lead us nowhere, specially in the past, and it is not worth the paper and ink to build up super-structures on such sandy foundations. One cannot but conclude that the authors are novices in the field of economic research.

The index is one page, the bibliography half a page. Good money has been wasted on several photographs which are quite out of point. There is a photograph of the groundnut plant, another of the village oil mill. Surely, no one will read the volume who does not know the groundnut plant, and the reader is not the wiser for seeing the nice picture of the village oil mill. The Annamalai University in particular, other Indian Universities in general, will do well to scrutinise MSS carefully through qualified external agencies before deciding on publishing bulletins and "books."

S. KESAVA IYENGAR

REPORT OF THE COMMITTEE ON PRISON REFORMS IN MYSORE : *Printed by the Superintendent, Government Press, Bangalore. 1941. Pp. 411+xxii. No price mentioned.*

The Report of the Prison Reforms Committee of Mysore deserves more than a passing notice. Diwan Bahadur Chandrasekhara Aiyar, former Chief Justice of Mysore was its Chairman and, but for two non-officials it was constituted of serving and retired Mysore officials. The terms and scope of reference were comprehensive in character and the report goes into minute details drawn from British Indian experience and makes, on the whole, sound suggestions. Not the least valuable part of the report consists of four Drafts of Bills on Prisons, Children Borstal Schools and, Probation of Offenders.

The report starts with an account of the prison system in Mysore and recommends that the various criminal prisons in the State should be classified into two categories of Central and District Jails and new prison buildings in proper sites are suggested. In this section on Prison population, apart from the salutary recommendations relating to female prisoners and others, there is a section on "political prisoners." The Committee are of opinion that special treatment is to be accorded not on the basis of *motive*, alleged or presumed, but "on the moral turpitude of the act and on the status in life and intecedents of the prisoner including education and habit of living." This indefinite declaration is to be read with their suggestion that "inclusion in the special class may be limited to those few individuals who break the law simply by way of protest and

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not as an organised movement against constituted authority." Few outside the official world would agree with the Committee's attitude in the matter.

The chapters on Employment of Prisoners (especially the principles laid down in the matter of jail industries); on Reformative Influences; and the Committee's recommendation in favour of a tentative earning scheme—are examples of the practical approach to problems by the Committee. The chapters at the end on youthful delinquency, trends in penal reform, recidivism and criminal tribes are excellent texts for not only prison-reformers but students of penology as well.

Undoubtedly, a review of prison conditions in the provinces of India and attempt at overhauling the basic ideas of our prison-system, have become overdue and are bound to produce valuable practical results. Since the Cardew Committee's comprehensive but unsatisfactory effort two decades ago, no such attempt has been made. The Mysore report brings to the British Indian reader another pointer in that direction.

BENOYENDRANATH BANERJEA

THE SONG CELESTIAL : *By Sir Edwin Arnold, M.A., K.C.I.E., C.S.I. Kitabistan, Allahabad and London. First published in India in 1939. Price annas twelve only.*

There is no need for the reviewer to dilate on the beauty or worth of the Song Celestial in its original version or on Sir Edwin Arnold's version at this time of the day. But it is a welcome edition for all lovers of the *Gita*. The flexible metre in English sets off the Sanskrit version quite well.

The preface is, however, out of date and the publishers would have been well advised to omit it altogether, including the passage where the translator would place it in the third century after Christ, and trace in it the influence of Galilee !

A TEXT BOOK OF MORALITY (FOR USE IN INDIAN COLLEGES) : *By C. A. Dobson, M.A., M.R.C.P., Professor Emeritus, Holkar College, Indore. 1939.*

The author asks the fundamental question, what is the connection of morality with religion It leads him to the quest of the true, the good and the beautiful, prompting the tripartite division of the book into the True or Satya (Part I), the Good or Dharma (Part II), and the Beautiful or Ananda (Part III). It is wholly different in ideas and in treatment from the usual run of text books on the subject, the writer being more compact in his expression and more matter of fact in his outlook on life and its duties, at the same time that he is more liberal.

P. R. SEN

THE DOCTRINE OF SAKTI IN INDIAN LITERATURE : *By Dr. P. C. Chakravorti, M.A., Ph.D. Edited by Prof. Chintaharan Chakravorti, M.A. Published by G. Chakravorti, 31, Tollygunge Road, Calcutta. Pp. 123. Price Rs. 5 only.*

The author of the book was extensively read in Sanskrit literature in all its different branches. In this book, he traces a similarity not only in the use of the term *sakti* by the different schools of religious and philosophic thought, but he goes further to say that the use of this common term implied the acceptance of a common concept, too. The term *sakti* etymologically means "power," "ability," "efficiency," etc. It comes from a root from which several other words are derived. All these are words of very common use in the Sanskrit language.

But the word *sakti* has also a very definite special meaning in *tantra* literature. *Sakti* as the goddess of a religious sect is very different from, say *Sabda-Sakti* or the capacity of a word to mean what it means. The fundamental idea underlying the use of the word *sakti* as the name of a goddess is also "power"—the power of creation, of sustenance and of destruction. But there is a difference in meaning between the two uses of the term. The term may be employed to mean the efficiency of a cause to produce its effects. It may also be employed to mean the power of a God, say Vishnu, to do his work. But these uses of the term *sakti* do not imply the same meaning as the specific deity *sakti* of *Sakta* Tantras.

We feel, therefore, that we are not prepared to accept all the conclusions of the book. If, however, the author's contention was that the concept of *sakti* in the *tantras* themselves was really derived from a recognition of the power manifesting itself in various ways in the universe around us, then he would certainly stand on firmer ground. There are indications in the book to suggest that this was the conclusion at which he was driving. As the book unfortunately was not completed by the author, we are left to conjecture only.

In any case, the erudition of the author is beyond dispute. And the editor has succeeded in bringing out an excellent, well-printed and well-got-up edition of his work.

U. C. BHATTACHARJEE

AN OUTLINE OF THE MINERAL RESOURCES OF ANDHRA DESA : *By Dr. C. Mahadevan, M.A., D.Sc. Andhra University Series, No. 22. 1940. Price annas eight.*

This brief survey of the economic mineral resources of Andhra Desa is meant to be a pointer to the immense possibilities of mineral industries in a territory which is "mineralogically, one of the richest and most interesting units of India."

The review contains, among other things, notes on reported mineral occurrences with a bibliography of relevant literature, discussion on the present state of various mineral industries and their future possibilities, and a geological map of Andhra Desa. One feels however that the earlier chapters on general principles of geology or the outline of Indian geology are out of tune with the general trend of the book. The information on Archaean formations, in particular, is a little out of date.

Dr. Mahadevan has advocated the cause of indigenous industries on a cottage scale in a qualified manner. In the province in question, these are being strangled to death by an unsympathetic governmental policy; although, if they are properly encouraged, they may succeed in relieving the distress among people engaged in mining operations to a certain extent. This can be done without prejudice to large-scale mining industries, which should, in their turn, go hand in hand with a number of chemical and allied industries within the provinces. There are thus immense possibilities in connection with mica, graphite, manganese and bauxite, which are all fairly abundant in this part of India.

Dr. Mahadevan's appeal for a sympathetic and far-sighted national mining policy are very timely and worthy of the serious consideration of all interested in the industrial welfare of India.

The price of the book is unusually moderate.

S. K. ROY

ANCIENT SIND : *By C. L. Mariwalla, B.A. D. J. Sind College, Karachi. Pp. 44+ii, 1 map and 4 plates. Price Re. 1-8.*

In this brochure, the author has tried to present an outline of the civilization revealed by excavations at

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Mohenjodaro. He has principally depended on the works of Marshall, Mackay, Majumdar and Rev. Heras.

The brochure will prove helpful for College students.

NIRMAL KUMAR BOSE

WORLD PREDICTIONS FOR THE NEXT FIVE YEARS (1941 to 1945 A.D.) : *By B. V. Raman. Raman Publications, P. O. Malleswaram, Bangalore. Pp. 80. Price Rs. 1.*

At the present time when all minds are full of misgivings the author has published this book to reassure the public mind with reasonings based on Astrological datas that the Allies will be victorious. Horoscopes of King George VI and other prominent personages will be of interest to the students.

VARSHAPHAL OR THE HINDU PROGRESSED HOROSCOPE : *By B. V. Raman. Raman Publications, P. O. Malleswaram, Bangalore. Pp. 71. Price Re. 1-12.*

This book gives an easy method based on Tajaka system for calculating yearly results. The author has nicely explained the rationale with the help of examples which would be helpful to beginners.

SUHRID KRISHNA BASU

SANSKRIT-ENGLISH

THE BHRAMARA-DUTA KAVYA : *By Rudra Nyayapancanana. Edited for the first time with Introduction in English and Appendices by Prof. Jatindra Bimal Chaudhuri, Ph.D. (London). Published by the Author from 3, Federation Street, Calcutta.*

The Bhramara-duta is published by Prof. J. B. Chaudhuri as the first volume of the Series *Samskrta-Duta-Kavya-Samgraha*. Dr. Chaudhuri's wide range of information as well as excellent editing work are bound to produce in near future a magnificent and most scholarly series of hitherto unknown Messenger-Poems or *Duta-kavyas*. The present volume is a specimen, as the editor points out, of the contribution of Bengal to Sanskrit Poetry in the seventeenth century A.D., the author flourishing in the celebrated Akhandala family to which Vasudeva Sarvabhauma, Ratnakara Vidyavacaspati, Kasinatha Vidyanivasa and Smarta Raghunandana belonged. The family-tree of the author appended by Dr. Chaudhuri also shows that Rudra Pancanana, author of *Bhramara-duta*, was the elder brother of the Bengali Naiyayika Visvanatha Tarkapancanana, author of the *Bhasa-pariccheda*. A celebrated Logician of the Nyaya school of Bengal, Rudra combined in himself the rare gifts of a first-class poet as well—and this has been amply borne out in Dr. Chaudhuri's Introduction to the work. Mahamahopadhyaya Haraprasad Shastri's view in his *Catalogue of Sanskrit MSS. of Royal Asiatic Society of Bengal*, Kavya volume, that the Bhramara-duta is a poor imitation of the immortal work of Kalidasa is no longer tenable. Dr. Chaudhuri has brought forth ample evidence to disprove this unjust remark. The learned Introduction further records many details about the literary activities of the exponents of Sanskrit Literature belonging to the said Akhandala family. The route described in the work is Mount Citrakuta to Ceylon and the descriptions of all the important cities, rivers, mountains, etc., which the Messenger Bee is to pass through throw much light upon the Geography of that part of Mediaeval India. Dr. Chaudhuri, apart from discussing about all these, deals with many points that are of absorbing interest and, it must be said, evade the attention of many scholars and editors.

Dr. Chaudhuri is a perfect master of editing work and the present volume adds only a new feather to his glorious laurel. Different types have been used for distinguishing the proper names, etc. The headings etc., inserted by the editor are immensely helpful to the reader. All the four Appendices are important. Appendix B shows at a glance the large number of emendations suggested by the editor. These are indeed apt and scholarly. The Geographical Notes appended are also learned and interesting.

We fervently hope that Dr. Chaudhuri will thus continue in his unceasing effort to unearth invaluable records of Sanskritic learning and furnish the world with an unparalleled record of Research work in Classical Literature. Dr. Chaudhuri has the very great advantage of being trained in Western methods of Historical and Scientific Research and the Series of his works go already before us testifying that the East and the West are already on the move to produce a unique result of their combined effort. He unquestionably deserves unconditional praise for the large number of Research works he has already published.

AMARESWAR THAKUR

SANSKRIT

SARVOLLASATANTRA OF SARVANANDA-NATHA : *Edited by Rashmohan Chakravarti with a Foreword by Mahamahopadhyaya Gopinath Kaviraj, M.A. and an Introduction by Prof. Dinesh Chandra Bhattacharya, M.A. Rammala Library, Comilla.*

This is a critical edition of a little-known Tantric compilation, meagrely described in modern works and seldom referred to in older digests. It is attributed to Sarvananda (middle of 15th century A.D.), a famous Tantric saint of Tippera in Eastern Bengal. The edition is based on the collation of 8 manuscripts, collected from different parts of Eastern Bengal, outside which few manuscripts of the work are known. This is a rather peculiar treatise, consisting solely of quotations from as many as sixty Tantric works, mostly what are called original Tantras. An alphabetical list of the works from which quotations are incorporated in it is given at the end. The long and learned introduction deals with the life and date of the author and gives a critical account of the contents of the work. The publication of the work which devotes itself almost exclusively to an elaboration of Tantric rituals of the kaula type will be welcome to all lovers of Tantras.

CHINTAHARAN CHAKRAVARTI

PRAKRIT-HINDI

TATTVASARATIKA : *By Brahmachari Sitalprasadji. Publisher : Mulchand Kisandas Kapadia, Digambar Jain Pustakalaya, Surat.*

We have here the Prakrit text and Hindi commentary of Sitalprasadji on an old Jain work—the *Tattvasara* of Devasenacarya (circa 10th century A.D.). The plan and execution of the work is similar to that of the *Yogasaratika*, already reviewed in a previous number of this journal. This also like the latter was issued as an annual presentation volume meant for the subscribers of the Jain magazine—the *Jain Mitra*. S. M Gandhi, whose munificence in memory of his late lamented wife has made the publication of the work possible, as well as Brahmachari Sitalprasadji who is well-known for his popular exposition of many an old Jain text, has earned the gratitude of lovers of Jinalogy by bringing an important Jain work within the easy reach of the general reader.

CHINTAHARAN CHAKRAVARTI

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BENGALI

BANGLA-SAHITYER NABAJUG : *By Shashi Bhusan Das Gupta. Publishers—Rasachakra Sahitya Samsad, Calcutta. Price Rs. 2.*

Literary criticism in Bengal has yet to find itself along two main and concurrent lines of growth. We need historical estimates, with analysis of tradition, linguistic change, and of environmental values; we must also have interpretation of literature, from a creative standpoint. The latter requires an equipment which is not so easily had, for only artists, applying experiential values, can attain the necessary level. The last place to seek for it is, of course, in professional circles where derivative knowledge is applied with a certitude characterising the uninitiated. "Emotive reason" rare in all literature is rarer in ours where either theorising or sentimental personal reactions are apt to take its own course; the fusion of mind and feeling, covered by Macmurray's term, can be found only in a few of our critics who are also creative artists. This book, wherever it is interpretative, fails because the demands made above, are stringent; passages on Michael's poetry are, however, commendable. Historical estimate seems to come more easily to the author who could have made a better book of it had he kept to his path undeflected by effusiveness.

Here academic training counts and even scholastic circles can score more than debating points, they can be helpful. In contemporary Bengali criticism, of which this book is a typical product, the average is still far below the level of accurate, historical, and informative study of literature. A fine exception can be found in Dr. Niharranjan Roy's recent book on Rabindranath. But we are now in the grooves of a false tradition; rambling reflections, untouched by the historical sense, are joined up, physically as it were, by their inclusion under the same covers.

Scientific research methods, properly applied, would provide a wholesome corrective. Critics would do well to make a bee-line for the direct word and the clear phrase; the deletion of involved utterance, and the habit of de-generalising—a Five Year Plan to be specific and practical—seem to be called for. Critics might be led to sub-edit their own writings, compressing arguments, ironing out rhetorical passages, and making a precis, generally, of their main thesis. The tendency to go by mere bulk and weight in assessing criticism—the bigger the better—has assumed alarming proportions. These reflections, however, are not directed so much against this particular book as against weighty verbiage.

The author seems to be well-qualified to give us studies of an earlier epoch of modern Bengali literature. This book ought to be followed by work on sound and spare lines, dealing with outstanding products of the nineteenth century thought in our province. We can expect from him the modern historical type of criticism which we need in Bengali.

AMIYA CHAKRAVARTY

HINDI

DINABANDHU-KO SHRADDHANJALIYAN (TRIBUTES OF RESPECT TO DINABANDHU C. F. ANDREWS) : *Compiled by Prabhudayal Vidyarthi Visharad. Pustakbhandar, Laheriasarai (Bihar). Price Re. 1-4. With a fine cover design in colours.*

This is a very praiseworthy, interesting and inspiring collection of papers on the late Dinabandhu C. F. Andrews. They are from the pens of Rabindranath Tagore, Ramananda Chatterjee, Kshitimohan Sen, Gurdyal Mallik, An English Journalist, Mahadev Desai, Shri Ram Sharma, Kaka Kalelkar, M. K. Gandhi, Madan Mohan Malaviya, Pyarelal, Bhawanidayal Sannyasi, Banarsidas Chaturvedi, Prabhudayal Vidyarthi, Gopal Saran Sinha, Purushottamdas Tandon, Mohan Singh Sengar, Sohanlal Dwivedi and Sundarlal. There is, besides, an autobiographical article by Dinabandhu Andrews himself.

Gandhiji's portrait faces his benediction. The Introduction is by Pandit Shri Ram Sharma. The compiler, too, has contribted a preface.

Besides a reproduction in colours of Dr. Abanindranath Tagore's portrait of Dinabandhu Andrews there are, in adition to Gandhiji's portrait mentioned above, the portraits of Rabindranath Tagore, Ramananda Chatterjee, Dinabandhu Andrews, Dinabandhu Andrews (in Indian dress), Dinabandhu Andrews (engaged in writing), Andrews (taking refreshments), Andrews, Gandhiji and Pearson in South Africa, Andrews with some village workers, Andrews with a student, Andrews' Father and Mother, and some more photographs of Andrews.

Of special and absorbing interest is Pandit Shri Ram Sharma's account of the last three months of the life of Dinabandhu Andrews.

X.

MANAV : *By Sriman Narayan Agrawal. Published by Hindi Grantharatnakar Karyalaya, Hira Bag, Bombay. Pp. 73. Price not mentioned.*

This is a collection of fifty poems by the author of *Roti Ka Rag*, which, when it appeared, filled the great poet Maithalisharan, with joyous faith in the future fulfilment of the young poet. The book, under review has amply justified that faith. If Sriman Narayan's *Roti Ka Rag* is the cry of a heart, torn asunder with grief at the sad spectacle of the grinding poverty of the teeming millions of India, his *Manav* is a song in praise of Man. In their intensity of emotion, the poems remind the reader, again and again of Walt Whitman's *Leaves of Grass* or Edward Carpenter's *Towards Democracy*, hence, their lyrical appeal. They are wrapped up in realism, no doubt, but it is a realism, which also sees beyond one's nose. "I love humanity," "While in search of God I stumbled upon the human heart," "Life is a garden of peerless beauty," "Without love life is a dream," "Life is a ceaseless flow," "Beloved, let us dance the duet of pain and pleasure," "In love lies the hope of humanity,"—such are the refrains of most of the songs. There are a few which, in their theme, are reminiscent of Wordworth's well-known lines :

"Have I not reason to lament,
What man has made of man ?"

Some of them delineate the beauty of nature in terms of human response. The book closes on a note of self-dedication to the service of humanity. *Manav* is the harp of Humanism.

G. M.

ORIYA

KAVIVAR RADHANATHANKA JEEVANEE (BIOGRAPHY OF POET RADHANATH) : *By Durga Charan Ray, B.A. Royal Octavo. Pp. 1207. Price Rs. 7.*

Poet Radhanath was maker of modern Oriya Literature. His biography was therefore in great demand in the literary domain of Orissa. Thanks to Mr. Durga Charan Ray that he has removed this long-felt want.

Mr. Ray not only gives the details of the poet's life but also throws lights on the social and political conditions of Orissa in which the poet flourished. Some correspondences that passed between Radhanath and prominent men of his time have been inserted; they provide an interesting reading. Criticisms of the poet's works from the pens of different scholars of Orissa have been given. Although some irrelevant matters have

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encumbered the bulk, the work is, on the whole, a valuable contribution to the Oriya Literature.

B. MISRA

MALAYALAM

PATTA BAKHI : *By K. Damodaran. Publishers —B. V. Printing Works, Trichur. Crown size. Pp. 78. Trichur, 1113. Price annas eight.*

This is a play in 14 scenes depicting the condition of a peasant woman severely oppressed by her *Janmi*, how her eldest boy is driven to steal and her daughter is forced to sell her chastity in order to support the family members and a minor brother. There is much of naturalness in the play, particularly in the setting of the naive rural life. The story is realistic and original with a touch of pathos and human appeal. It is neither comedy nor tragedy and ends abruptly. The drama will be immensely entertaining if the actors realise the paramount importance of a natural setting.

P. O. MATTHAI

TAMIL

VISHA VIRUKSHAM : *By Bankim Chandra Chattopadyaya. Translated from the original Bengalee by T. N. Kumaruswami, B.A. Published by Alliance Co., Mylapore. Pp. 310. Price Re. 1-8.*

A good translation in popular style of a high class social novel.

THIRU MURUGU ATRUPPADAI—THE GUIDE FOR A PILGRIMAGE TO THE SHRINES OF GOD MURUGA : *By St. Nakkirar of the Third Tamil Academy, Madura. With a short study in Sanskrit, English and Tamil, and paraphrase of the poem by N. S. Ramachandra Iyer, B.A., L.T., Muthialpet High School, Madras. 1937. Second Edition. Pp. xx+33. Price annas four.*

St. Nakkirar, the famous poet of the poem, who lived about two thousand years ago, is traditionally believed to have strongly criticized a Tamil stanza of God Somasundara characterising it as faulty and defied him boldly that he would continue to characterise it so, even though Somasundara opened the third eye in his forehead to burn him to ashes. He was punished for this and asked to learn grammar from God Muruga which he did and in grateful remembrance of that help and subsequent delivery from a Rakshasa, he has sung this poem in praise of Him.

This poem forms therefore a part of Saivite Thirumurais (Sacred works). Noted as it is alike for its literary grace and religious fervour, it is committed to memory by many an ardent Saivite and repeated daily during puja and otherwise. The learned commentator has made his work more helpful to them all by giving the paraphrase just opposite to the poem itself and the meaning of difficult words at the end. The readers will find his study also very interesting.

MADHAVAN

MARATHI

BODHAK-PATRACHE MARATHI SPASHTIKARAN : *By Raj Ratna Prof. Manikrao, Baroda. Published by Sunder Kumar, B.A., LL.B., Vithal Krida Bhuvan, Baroda. Crown size. Pp. 370 with 3 Appendices and Preface. Price Rs. 3.*

Prof. Raj Ratna Manikrao's name is one to conjure with in the field of physical education. For more than forty years he has devoted his life to the physical regeneration of India's youth and his gymnasium in Baroda is a unique institution, based and conducted on the most scientific principles. His chief accomplishment, however, lies in giving an orientation to the physical exercises, prominent among which are the mass-manœuvre performances like lathi, lezim and dri... Prof. Manikrao is also the author of the Hindi wor... bulary of words of command used in such exercises and his phraseology has now found almost general acce... ance in the physical-development institutions. He has explained it in the book under review and in doing so has dealt with almost all forms of indigenous physical exercises in detail and has thereby provided the public with accurate and intelligible information on a subject which is now coming unto its own and is being given the serious attention it deserves. The present book therefore is a highly praiseworthy and useful publication.

CHANDRA-KALA (COLLECTION OF STRAY ARTICLES ON DIFFERENT SUBJECTS) : *By Bhalchandra Laxman Ranade, B.A. Published by the author himself at Sambhare Road, Sangli (S. M. C.). Crown size. Pp. 9... Price annas ten.*

About fifteen articles published elsewhere have been collected in this book. They treat of subjects of various sorts and are of an indifferent value.

D. N. APTE

GUJARATI

TRIVENTI : *By Srimati Pushpa R. Vakil, B.A. Printed at the Tattava Vivechak Printing Press, Bombay. 1941. Khadi Cloth cover. Pp. 64. Price Re. 1.*

Mrs. Pushpa and her husband are a talented couple both of them graduates, companions from College life, sharing each others' ideals and at present engaged in educational work, are supplementing that of the other. Both have written verses, and both have published them, in some of them the husband pays his meed of praise to the wife and naturally in her own verses she reciprocates the sentiment. On a comparison, one finds greater emotion, softness and delicacy in the wife's and a sort of ruggedness in the husband's outturn. The first section of this little book—Pranaya Lahari—gives the reader glimpses of how their companionship began, and how it terminated into life companionship and how it still continues in spite of occasional setbacks. The other sections *Ras-Lahari* and *Git-Lahari* also display spontaneous "lisping in numbers." On the whole the work is worthy of a cultured woman, shy, retiring and unobtrusive.

ENE CHARANE : *By Kapila Thakore. Printed at the Nalini Printing, Bombay. 1941. Thick cardboard. Pp. 53. Price Re. 1.*

"At his Feet" is a reproduction of an English translation of a German booklet, called. "An Unknown Woman's Letter." It is a pathetic document penned by a woman, whose son has just died, to a man whom she had loved all her life and to whom she had dedicated herself. It is the outpouring of the heart of one who loved the other genuinely but of which he was ignorant. Such happenings are common, but the beautiful and feeling language in which the incident is set out here, takes it out of the rut of common productions.

K. M. J.

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THE BENGAL DOWRY RESTRICTION BILL, 1940

An Anthropological Analysis of Its Implications

By TARAK CHANDRA DAS, M.A.,
Lecturer in Anthropology, University of Calcutta

On the 6th September last, Mr. S. N. Biswas, M.L.A. introduced in the Bengal Legislative Assembly a Bill for restricting the dowry system prevalent among the Bengali Hindus. It is now lying on the legislative anvil and before it passes into law we would like to offer some comments. We shall approach the question strictly from the standpoint of social science, unaffected by personal considerations.

From the statement of objects and reasons of this Bill it appears that Mr. Biswas has been moved to take this measure by two facts, namely, "self-immolation of many girls and the financial ruination of innumerable Hindu families of Bengal." This shows that Mr. Biswas is anxious for the fate of the Hindus only and that is why he urges "to restrict the amount of dowry given at the time of marriage amongst the Bengalee Hindus." Again from the definition of dowry it appears that Mr. Biswas is only concerned with the prevalence of the so-called evil in Hindu society alone. The story of the death of a large number of high-caste Hindu maidens by various painful means, such as, burning, hanging, taking poison, etc., has moved him along with many others of his neighbours and countrymen. From his personal knowledge perhaps, as well as from press reports he has been convinced that such self-immolations are due to failure of the parents of the marriageable girls to provide suitable dowries, which is ultimately due to their economic condition. Mr. Biswas, forced by this belief, and with the best of intentions, has gallantly come forward on behalf of these unfortunate maidens, to bring relief to their parents by legislation. The object is laudable and the intention is sincere, but unfortunately the measure he has taken is half-hearted, ill-conceived and incomplete in its scope.

Mr. Biswas has been moved by the pitiable condition of the high-caste Hindu girl and her parents but he has no compunction for the unfortunate lot of the youths of backward and poorer communities of this province who have to pass the best part of their reproductive age in accummulating money to pay for their brides. He does not possibly think of them. But this is also not true. Section 3 of his Bill restricts payment of dowry to both the bridegroom's and bride's sides. So, he is not ignorant of this custom, but, perhaps, the payment of bride-wealth does not appear to him to be as oppressive as the other one. This is the mental atmosphere in which the Bill has originated.

The present Bill is incomplete in its scope. It only aims and attempts to bring relief to one particular religious community of the Province, leaving out of consideration the other sister communities. This naturally gives rise to the belief that the evil is not to be found among the latter or perhaps the initiator is unwilling or indifferent to the best interest of the other communities. We hope that Mr. Biswas is not actuated by any of these motives nor can we think that he does not know the existence of this evil in some of the other communities of the Province. The Muhammadans, who form the biggest section of the population of Bengal, possess this institution in both the forms. Bride-wealth as well as bridegroom-wealth are found among them and they influence the socio-economic condition of this community in the very same manner as that of the Hindus, though not with the same intensity. We do not find any ostensible reason for omitting the Muhammadans, and such other communities among whom this custom prevails, from the scope of operation of this Bill. If dowry causes hardship to the Hindus, does it not affect equally the Muhammadans? Perhaps the introducer of the Bill will say that he does not wish to tackle the social life of a community of which he has perhaps no knowledge or only limited knowledge. But this leads to the assumption that he has enough knowledge of the community for which he intends to legislate. We shall later on see how he stands in this respect.

We have already remarked that the Bill is ill-conceived and half-hearted. Section 3 provides that

> "No person shall at any time offer or accept any dowry whose money-value exceeds the sum of rupees fifty-one."

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In the explanation to this Section it is stated that the sum of rupees fifty-one

"shall not include the value of ornaments or any other thing in kind given by the bride's parents or guardian to the bride as a gift of free will."

It is clear that the measure contemplated in Section 3 is nullified by its explanation. Gold is equally valuable whether used in making ornaments or as coined money, and parents who intend to have a particular bridegroom for their daughter will have little scruple to avail themselves of this explanation. Instead of fixing the bridegroom-wealth in terms of coined money they will fix it up in terms of ornaments having so many tolas of gold and thereby they will remain the most law-abiding people. Dowry will remain as ever, causing the same mischief which is attributed to it. Mr. Biswas, however, will earn the blessings of the glodsmiths, who are the only people to be benifited by this piece of legislation.

There is another side of the question. Mr. Biswas has fixed the dowry at rupees fifty-one. He has not however offered any reason for this in the preamble. Perhaps he thinks it to be a quite reasonable sum, which every father should be prepared to pay. Perhaps he is not aware that even this is too high a sum for the overwhelming majority of the people of Bengal. It would have been better if he had asked an economist about the average annual income of a Bengali and fixed the amount in view of that fact. It may be very low in the eyes of the rich, low in the eyes of the middle class and reasonable with the lower middle class but certainly it is very difficult to pay for the common people who generally live from hand to mouth. In fact, among the masses of Bengal, who pay for their brides, the amount of bride-wealth moves round about this figure. Prof. Chattopadhyay's paper clearly shows how harmful it is from the biological stand-point. Thus, Mr. Biswas may think that he has attempted to bring sure relief to the three upper classes but in doing so he will be at the same time giving moral support and legal recognition to the very harmful condition which prevails among the vast majority of the people of Bengal who will go on suffering in spite of the passing of such a humane piece of legislation. Thus, neither the rich nor the poor will be benifited by this measure. It will merely adorn the pages of the Statute Book.

We do not like to examine further the remaining Sections of the Bill which also show a similar lack of imagination and sociological knowledge. Mr. Biswas has not tackled the problem in the proper manner; it seems he has not realised the importance of the measure which he is going to take. Social legislation in India has mostly failed owing to the half-hearted nature of the laws. Widow Remarriage Act and Sarda Act are glaring instances of such failures. The only piece of social legislation which has proved effective is that about the old Suttee rite. It was introduced by the Government with a definite purpose and pushed to its extreme limit and the evil has been eradicated root and branch. We require similar drastic measures if we would like to combat successfully the social evils which still pervade our society. We want dictators, social or political, to remove these defects. We should be guided by the example of Soviet Russia which declared the equality of men and women and destroyed the purdah of the Asiatic women and brought them out of their harems and taught them how to enjoy this equality. Mere legislation would not have broken the thick walls of the harems of Azerbaijan and Uzbekistan. Legislation followed by intensive propaganda brought about this miracle.

Though we prefer drastic measures in social legislation, it is time to consider whether this is possible and practicable in the case under consideration. To us it appears that drastic legislation will not wholly eradicate this custom but force it underground where it will merrily go on unhampered by the hands of law. This possibility is inherent in the very nature of the custom, which really survives on the willing or unwilling co-operation of the exploiter and the exploited. On the other hand the utmost that we may expect from drastic measures is that they will lead to an increase of criminal activities and thereby give further grounds for increasing the already puffed up Police budget. So, in the interest of public money and morality, it is better to cast our eyes elsewhere for finding out means and methods to fight against this old institution.

Before going to discuss the effect of the present Bill, if it finds a place in the Statute Book of the Province, we would like to describe briefly the historical background of the institution. Dowry is an ancient institution of the Hindus and can be traced back to the Vedic times. It is of two kinds according to the nature of its recipients. It is given to the bridegroom as well as to the bride's people. Both these varieties of dowry can be traced in the Vedic literature. Mānusa Vivāha or sale of girls is mentioned in the *Yajurveda* and was in vogue at that time but it was disapproved. The *Grihyasutras* describe eight forms of marriage which are illustrated in the Vedic Samhitas.

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But some of the earlier *Dharmasāstras* mention only six forms, though the later ones revert to the eight types of the *Grihyasutras*. In the *Arthasāstra* of Kautilya we meet with the eight forms which also appear in the *Manu Smriti*. Even Raghunandan quotes these eight types from Yājñavalkya. The eight forms of marriage are Brāhma, Daiva, Arsa, Prājāpatya, Asura, Gāndharva, Rāksasa and Paisāca. The first four forms are recommended by the ancient sages for the Brahmins according to Manu. Now, Brāhma, Daiva and Prājāpatya forms of union contemplate payment of dowry in the form of ornaments, clothes, etc., to the girl by her father at the time of marriage while in the Arsa form the bridegroom has to give one or two pairs of cattle to the bride's father. The Asura form is plainly based on payment of bride-wealth and it is recommended for the Vaisyas and Sudras by the predecessors according to Manu, though he himself is not in favour of it. Kautilya arranges these means of acquiring mates in a slightly different order such as Brāhma, Prājāpatya, Arsa, Daiva, Gāndharva, Asura, Rāksasa, and Paisāca. He defines Asura as "giving a maiden after receiving plenty of wealth (*sulka*)" and states that

> "The first four are ancestral customs of old and are valid on their being approved of by the father. The rest are to be sanctioned by both the father and the mother; for it is they that receive the money (*sulka*) paid by the bridgegroom for their daughter. In case of the absence by death of either the father or the mother, the survivor will receive the *sulka*. If both of them are dead, the maiden herself shall receive it. Any kind of marriage is approved, provided it pleases all those (that are concerned in it)." (Kuntilya's *Arthasastra*—Eng. Trans. by R. Shamasastry, 1915, pp. 192-193).

This quotation from the *Arthasāstra* is significant in view of the fact that it contradicts the definition of the means of acquiring mates as enunciated in the previous section. Here, it is assumed that *sulka* is to be paid to the bride's parents in each of the last four types though this is only allowed in the Asura form according to the previous section. The detailed way in which the personnel for this payment is fixed leads us to believe that in Kautilya's time the bride's parents used to receive money payment in Gāndharva, Rāksasa and Paisāca forms too just like the primitive tribes of modern times or possibly this was the most important method of acquiring a wife among the common people while payment for educated and settled bridegrooms was the custom among the higher and more well-to-do groups. We can multiply examples of this condition from the vast sacred literature of the Hindus but we think there is no further necessity for it. What we have hinted at is sufficient to establish the fact that dowry of both the types was prevalent among the Hindus of old.

Dowry has two aspects in Bengal as we have already pointed out. It is given to the bridegroom or his people among the higher and wealthier classes of the Bengalees. On the other-hand it is wrested from the bridegroom or his people by the bride's parents or guardian among the socially inferior and economically poorer classes of the land. These two aspects are to be kept separate in our study of its origin and effects. We shall first deal with the upper class problem for obvious reasons. The history of the custom shows that both these aspects were prevalent in the Vedic times and were handed down from age to age up to the modern times. The bridegroom with higher education received dowry in the ancient times in the same way as his compatriot of today. Vedic culture was intellectualistic in essence; it set premium on higher education. So the educated groom received dowry. Similar also was the condition of Bengal roughly during the last hundred years. Neo-Bengali culture also extolled intellectual attainments over the material ones and those who passed through the gates of the University commanded a higher price in the marriage market. We, of course, do not deny that at the back of this intellectual preference there also winked material considerations, as the University-educated people divided among themselves the lucrative services of the land.

But previous to this Neo-Bengali culture movement another factor raised its head in the marriage market. This was the inordinate desire to maintain family-purity—*Kula-dharma* as it used to be called in those days of *Kulin* polygyny. Preservation of the purity of blood and thereby the status of the family practically engrossed the whole attention of parents of girls in the highest social group of the Hindus. They did not hesitate to sacrifice their daughters at the altar of this dominant idea. It led to polygyny on the one side and payment of exhorbitant sums as dowry on the other. The number of available bridegrooms was artificially limited by setting up numerous social groups and sub-groups with complicated laws of hypergamy. The inevitable result was that there were more possible brides than grooms and fathers of girls did not hesitate to pay enormous sums for a suitable bridegroom or marry their daughters to polygynous husbands. They sometimes even took foul means to secure husbands for their daughters. This psychological instability at the top of the social scale also influenced to a cer-

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either in cash or kind, is to be allowed for a suitable period of time preceding and succeeding marriage rite. But will they produce the desired effect? We have already tried to show how such a measure will force the evil underground. There is another side of the problem. In the poorer section of the Hindu community where bride-wealth is prevalent such drastic laws would lead to neglect of girl-infants who will be regarded as burdens only and not assets, as at present. This may cause increase in the mortality of girl-infants in this section. Side by side with this possibility it should be taken note of that bride-wealth, at present, causes early widowhood in the same section of the Hindu community. These two aspects of the case should be carefully weighed and investigated before any definite course is adopted.

The nature of the Hindu social organisation, particularly the composition of the family, plays an important part in the continuance of the dowry. Marriage in Hindu society is still a matter for the elders to decide and the parties themselves have little to say except in rare instances. Cool calculations by hardened seniors precede every step in the negotiations for marriage. Softer sentiments do not play any part. Mutual love or attraction has no place in these business dealings. The husband and wife do not form a new unit of society just after marriage which depends for its maintenance on its own efforts. The wife comes to live in a joint family where her feelings meet with little consideration and her value is assessed on her contributions to the family fund. Perhaps with the dismemberment of the joint family and increase of love-matches dowry will disappear. But here also we meet with instances which tell a different tale. In primitive society the husband and wife set up a new family soon after marriage in most of the cases and love-matches are a general feature of their society. Yet bride-wealth is almost universal among them.

All these facts suggest that we are confronted with a particularly complicated problem which has its roots deep in the social, economic, biological and psychological factors. A proper solution of the problem will require an intensive study of type-specimens of the different socio-economic groups according to modern approved methods by competent social anthroplogists. We do not possess any kind of authentic data at present to work upon and arrive at any conclusion. Field investigation in different parts of the province is necessary before any solution can be suggested. Until and unless such a thoroughly scientific investigation is made and proper remedies found out thereby, mere tinkering, as attempted by Mr. Biswas, will not strike at the root of the evil.

Read at a meeting of the Anthropological Society, Calcutta University, held in July, 1941.

INDIAN WOMANHOOD

Miss Sati Mirchandani

Miss Sati Mirchandani, B.A. the only woman Barrister in Sind, had the distinction of topping the polls in the recent Sind Bar Council election. Miss Mirchandani had been in England at the outbreak of the war. Three years back, she had been presented to Her Majesty the Queen at Buckingham Palace. Besides being a lawyer, she is also an amateur journalist and is keenly interested in social problems.

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"AN INTEGRAL INDIA"

I have read with great interest Dr. Radha Kumud Mookerji's brief but telling article on Akhand Hindustan in *The Modern Review* for October, 1941 (pages 333-4). Writing about India's vivisection he says that "no Hindu can possibly tolerate" it "because it amounts to an attack upon his very religion." He then proceeds to indicate the manner and extent of the association of a Hindu's religion with the conception of the unity of Hindustan and explains that the political and administrative divisions of India into so many States and Provinces "are artificial and have no application in the realm of thought. The spiritual prevails over the physical." He concludes this part of his argument by saying that "the form of India is prescribed and fixed for the Hindu by his religious texts." Now take the case of a Mussalman. Like a Hindu he also seeks his spiritual sustenance from his religion and like a Hindu he also subjects his secular conceptions to his religious perceptions. Though Islam has tolerated the existence of a regional state never in its history has there been made any attempt to create a centre of religious allegiance other than that which exists in the Holy Land of Hedjaz for all the Mussalmans for all times. The result has been twofold. First, the Muslim States did not develop into exclusive national States and their political antagonisms and conflicts did not disrupt or even arrest the unity of the fundamental concepts of their spiritual entities. Secondly, they did not operate to prevent the gravitation of the minds of all Muslim citizens to that one single centre without of course being guilty of disloyalty to several secular seats of power. I will not ask for space to indicate the roll which the institution of Khalifate has played in maintaining and sustaining this cosmopolitan spirit in the polity of Islamic State but will feel content to point out that even in the days when this institution fell into decadence and the world of Islam witnessed the rather embarrassing spectacle of the three States of Spain, Egypt and Iraq claiming to be seats of Khalifate at the same time none of these three dared to appropriate to itself any title other than the Servant of the Holy Places of Mecca and Medina. In the words of Dr. Mookerji which he has used with reference to India these divisions were artificial and had no application in the realm of thought. "The spiritual prevails over the physical" as much in the world of Islam as in India. This states the irreconcilables in the two camps in India which means progress for none and difficulties for both, and in the face of the kind of argument presented in Dr. Mookerji's article more and more Mussalmans are asking themselves the inevitable question whether it is fair to expect them to adopt a type of nationalism which will have the effect of shifting the centre of their spiritual gravity from Hedjaz to India.

On pages 403-4 of the same issue there is quoted an article from Dr. Mookerji which appears in the *Current Thought*. Here he concedes that a minority "community is entitled to the cultivation of its own language and mother-tongue" and preservation of its script, and separate educational schools, where it is economically feasible, for the preservation of these differences in the very interests of culture and civilization. Religion is not a matter of language, script, culture or civilization alone as Dr. Mookerji has himself made out in his article in *The Modern Review* when he pleads for the Hindus. Sauce for the goose is sauce for the gander, and it is mainly for this reason that I feel that the saner mind of India can conceive and construct a State or a Federation of States if you please to which both the Hindus and Mussalmans can owe allegiance without resiling from their respective religious loyalties. But this will need different methods and arguments than those which are prevailing today.

AHMAD SHAFI.

DR. MOOKERJI'S REPLY

Mr. Ahmad Shafi has done me the honour of quoting me in order to place some of his ideas in high relief. He has, therefore, contrasted his views with my conception of an integral India possessing definable geographical and ethnical boundaries. I feel that I owe him a reply.

I hold that a vision and an intellectual comprehension of India as an integral reality, spiritual, geographical and even political, is implicated in the Hindu way of living, thinking and worshipping. I have tried to show elsewhere how the Hindu mind conceptually traverses in its daily worship the whole of India, the banks of the Nervada and the Cauvery no less than the holy shores of the Indus, the Ganges and the Jamuna. The pilgrim travels over the whole of India in order to discharge his spiritual obligations. To partition India in any sense is to aim a blow at the entire life and culture of the Hindus in their present and historical setting.

The orthodox Hindu thought has always looked suspiciously at disembodied religious emotion which due to its high intensity may grow into a passion or a frenzy. Attempts have been made from ancient times to check these dangerous propensities which disturb not only the inner life but the harmony of life itself. Three principal methods have usually been adopted: (*i*) To impart to the religious emotions and intuitions an intellectual schema through श्रवण, मनन, and निदिध्यासन so that vague yearnings and thoughts may not waste the substance of the inner life; (*ii*) to translate slowly the large volume of emotions into action (कर्म) so that they may not suddenly disturb the balance of the personality; and (*iii*) to give to the religious feelings and intuitions a local and a social setting so that the inner life may grow into a concrete reality in association with the daily adjustments of life. All of these ideals and techniques interlace with India as a whole, with its many holy places that recall the age-old traditions.

India as a unitary geographical and historical reality, then, is a necessary setting for Hindu life. Religious life for the Hindu does not seek extra-territorial affinities for its realisation. Mr. Shafi, however, conceives of an apparently large field of political, social and cultural life for which there is a specified centre but no circumference. Hindu life has both its centre and its circumference within the territorial limits of India.

I do not wish that Mr. Shafi should "shift the centre of his life from Hedjaz to India." Let us not speak of centre and circumference. I say that Hedjaz should still remain the resting place and the sanatorium of his inner life. But the spirituality that must necessarily radiate outwards from the soul of all truly religious persons, should be permitted to shed its light of sympathy and soothing influence on the land in which Mr. Shafi dwells.

RADHA KUMUD MOOKERJI

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EDUCATION FOR SOCIAL WORK

By J. P. GUPTA, B.A., LL.B.,

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The Social workers or technically called Social Engineer is achieving status as a new kind of specialist to whom all classes will resort for advice upon questions relating to social relationships and adjustments. It is irrational to imagine that while the physical ailments of an individual require the services of a professional medical man, the social, moral and economic maladies can be safely entrusted to individuals whose only qualification for the task is enthusiasm or benevolent intention or spirit of love and devotion. A social worker devoid of scientific knowledge and practical training is just like a mariner without a chart and there is every possibility that he may do incalculable injury to the cause and to the very person for whom he works.

"Thus a social worker by misdirected charity may easily convert the needy person into chronic paupers who make a virtue of their poverty and dependence. He may aggravate the very evil which he desires to cure and, further make the task for others more difficult by adding to the prejudice and suspicion with which a social worker is viewed by the community for whose amelioration his labour of love is directed. It cannot therefore, be too emphatically urged that the greatest care and caution should be exercised by anyone desirous of playing the role of a social physician. He should equip himself with a thorough and scientific knowledge of the subject before starting as a practitioner."

Social work has now come to be a profession and skilled knowledge is as much required in it as in any other profession. Commonsense alone will not solve problems demanding special knowledge. Communities can be built or rebuilt by a scientific tackling of the problem by the social worker. The task of the social engineer is much more difficult than of a construction engineer. It is not so easy to build or rebuild communities composed of living rational beings as the construction of roads, bridges or buildings. Till recently it was thought that the proper method of training in social work was to be an apprentice in a social service agency, but now with the growing complexities of problems, it is being admitted everywhere that the problems require a scientific tackling, and for scientific tackling a proper training is essential.

"The problem of law, medicine, teaching and engineering have all passed through the apprenticeship stage. It is not so many years ago that the proper training for a law student was considered to be a period of apprenticeship in the office of some established lawyer. It is only comparatively in recent times that schools, and particularly graduate schools, have been developed for these professions."

Regarding the importance of training and education for social work, Professor Felix Frank-furter of the Harvard University Law School speaking at the National (American) Conference of Charities and Correction in 1915 said :

"I submit that what has been found necessary for adequate training for those social activities which we call the profession of law and medicine, is needed for the very definite, if undefined, profession we call social work. I cannot believe that the preliminary training of a lawyer, most of his life spent in the adjustment of controversies between individuals, requires less of a background, less of a rigorous critical discipline, than is needed by those of you who go out to pass judgment on the social conditions of whole communities; by those of you who administer laws like minimum wage laws and the other social legislation now administered in great numbers by social workers. Secondly, I cannot believe that a training fit to discipline people who shall guide and deal with the social forces of the day, can be done in less time than the time found necessary for the training of lawyers. Thirdly, I cannot believe that the experience of medicine and law as to the quality of teachers to train men in those professions, applies less in regard to teachers of social work. I believe social workers, to reach the professional level, must be guided by teachers who give their whole time and thought to it. The time has gone by when the teaching of any profession can be entrusted to persons who from their exacting outside work of practice or administration, give to teaching their tired leavings."

The first attempt to give professional education more than apprenticeship training was made in U. S. A. in the summer of 1918 by the Charity Organisation Society when it established a six weeks course in social work which was continued for 5 years. After that the first full time school was started in Boston (U.S.A.) by Simmons College and Harvard University with only one class room, a small office and 26 students. At the present time there are about 40 full time schools of social work in that country.

It is an admitted principle that every professional education ought to be given according to the task to be undertaken by the trained worker. Therefore, first let us see what the task is that a social worker is called upon to do.

"It is, first of all, an attempt at individualisation in dealing with a person whose situation presents a problem of which the community thinks notice should

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be taken. There are involved many complicated and complicating factors in the individual, his surroundings, in the relationship of his situation to the general level of well-being and the general attitude towards inequalities and unevenness in the enjoyment by human beings of the satisfaction available in the present state of the social, economic, occupational and governmental order of the day. In other words the social worker is called upon to assist in maintaining a minimum level of well-being. When an individual or group falls below that level, the social worker's services seem called for (1) to find out his misfortune and (2) to assist in readjusting the individual to his environments to that level."

Social work views the individual as an entity and seeks to bring all the community resources to bear upon his problems. To know what remedies should be applied to a case, and to know how and where these remedies are obtainable seems a task of no small responsibility, calling for thorough knowledge of both the client and the community combined with skill in adaptation. The social worker is the person to whom the client looks for advice upon all possible resources of relief—medical, physical, legal, educational, recreational, economic and so on which the community affords.

Social work, like medicine or law, is both an art and science. Its effective practice depends upon two factors : a proper technique or skill, and an adequate knowledge of social sciences in particular which describes the material with which the social worker deals. The aim of education and training for social work is to prepare the worker so as to understand these multifarious and complicated situations in which his client may be placed and to evolve a plan of treatment for him. This requires exhaustive knowledge of human characteristics and of the effects of environments upon individuals. Skill in personality adjustment can only be acquired through experience, while capacities of the individual out of which skill is developed, may be brought forth and increased through class room work.

The school work may thus be divided in three parts :

1. Academic curriculum.
2. Clinical social work or field work.
3. Social research.

Academic curriculum :—The social engineer is to help in the right nurture of the individual and the basis upon which this nurture is to take place is the existing cultural pattern and attitudes of the existing society and thus a full grasp of the social and economic problems and a knowledge of human nature is essential for a social engineer. A knowledge of the structure and functions of society is as important to the social worker as physiology is to the physician. The course of study should include such subjects as Social Origins, Anthropology, Social Economics, Sociology, Social Psychology, Pathology, as one cannot pass judgment in complicated problems without a sound understanding of the human mechanism and its working and the environments, and an adequate conception of normal human relationship.

In addition to this they should be given a fair knowledge of present statute and the statute drafting in social welfare, and administrative law in its application to social work and the courts in relation to social work.

"The critical study of social legislation—its history, its contents, and its results—is clearly an essential part of the preparation of the future administrator, and many forms of social administration are intimately associated with the processes of justice."

Since the social workers are to be given responsible jobs of public welfare administration and they will be required to shoulder the responsibility of planning and maintenance of the state institutions for the mentally diseased and mentally defective to direct programme for the dependent children, to run schools for the deaf and dumb, to chalk out programme for the handicapped, labour problems and what not, so the students should be taught methods of organisation, control and administration of public services.

Instruction in social case work should also form one of the major part of the social work teaching as it is the most essential thing in all sorts of social work. Dr. Manshardt, Director of the Sir Dorabji Tata Graduate School of Social Work, Bombay, while addressing the students of his school at the opening session in 1936, said :

"Under this heading comes the great number of problems connected with family welfare—such as broken homes, individuals in need of advice, of medical treatment, of employment, of interpretation to other members of their group. In our study of social case work we enter such fields as mental hygiene and psychiatry, medical social work, child guidance, vocational guidance, juvenile delinquency, probation and parole. We survey the various processes by which the individual who has not achieved a satisfactory adjustment to the demands of life is consciously adjusted to his social environment. The field is so vast that some schools give their entire attention to social case work alone."

According to Prof. Tufts, Professor of Philosophy, University of Chicago, Biology should also be one of the main subjects of instruction for social engineers. He says :

"Biology provides a concrete introduction to the general genetic or evolutionary point of view which is so important in the treatment of all social processes; it is also a foundation for studies in heridity and various problems of population, and for the fields of hygiene, sanitation and public health."

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Field work :—The future social workers are to be trained to assume grave responsibilities of interfering with the lives of human beings; and proper service can be given only by those who have been practically trained for responsibilities of action. Practical work can teach more than political, economic, sociology and psychology can teach them of the science of human relations.

"Just as the medical student engages in clinical work in the hospital, so the social worker undertakes field work in various functioning social organisations as a part of his training. Field work is not to be confused with apprentice training. Field work is not a substitute for solid work in the class room. The purpose of field work is rather an attempt to clarify technical instruction. Just as the botanist goes into the field to study plants and flowers to supplement his text-book knowledge, and just as the geologist turns from a study of books to the study of rocks, so the social worker goes from the class room to the appropriate field work activity, using field work as a means of clarifying and adding point to the class room instruction."

In social work, as in medicine, no two cases are exactly alike and so it is impossible to prescribe treatment by mere theoretical study. It is only through supervised field work that the students can acquire the habit of analysing promptly, like an expert, all the contributing factors in a given situation and learn to take action promptly just like a physician. Moreover it is under such guidance only that the right kind of responsibility can be develeped that is needed for grave decisions involving the lives of human beings—men, women, and children, who are too often friendless people. Faculty members who themselves had training and experience in the field should get themselves assigned to the offices of the co-operating social work agencies where the students carry on their practical work. These professors should have no responsibility for the case load but should exclusively devote their time in watching and directing their students.

Before attaching the students to social service organisations for some responsible work visits to institutions and social service centres including factories, child guidance centres and the like, should be organised by the school as a means of practical experience. These visits should be systematically arranged to correspond with the lectures on the subject pertaining to the visit. Students should make thorough and searching enquiries there and on return should discuss their impressions in the class, with professors.

Porter R. Lee and Marion E. Kenworthy have defined the distinctive field work as follows :

1. To provide an opportunity for the development of skill through practice in the use of its several ingredients; knowledge, philosophy and technique.
2. To develop in students the ability to discern in actual situations and in human beings facts and concepts with which they have become intellectually familiar through study.
3. To provide the test of practicality or theories and methods with which students have become familiar through study.

Research (including Social Statistics) :—Students need to learn more than the principles and technique of social work. It is these students who will be obliged in future years not merely to maintain the status quo of the profession but to gather and interpret new data and formulate new plans and policies.

Scientific datas are needed in many unexplored social fields in which preventive methods are to be applied to deal with social evils, and a social worker is expected to evolve such methods. Social workers should be able to deal critically with the statistical arguments so often fallaciously put in support of some proposed measure of reform. Moreover, without a competent understanding of statistics and other research methods they will not be able to understand the significance of their own task on the scientific side. One of the main reasons of our slow progress in social reforms is that the social workers were mostly lacking in the systematic knowledge of analysing and interpreting facts from a research point of view. Social research knowledge and its application enables the worker to analyse the problem and evaluate results and to carry on scientific experiments in handling problems.

Esther Lucile Brown in *Social Work as a Profession* says :

"The adaptation of existing principles and methods to changing needs, and the creation of fresh techniques to meet emergent situations, are tasks of such magnitude that the perspective social worker needs all the preparation that can be given to him. If he can be taught the method of scientific research by which to evaluate social work practices and analyse social problems, he will have a tool that will serve both him and his profession well. The future of social work depends so much upon the ability of its personnel to use the scientific method, that schools of social work certainly ought to provide the best possible training in it."

There should be a close connection between the school and bureaus of social research equipped to furnish field work to students.

In selection of students for training, a school for social work should make every possible efforts to take the right type of men as upon their selection depends the future of the society. Students should be graduates as the profession calls for high education and culture in no way inferior to that required in the profession of

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law and medicine. The undergraduates are too immature to handle the subject matter of social work. The material with which social work deals is too complex for their comprehension. It is unfair to bring too young persons to solve the intricate problems, as anybody who has ever tried to befriend the poor, the rich, the delinquent, etc., knows the tremendous strain on body and nerves. It is not only the training but something more which fits a man as a social engineer; he should be honest, strong of character, sympathetic, cultured, intelligent, diligent, painstaking and having an interest in the work, and so while selecting students for training these qualities should be ascertained from the candidates seeking admission. The teachers too should be highly qualified persons and individual attention should be given to each student.

The Sir Dorabji Tata Graduate School of Social Work, Bombay, established in 1936 is the first attempt in India to raise the social work to the dignity of a learned profession, and it can well serve as an excellent model for the other institutions to be opened for this training. It is a professional school based upon graduate basis which functions in the field of social sciences as does the school of medicine or law or any graduate professional school in its own field, carrying the fundamental theoretical study with its clinical application. In co-operation with social and civic agencies in Bombay it offers professional training combining class room instruction at the school with field work under supervised instruction. The duration of the course is two years.

Opening for trained social workers :—There is no field where social work is not needed. If I can rightly forsee there are chances of employment of trained social workers in the following developing lines :

1. Probation officers for the courts in relation to juvenile offenders and adult criminals.
2. Visiting teachers attached to public schools to help the educationally retarded students due to social conditions.
3. Administrators of institutions and organisations of public welfare for organising recreation programmes, housing regulations, tenement planning, etc.
4. Labour Welfare Officers for mills and industrial areas, as also municipalities and governmental agencies.
5. Vocational guides and career teachers attached to educational institutions.
6. Medical case workers to collect data essential for successful handling of health problems in the clinics and the hospitals.
7. Publicity and Research workers in the Government.
8. Staff members of criminal and social welfare institutions for linking home conditions of the misfits so as to make them adjusted members of the society.
9. Members of faculty of the schools of social work.

Finally one word should be said about the opportunity of the university to provide the men and women who wish to serve their kind, not as social workers, but as members of other professional or business groups, with a competent understanding of the social service field. The public servants of the future—the members of future legislative assemblies, country boards, and city councils, are passing through our university halls today. It is important that they should learn while they are here that the failure in the past to apply scientific method and scientific leadership to the needs of the poor has wasted the tax-payers' money and left behind a trail of good intentions and futile efforts. In social welfare work the university represents not only the scientific interests of the community but it also represents disinterested and non-political motives of humanity and generosity and university will not grudge her services nor the service of her sons and daughters in assisting the average citizen of the modern state who wishes to offer the most constructive kind of help to the destitute widows and her dependent children, the feeble-minded girl, the delinquent boy, the neglected child of an immoral mother or a degraded father, the insane man or woman, the young prostitute, the vagrant, the criminal, and finally the unemployed. I admit that social service is of course nothing new for our universities. We have something of it in every university in such subjects as philosophy, history, economics, psychology, law, etc. But in its modern conception the study of such subjects is not to remain only theoretical as in the past but should be linked up with practical and concrete propositions so that one may use the knowledge for the good of his needy neighbours.

A DISCLAIMER

Srimati Nilima Devi of 10/2, Elgin Road, Calcutta, writes to say that she is not the author of the article, "An Exhibition of Graphic Art of Ramendranath Chakravorty," published in the last November number of *The Modern Review*.

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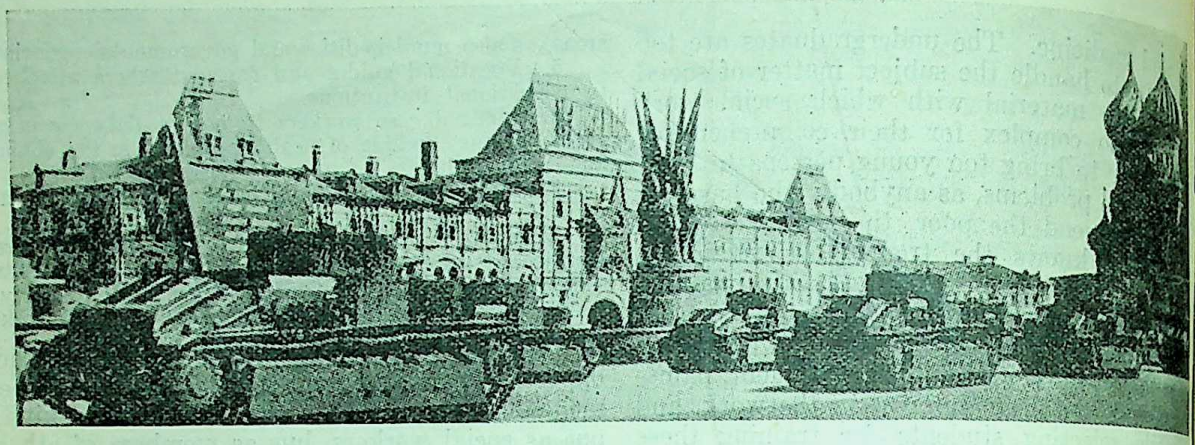

Russian tank in Red Square, Moscow

RUSSIA IN THE TOILS

By KEDARNATH CHATTERJI

In the battle raging around Moscow, much more than the fate of Moscow is at stake. There is not the slightest doubt that the Russians have made preparations for all eventualities. There is no faltering in their determination and their armed forces are fighting back with unabated fury and gallantry. Therefore the question of a Russian collapse does not arise here, although serious looses have been inflicted on the Soviets' forces, as they are not giving ground excepting where they can no longer maintain a resistance due to weakness through casualties. There is no retreat anywhere round Moscow now.

But this battle, if won by the Germans would mean that, immense though their losses in men and material must have been yet the Germans would be in a superior position on the continent of Europe. For the loss of Moscow added to the virtual investment of Leningrad would immensely handicap the Soviets' forces both as regards supplies and reinforcements as well as that of maintenance and repair of their mechanised and artillery equipment.

On the other hand if the Germans are held off for any length of time it would most certainly entail severe deterioration of the fighting power of their armies before Moscow, unless they call a halt, assume the defensive and move the best part of their attacking forces to proper winter quarters. The Russian winter does not permit any liberties to be taken with it and exhausted troops fall easy victims unless they can recoup within quarters provided with special feeding and warming facilities. The cessation of the Nazi assault would enable the Russians to further strengthen their defensive arrangements, to replace wornout equipment and to bring up the equipment of their forces in tanks and fighter planes to parity.

The loss of Moscow would seriously hamper the recouping of the Russian forces, so far as arms and supplies are concerned, even if the Germanic forces do not press forward beyond the Moscow-Rostov line. The stoppage of German assault during the winter with the Russians in possession of Moscow would undoubtedly enable the Russians to meet the resumption of active warfare in spring on much better terms than that available now. And this probably is the reason why the Germans are hurling forward their forces, despite all the handicaps of winter, with a view to beat down the Russians by the immense momentum of the vast mass of metal marshalled forward towards the gates of Moscow. It is evident that the Nazi overlords consider the issues at stake sufficiently grave to justify the terrible losses their forces must be enduring.

Further south Marshal Timoschenko is fighting with equal determination to thrust the Axis forces back from the approaches of the Caucasus and from the production centres of the Don and Donetz valleys. But much hangs on the results of the battle for Moscow, and the pressing forward of counter movements by this doughty leader will depend a great deal on the length of communication lines that he will have to maintain between his real supply bases and the battle fronts.

* * * *

This new phase of the war has not produced any perceptible pessimism in the minds of the Soviets' leaders. It is evident that they are

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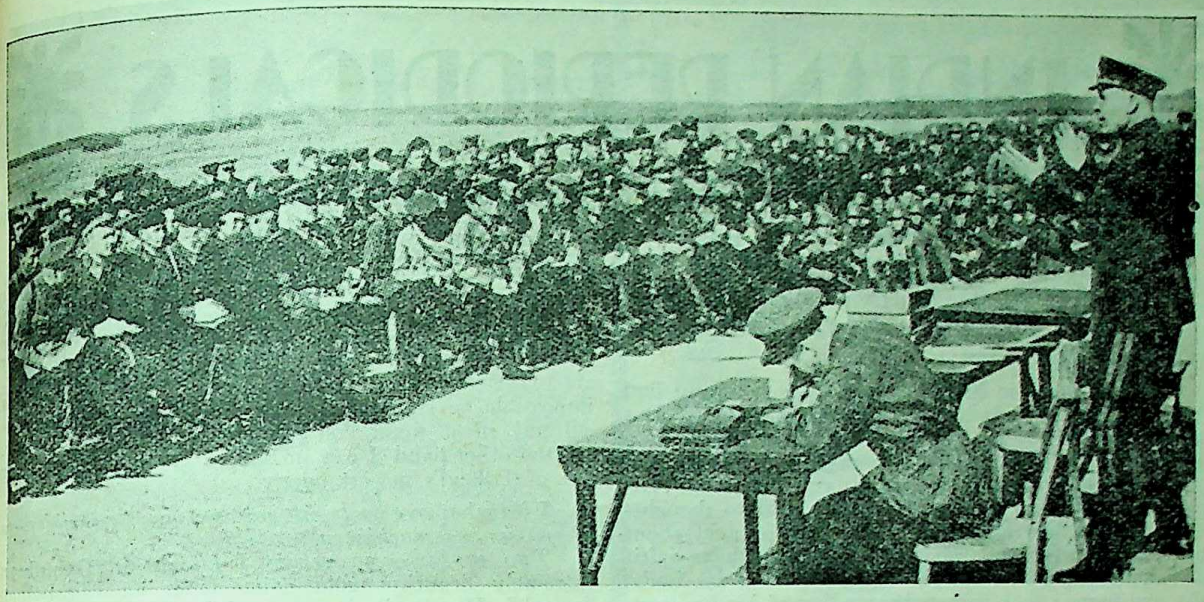
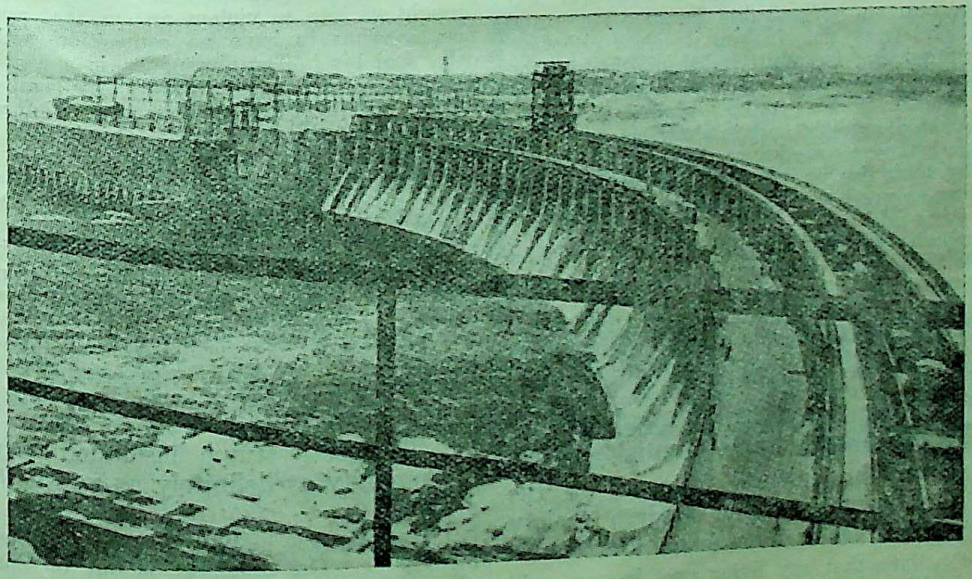


Marshal Timoschenko addressing his officers

fully aware of their danger and that they are equally aware of the solidarity of their peoples behind and beyond the battle lines. Modern total warfare, with its immense demands on the civil population—in treasure, toil and life-blood—means that a great army can continue its fight with undiminished energy and determination, only if it be solidly based on the confidence, support and direct will to resist of the civil population. No amount of preparation, training or equipment can help an army to fight an equally strong enemy for any length of time if the country it is defending starts breaking up behind it. The tie between the civilian and the fighter must be something far stronger and more enduring than that which is woven by laws and empty speeches. The Soviets' resistance is unbroken and unabated after 23 weeks of the greatest assault in human history. Alone has Russia withstood the full fury of the Nazi forces substantially aided by nearly a million soldiers from Rumania, Hungary, Finland and Italy. France went down in less than half this period before a much lesser assault although she had nearly three-quarters of a million of allied troops to help her. The reason lay in the solidarity of the Soviets and the disunion amongst the French.



Dnieperstroi, the Dnieper dam destroyed by the Russians themselves

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INDIAN PERIODICALS

Shall we Call it a National Birthday ?

Rabindranath Tagore is not dead, but more alive today than before. C. Chandrasekharan writes in *The Indian P. E. N.* :

People who were his ardent devotees naturally find Tagore as ever alive in his music as in his thoughts But even men who have no foolish stream hidden in the pebbled bed of their hearts have experienced, at his passing, a strange feeling welling up within, as of a spring. His greatness assumes a shape even to the hitherto thoughtless and indifferent amidst us. What has brought about the change ? It is all the work of the deathless spirit of Tagore liberated from the confinement of his body. The one barrier to a real understanding of his limitlessness having broken down, he has mingled with all life. Hence the liberation of even the barren intellectual from prejudice against his poetry.

Shall we call the 7th of August, 1941, his and our Birthday ? Perhaps it carries no meaning to the common man. But the wise will reckon it a real birthday, though it marks only his agelessness hereafter. He will remain ever at eighty without advancing: the ripeness of his wisdom will also remain undiminished. He will share his all with us. His bounty will be greater even as years roll by. His vessel will be always full to the brim even after we empty it of its contents. For Love has taught him the secret of replenishment.

Tagore deserves volumes in his praise. Many birthdays have to be celebrated in his name; for he has given us fresh birth, fresh life, fresh happiness.

What we have lost of our sages of old has come to us again with him. Everything that is beautiful and good finds in him an imperishable image. The mind that is naturally strong gets in him its clear objective of life. The mind that is embittered drinks in him the syrup of its own experiences. The child plays in his fancies, the woman in his similes. Flower and fruit, waterfall and cloud, sunlight and rainbow speak to him in their simple language. He knows them by their smell and colour, by their lisp and touch. But heaven alone can tell us how so much of this vast universe lies shining in him mirrored !

To those who are unfortunately ignorant of him and yet pride themselves on being Indians, his life-work can be of little help. They can be redeemed if good translations of his writings are made available in all languages. The desire to read him and to glimpse his greatness receives healthy stimulus from writings and books about him.

The Poet and the Dramatist

Writing on the cultural influence of the poet and the dramatist upon modern society Clifford Bax observes in *The Aryan Path* :

I do not believe that any living poet has or could have a hundredth part of Tennyson's influence upon society. I am thinking mostly of the situation in Great Britain,—and so, of necessity, I must continue to do. Perhaps a poet, such as Rabindranath Tagore, may still have a deep influence in India where saints, I understand, are national heroes and where poets, I daresay, are expected to be somewhat saintly. Conversely, it is impossible to suppose that any poet has the slightest cultural effect upon contemporary Germany or Italy. On the other hand, I can imagine a great poet emerging out of Poland's newest agony.

I fear that *our poets are voices crying in a wilderness of politics and machinery.*

Two or three years ago I bought in Oxford an extremely beautiful gold coin. It is an Elizabethan "angel." Despite its beauty and its heroic associations a taxi-driver, a greengrocer or a dentist would, I suppose, refuse to accept it in payment for his services. It is not current coin, and my taxi-driver would much prefer a dirty piece of paper if it happened to be a Treasury Note. Well, so it is with poetry. It is not current. Men prefer the newspaper, women prefer the novel or, as a Canadian lumberjack once said to me, "You can keep your Shakespeare,—I preper Ruff's Guide."

There are several reasons for this increasing distaste for poetry.

Very well, then,—(1) the metrical beat in traditional poetry has an emotional origin and an emotional effect. Indeed, the regular rhythms of that old poetry may be fundamentally derived from our heartbeats. Now, every student of occultism knows that men have been steadily living more and more in their intelligence, less and less in their emotions and instincts. Prose is the medium of our age. (2) Politics and the will-to-power have brought us into so violent an era that poetry to most people seems to have no connection with what they call "real life." The newspaper, in a word, wins again. (3) Most of the newest poets, very significantly abandoning repeated rhythm, have been "left-wingers" and champions of the proletariat. This has not stayed them from writing in an idiom so obscure that, quite apart from any member of the proletariat, no hot-house professor can tell us what Mr. Auden or Mr. Dylan Thomas means. The poets themselves have alienated "the common reader" as far as they possibly could have done so. Your true left-wing poet should have written like Vachell Lindsey or even like Longfellow : but their creed lay only in their skulls.

Let us admit, nevertheless, that there is just one living poet—T. S. Eliot—who has had a considerable cultural influence upon "Young England." He was the voice of a generation.

The poetic tempo has faded from the mind of humanity as definitely as youth fades out in a man.

The poet does at least work by his fireside or under his fig-tree. The dramatist is out in the hurly-burly of the world. He must attract interest at once or his play will be sunk for good.

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Long ago in the days when my Elizabethan angel was, like poetry, current coin, drama had an incalculable influence upon the vocabulary, and therefore the thought-power of Londoners.

Since then—and how long ago it is—the English drama has, I am afraid, done little or nothing to till the soil of the English mind.

There has, all the same, been one dramatist who very powerfully affected the culture of his time and country,—to wit, Bernard Shaw. We are not being extravagant if we say that Shaw and H. G. Wells have had a large part in forming the minds of two generations of young people in this country,—and perhaps elsewhere. Shaw's most valuable contribution to British culture has been, I believe, in stretching and opening our minds, very much in the manner of a gym-sergeant, so that the current generation is ready to examine any nation, and to pre-judge none. Shaw must have added immensely to the political tolerance and moral broadmindedness of England. For more than half a century he has been a pick-me-up and a tonic.

Just on the other side of the present hideous war, J. B. Priestly was bravely attempting to use the theatre for something of more value than surface entertainment.

Blitzkrieg

The latest fashion in war is the *blitzkrieg*. The word literally means 'lightning-war' and succinctly states the avowed motto of German strategy. M. R. Sampatkumaran observes in *The Twentieth Century* :

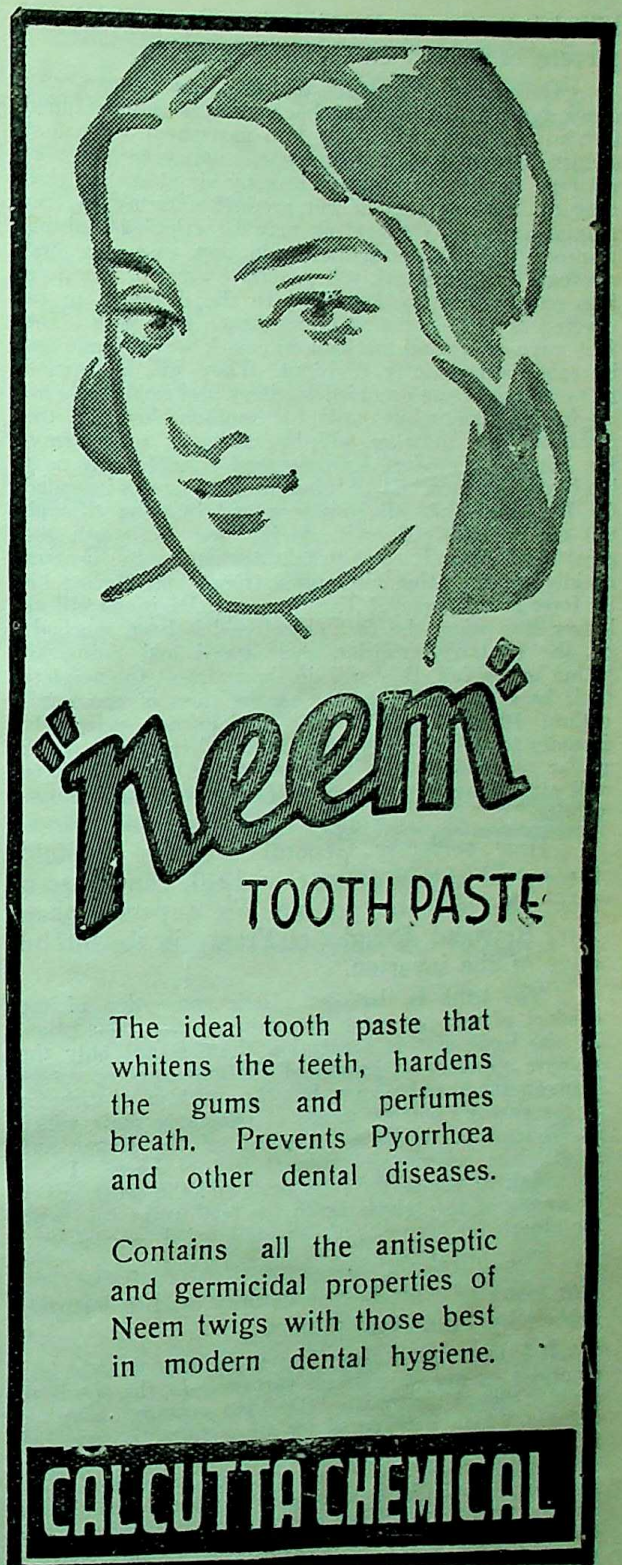
It has been brilliantly demonstrated in all the campaigns of the German army in this war, from Poland to Greece. At one time, in the dark months of May and June, 1940, it looked as though *blitzkrieg* might win for Hitler the world domination of which he had been dreaming so long.

The idea of a lightning-war is no inspired Nazi invention. Ever since Count von Schlieffen drew up, probably in the opening years of this century, his famous plan operations against France, the notion of a swift decisive war has been familiar to the German General Staff. One of Schlieffen's inviolable principles was that Germany should guard herself against a long and exhausting struggle. His pupil, General von Kuhl, wrote of the last war : "A strategy of attrition would necessarily have led to a long war and to our own exhaustion, owing to the unlimited resources of our enemies and to our isolation. Time was against us."

The evolution of modern arms has opened up new possibilities for this type of warfare.

Since the last war, tanks and planes have progressed by leaps and bounds. Study these figures. The tank of 1918 ambled at thee miles an hour and could advance at the farthest a distance of about 20 miles from its base. The aeroplane at that time had a maximum speed of 100 miles an hour or less and a maximum range of nothing more than 200 miles. Fantastic stories have been told of the performance of German tanks in this war, but probably they are as fast as heavy cars. They might do, under favourable conditions, forty to forty-five miles per hour. And today's planes, we know, can fly at between three hundred and four hundred miles per hour. And the speed of any offensive is limited only by the speed of tanks and planes.

In 1935, long before the present war started, General Guderian (who was recently reported



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killed in action in Russia) drew up a prophetic picture of a planned German invasion.

"One night the doors of aeroplane hangars and army garages will be flung back, motors will be tuned up and squadrons will swing into movement. The first sudden blow may capture important industrial and raw-material districts or destroy them by air attack, so that they can take no part in war product. Enemy governmental and military centres may be crippled and his transport system disorganised. In any case, the first strategic surprise attack will penetrate more or less deep into enemy territory according to the distances to be covered and the amount of resistance met with. The first wave of air and mechanised attack will be followed by motorised infantry divisions. They will be carried to the verge of the occupied territory and hold it, thereby freeing the mobile units for another blow. In the meantime the attacker will be raising a mass army. He has the choice of territory and time for his next big blow, and then he will bring up the weapons intended for breaking down all resistance and bursting through the enemy lines. He will do his best to launch the great blow suddenly so as to take the enemy by surprise, rapidly concentrating his mobile troops and hurling his air force at the enemy. The Armoured Divisions will no longer stop when the first objective has been reached; on the contrary, utilising their speed and radius of action to the full, they will do their utmost to complete their break-through into the enemy lines of communication. Blow after blow will be launched ceaselessly in order to roll up the enemy front and carry the attack as far as possible into enemy territory. The air force will attack the enemy reserves and prevent their intervention."

How correctly General Guderian foretold the actual coerse of war in 1940, can be seen from the testimony of no less a person than Paul Reynaud, Premier of France in the fateful days of the invasion.

"The truth is that our classic conception of the conduct of war has come up against a new conception. At the basis of this conception there is not only the massive use of heavy armoured divisions or co-operation between them and planes, but the creation of disorder in the enemy's rear by means of parachute raids, which in Holland nearly caused the fall of the Hague and in Belgium seized the strongest fort of Liege. I will not speak to you of the false news and the orders given by means of the telephone to the civil authorities with the object, for example, of causing hurried evacuations."

The *blitzkrieg*, as demonstrated in the last two years of war, begins usually with a surprise attack by tanks and planes.

It is to be noted that German military thought lays emphasis on the element of surprise. In the words of Lieut.-Colonel Justrow: "Decisive success against a defence, which is prepared for all eventualities possible, if at all, only by a lightning surprise attack."

And probably, this obsession with a surprise offensive, explains Hitler's diplomatic falsehoods and deceits and systematic violations of treaties. It is part of the *blitzkrieg* creed that one must attack suddenly, even if treacherously, and without warnings of any kind. No diplomatic ultimata precede Hitler's wars. He attacks first and diplomatically notifies the "enemy" afterwards.

The tanks, escorted by dive-bombers as a kind of flying artillery, advance at their maximum speed. In Nazi official military opinion, they are regarded as independent weapons of offence. German Tactical Instructions declare: "Close connection with the infantry robs the tank of its advantage in speed, and increases the risk of destruction by hostile defensive forces."

With this may be contrasted the French view of the function of armoured divisions, as given by General Weygand: "Acting in touch with our fortifications the mobile reserve of our covering forces will have to utilise the full speed of its armoured weapons at the threatened point to fill up breaches, and, with their light units, neutralise the effect of attacks on our rear communications."

The Russian Campaign

"The storm is violent; it is childish to attempt painting the clouds in rosy colours; it is sane to trust and obey the pilot."—*The New Review* observes:

The Russian campaign has once more demonstrated the lightning mobility of Nazi manœuvring, the wonderful capacity of Nazi generals to organise and maintain their communications and the high technique of their staff work. These achievements should not be written down to the credit of Hitler, or Goering or even von Keitel; they are largely due to the generals directing operations on the battle-field. But these generals are little known as it is not conducive to good health to be well-known in a dictatorship. Yet Field Marshals K. von Rundstedt, F. von Bock, and W. von Leeb, who were in charge of the three Group Commands of the Reichswehr since its reorganisation in 1935 and are commanding the Nazi armies in Russia, make up as remarkable a military trio as could be fancied.

On their photographs, they are strangely alike with their piercing eyes, their tight and bitter lips and their hooked nose, they look stiffly aristocratic; the very embodiment of Prussian military pride. One feels that if they were to condescend to smile, it would crack their face, as an American reporter has it. Disappointingly for those who fancy that new blood is needed for new work, they are rather old: Rundstedt and Leeb are over 65 and Bock is 60. They are not Nazi parvenu promotions but they love soldiering and are intensely patriotic. Their records on the field are brilliant; in the Polish campaign of 1939, Bock commanded in the North, Rundstedt in the South. Against France, Leeb was on the left, Rundstedt in the centre and Bock on the right; Rundstedt will go down in history as the one who devised the break-through at Sedan and had it executed by his subordinates, tank-generals Guderian and Kleist. Against Russia, Rundstedt is in the South where he routed Budenny's army by dint of bold strokes and his presence there tends to show that the conquest of the Ukraine looks more immediately important than the surrender of Leningrad or Moscow. Leeb, the friend of Marshal S. List who commanded the Balkan campaign, is besieging Leningrad.

Marshal von Bock was entrusted with the most difficult task: he was made to face the most highly reputed Soviet general and to hammer his way to Moscow.

Bock met the stiffest resistance and had to break through the most scientifically organised system of defence.

The defence plan however was not General Timoshenko's but must be credited to Marshal Tukhachevsky who designed it in 1936, one year before he vanished in a Soviet army purge; Marshal Tukhachevsky had also

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Smolensk-Moscow road lined up with a string of steel-and-concrete islets and islands in which battalions and divisions could form themselves into circles and so avoid ever being taken in the rear; at the opening of hostilities some sixty divisions took shelter in the Smolensk defence works and waited for the onslaught of Bock's fifty divisions which were making for the Soviet capital. A frontal assault would have led to disaster; Bock had to outflank the defences, get steel prongs into the sides and master the steel islands one after the other. The Russians failed in keeping the Moscow road closed to the Nazi advance for two reasons : they suffered from inferiority in the air; the generals defending the islands were isolated and could not mount anything bigger than local counter-attacks.

Stubborn bravery in the troops does not make up for want of general strategic vision in commanders.

Once the defences were abandoned, the road to Moscow lay opened to the invaders and what was worse, Timoshenko's best divisions had been put out of action.

The successive defeats of the Soviet armies were costly; they appear to have left the Soviet with fewer well-trained and well-equipped divisions than the enemy; the loss of industrial potential (mines and factories) is said to have reached up to seventy per cent. of the national production; even the railways and roads which brought the Baku oil to the Soviet war machine and agriculture have been cut or are seriously threatened; the disaster is on an unparalleled scale.

This disaster should open the eyes of all to the formidable strength of Nazidom. What is more, Hitler could at present keep on the defensive in the East and push south-west towards the Nile valley or through Spain into North-Africa or make a rush through Caucasia and Persia. Moreover, as Mr. Churchill told the House of Commons, it would be within Hitler's power "to undertake all the three hazardous enterprises on a great scale together at one time." Over and above, he could attempt the invasion of England. It is no pessimistic caprice to mention such possibilities; on the contrary; it would be highly dangerous to minimise the enemy's power; "wishful thinkage," as some call a certain mental malady, is more certainly fatal than a frank view of realities; our peril lies in a relaxation of war efforts or in the defeatist reaction when supposed victories prove a delusion. Mr. Churchill is a safer guide, even if more austere, than most war commentators and radio speakers.

Mr. Churchill's judgment can be trusted when he views the situation as grave; he should be equally trusted when he promises victory.

The leading facts on which his hopes and our hopes are resting cannot be repeated too often. June, 1940, was the blackest hour, the initial Nazi success had been staggering, France had collapsed, America was hesitating, the B. E. F. was out of count as a body. Yet, even then, the heads of the British army, navy and air forces assured the Premier that Britain stood a fair chance of emerging victorious; events have proved that their judgment was sound. Today the position is improved a good deal; America is decidedly siding with Britain; the army has been built up; the navy and air force are stronger than ever; the Empire is solidly behind Britain; the will to win is as resolute as on the eve of Trafalgar and Waterloo. Such are the unchallengeable reasons of our hope and trust.

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Indian Repatriates from the Colonies

The Indian Colonial Review observes editorially :

I had occasion to visit sometime ago the Camp at Matiaburz, Calcutta, where repatriates from the various Colonies of Jamaica, Br.-Guiana, Trinidad, Fiji, South Africa, etc., are living in large numbers and perhaps their condition of living is a sealed book to many. Their long wail of woe is want of work, low wages, bad sanitation and their miserable existence. Although repatriation has been going on for several years since the indenture system began, the repatriates were small in numbers as most of those proceeding to the Colonies preferred to stay there and settle down as agriculturists. One of the conditions in the agreement with the labourers at the time of recruitment was that the labourer is entitled to a free return passage after a stay of ten years in the colony or a grant of land for settlement in lieu of the passage money. About 200 repatriates were interviewed by me. On enquiry it was found that most of them paid their own passages back to India, although they were entitled as per agreement to a free return passage in as much as they have stayed in the colonies for ten years and more. Thus most of them were deprived of this right and suffered heavy pecuniary loss.

The Government of India woud do well to enquire into this specific grievance of the repatriates and find out in how many cases the Colonial Governments have acted contrary to the terms of the agreement.

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FOREIGN PERIODICALS

Tributes to Tagore

India Today, the monthly bulletin of India League of America, New York City, publishes the report of a memorial meeting for Rabindranath Tagore, from which the following excerpt is reproduced :

On August 26, India League of America held a memorial meeting for Rabindranath Tagore. In spite of the pouring rain, a large number turned up to pay homage to the memory of India's sage and poet.

The keynote of the speeches was the appreciation of Tagore's unique contribution to the literary renaissance in India and to the world literature of his noble cosmopolitan spirit that transcended all boundaries—racial, cultural and geographic. Speaker after speaker emphasized the fact that what sustained Tagore in his life work was the faith that man's spiritual nature will ultimately triumph over his material and create a world state free of hatred and greed. It was recalled that Tagore eloquently and fearlessly assailed the aggressors both in Europe and Asia and in his last message to President Roosevelt, Tagore pinned his hope in democratic America to rescue mankind from its present tragic debacle.

Said Mr. G. B. Lal, in part :

"Taking the clay of his country's life and traditional culture, Tagore created a new body of modern civilization. His motto was a Sanskrit formula consisting of three terms : Peace, Self-Discipline and Unity of Mankind. . . . Always his fight was for the general good; never for his own personal ends. Once an English friend asked him whether under any circumstances a nation should fight, go to war. Tagore clearly answered that War and Peace were inseparable. He likened them to the musician's fingers and the strings of the guitar; only by the interaction of the two music was possible. War without love was brutality; Peace by itself might be sheer weakness. The important thing was neither war nor peace—but Life. The quality of life must be kept pure and superb; and both love and death may have to be employed for that; but Tagore preferred love as the instrument of better life."

The League received a number of messages from all over the country. We give below excerpt from a few :—

Mrs. Franklin D. Roosevelt :

". . . the great man to whom you are paying tribute is richly deserving of this recognition and appreciate opportunity to express admiration of his genius."

Lord Halifax :

"With the death of Rabindranath Tagore India has suffered a grievous loss and I share her sorrow to the full. His thought embraced the spiritual riches of the East and the scientific wonders of the West. Dr. Tagore's death removes a mind of rare quality from the world at a time when it can ill afford the loss."

Pearl S. Buck :

"He was one of the greatest of Man and he has gone on his way. We shall miss Rabindranath Tagore not only because he belonged to the world and so to us all, but because in these dreadful times he was peculiarly needed. He was India at India's best. But he was above that a human being at humanity's best. I grieve that we shall see his face no more."

Dr. Hu Shih :

"In the death of Tagore India loses one of her greatest sons and China, one of her best friends. I greatly enjoyed the many meetings with him and his learned and artistic associates when they visited China fifteen years ago and lectured at various educational centers. Their visit was the first revival of the cultural relationship between India and China which had been interrupted for almost a thousand years. It is our task to continue and develop further this work begun by Tagore in once more bringing together the cultures of our two nations."

Hon. W. Bostrom :

"I wish to associate myself with the world-wide tribute to the Great Thinker and Poet, Rabindranath Tagore, whom my country honored by the Nobel Prize in 1913."

Van Wyck Brooks :

"I wish to pay my tribute to Rabindranath Tagore. We Americans may be led to understand him through much of our own Emerson, Whitman and Thoreau, and I think of Tagore as one of the world's great poets."

Immanuel Kant on Perpetual Peace

In these days while all intelligent men are anxious to find out a way to lasting peace it will be of interest to read what the great German philosopher Immanuel Kant wrote in his essay on "Perpetual Peace." F. C. Copleston writes in part in *The Month* :

First of all Kant thinks that perpetual peace will remain an unattainable ideal unless the civil constitution of each state is republican. Kant, like Hobbes, Locke and Rousseau (these thinkers differed of course in the way they explained and applied the idea), regarded the State as founded on a free contract on the part of the members—as a logical presupposition, that is to say, rather than as an actual historical event—and he considered that the republican form of constitution corresponds best to this free association of rational beings, and that its fundamental principles, of equality before the law, etc., lie at the basis of every good form of civil constitution. But apart from the relation between the republican form of constitution and the contract-theory, Kant thinks that a republican constitution is best calculated to attain the desired result of perpetual peace. His reason—and not a bad one—is this. "If, as must be so under this constitution, the consent of the subjects is required to determine, whether

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there shall be war or not, nothing is more natural than that they should weigh the matter well, before undertaking such a bad business. For in decreeing war, they would of necessity be resolving to bring down the miseries of war upon their country." He points out that they will then have to fight themselves, and will have to pay for the war : in addition they will have to make good the subsequent devastation and will be burdened with debt "which will embitter even peace itself, and which they can never pay off on account of the new wars which are always impending." They will think twice therefore before going to war, whereas the despot can decide on war for the most trifling reason "as if it were a kind of pleasure party. Any justification of it for the sake of decency he can leave without concern to the diplomatic corps who are always only too ready with their services."

What does Kant mean by Republicanism ? He says clearly, that "Republicanism is the political principle of severing the executive power of the Government from the legislature." It is the opposite of despotism. Now according to Kant "democracy, in the proper sense of the word, is of necessity despotism." He declares, that unless the form of Government is representative, it is no true constitution at all, but goes on to admit, that in the case of autocracy and aristocracy it is at least possible, "that they may take the form of a Government in accordance with the spirit of a representative system."

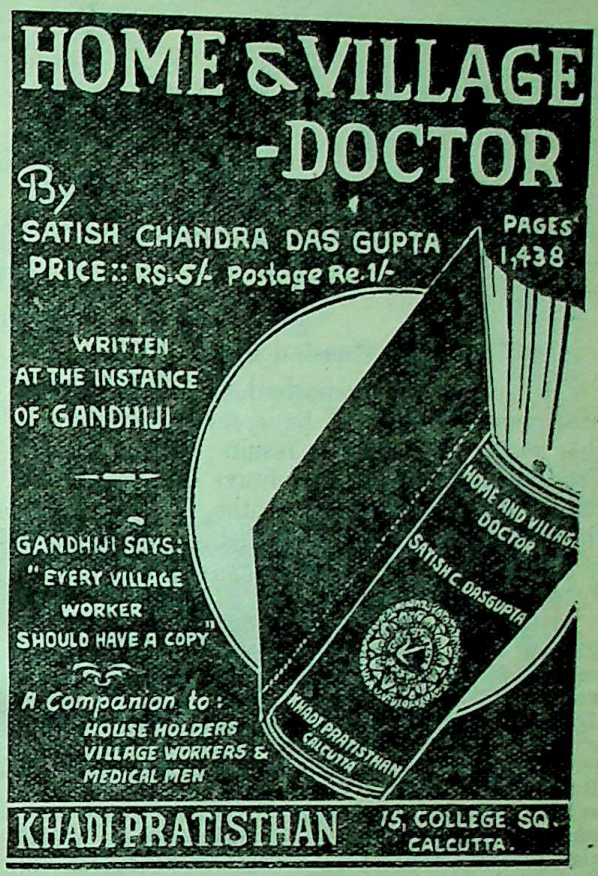
The "republican" form of Government will not of itself however ensure perpetual peace. There is something further needed, namely a Federation of free States. Kant recognizes that "a State of nations," *i.e.*, a world-republic, is an impracticable ideal and in the "Rechtslehre" he implies that perpetual peace is also an impracticable idea. But the political principles directed towards an approximate to that ideal are not impracticable : on the contrary, a Federation of free States is capable of practical realization, even if the World-State is not. We do not require a mere "treaty of peace," which simply puts an end to one war, but a "covenant of peace," which seeks to put an end to war for ever. If a powerful and enlightened people, says Kant, should form a republic, it might serve as a centre of Federal Union for other States, which wished to join, and "gradually, through different unions of this kind, the Federation would extend further and further." Thus Kant does not demand the formation of a World-Federation of States at one fell swoop; he contemplates a gradual approximation thereto.

An interesting feature of Kant's essay is an "Article," which treats of a problem that has been of importance in history and is doubtless still possessed of topical significance. It runs thus :

"The rights of men, as citizens of the world, shall be limited to the conditions of universal hospitality." A strange statement, it may seem, to elevate to the rank of being the "Third Definitive Article of Perpetual Peace." What does Kant understand by it ? In the first place Kant insists, that we all, as men, as "citizens of the world," have the right to be treated without hostility by the owner of a foreign territory, which we visit.

In the second place—and this is the interesting observation—though the stranger (and so the European in the territory of a primitive people) has the right to be treated without hostility, he has no further right than to make an attempt at intercourse with the inhabitants; he has no right to attempt the spoliation of the inhabitants for his private ends. This consideration leads Kant to condemn the conduct of the commercial States of Europe in primitive lands. "The injustice which they exhibit on visiting foreign lands and races—this being equivalent in their eyes to conquest—is such as to fill us with horror." He instances America, the negro races, the Spice Islands, etc., which, on being discovered, were "looked upon as countries which belonged to nobody; for the native inhabitants were reckoned as nothing. In Hindustan, under the pretext of pretending to establish merely commercial depots, the Europeans introduced foreign troops;—Oppression of the natives followed, famine, insurrection, perfidy and all the rest of the litany of evils which can afflict mankind." "And this has been done," remarks Kant, "by nations who make a great ado about their piety, and who, while they are quite ready to commit injustice, would like, in their orthodoxy, to be considered among the elect."

Such is Kant's ideal, the attainment of perpetual peace among the nations by the realization of a "State of nations," or—if that is impracticable—through Federation of free States in mutual harmony and trust.



Co-operative Experiment in China

In spite of the protracted war the Chungking Government is engaged in various kinds of important educational and social experiments. The following paragraphs are reproduced from the *NoFrontier News Service* bulletin :

CHUNGKING.—An experiment which may prove of great importance in the development of democracy in

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the East has been launched in China's [illegible] province. Here an entire town is being built and run on co-operative principles. With peasants and artisans gathered from neighbouring districts to construct the town, plans are being carried out for the co-operative ownership and administration of all of the town's activities. The co-operatives now have their own school, nursery and clinic, and are developing fruit and *tung* trees and the culture of rice, wheat, beans and vegetables.

Since 1937, the number of credit and other rural co-operative societies has grown from 2,508 with 120,366 members to 4,687 with 242,544 members, and the organization of co-operatives still goes on.

The Russian Front

In spite of the preposterous claims, the Nazi propaganda machinery have failed to convince the world with striking results in the Russian Front. Undoubtedly the brave Russians have offered tough resistance in the face of which the Nazi Blitzkrieg have failed. The reason is not far to seek. Thus writes the *Jewish Frontier* :

It must be conceded that the resistance of the Soviet Russian army, which may now rightly be described as heroic, has come as a pleasant surprise to many. Those who were informed about the practices of the Soviet dictatorship and its method of grinding all kinds of criticism, disagreement and opposition into the dust, felt grave doubts on the score of the enthusiasm of the Russian people to fight for their regime. Would peasant boys whose families were "collectivized" by force remain completely devoted to their leaders? Would city workers, who for years were made to toe the Stalinist line under threat of exile or death, display self-sacrifice for their political commisars? Did not Russia's war against Finland prove its unreadiness to cope with a much stronger enemy?

One lesson stands out from the events of the past weeks. The Nazi menace can be met either by a regime that is built on parallel totalitarian lines and bends the people to its will by the use of all means, or by a genuinely democratic political regime under which faith in democracy and the justness of its cause stand firm. The events of the past two years force this conclusion upon us. No country wherein the steadfast faith in democracy has been undermined by various concealed and open forms of appeasement and the people have been divided by racial and group hatreds, can long resist the Nazi legions.

But this hope which Russia's resistance holds out for the final destruction of Hitlerism should not blind us to the immensity of the catastrophe that has now befallen the Russian regions already occupied, nor to the fact that other areas will very probably be subjected to it before the final collapse of the Nazi hordes. In his speech broadcast throughout the world Prime Minister Winston Churchill declared that the Nazis are literally destroying entire groups of civilian populations in regions of Russia they occupied. There are no grounds to doubt this statement.

Harrowing tales of atrocities in the occupied areas by the Nazi army comes filtering through the rigourously censored press :

In occupying a large part of the Ukraine, the Nazis have seized another part of eastern Europe containing a dense Jewish population and, as could have been expected, the Jews are again paying a disproportionate price in life. From Russian sources there have come reports of inhuman pogroms against Jews in the cities of the Ukraine.

The practices of armies in occupied towns is one of the beastliest manifestations of war. Bear in mind that the Nazis had to fight bloody battles before entering the Ukraine, their hatred of Jews and especially of "communist Jews" (and Jews living in Russia are to them, *ipso facto*, communist Jews) and it unfortunately begins to appear that the Russian reports of extensive and hair-raising Nazi pogroms are true. In these activities the Germans will probably find plenty of allies. The Nazis are appealing for sympathy and assistance to Ukrainian nationalists. Any Ukrainian thirty-five years old or over has clear memories of 1918 and 1919 when the lives and property of Jews were at his mercy. It is hardly likely that during the past twenty years all of them have sprouted humanitarian wings under the Soviet regime.

Within a brief quarter century Ukrainian Jewry is being subjected to merciless pogroms for the second time. The traces of the former experience had hardly been forgotten; homes, hospitals and asylums still contain the permanently scarred victims of those horrible days, and now again the deluge of blood is engulfing that unfortunate country.

Travelling Schools

The following paragraph reproduced from the *NoFrontier News Service* will serve as a pointer to those who are working for the spread of education among the masses :

BOGOTA.—To reach children living in remote regions of the country who are unable to attend regular schools, the Colombian Ministry of National Education is making use of "travelling schools." These schools are equipped with moving pictures and large libraries from which books are distributed along the route.

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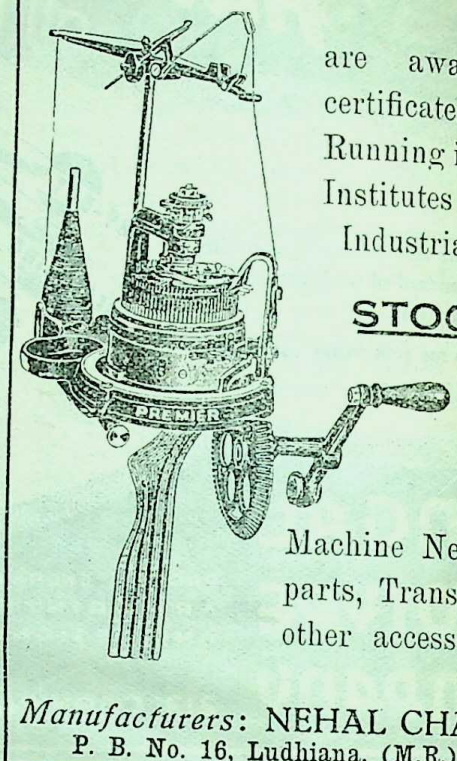

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সূচী

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...ন্দ্রনাথের চিঠিপত্র—
...ন্দ্রনাথের কবিতাকণা (কবিতা)—
...শ্বভারতীর স্থায়িত্ব আলোচনা—রবীন্দ্রনাথ ঠাকুর.
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...বি-প্রয়াণ (কবিতা)—শ্রীশৈলেন্দ্রকৃষ্ণ লাহা
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সহপাঠী (গল্প)—শ্রীপৃথ্বীশচন্দ্র ভট্টাচার্য্য
অমরতা (কবিতা)—শ্রীসুধীরকুমার চৌধুরী
নব জীবন সৃষ্টিতে 'ক্রোমোসোম' রহস্য (সচিত্র)—শ্রীগোপালচন্দ্র ভট্টাচার্য্য
পুরাতন বাড়ী (গল্প)—শ্রীরামপদ মুখোপাধ্যায়
আলোচনা
"শেষ লেখা"—শ্রীঅমিয় চক্রবর্তী
ত্রিপুরার রাজবংশ ও রবীন্দ্রনাথ (সচিত্র)—
তুমি নাই (কবিতা)—শ্রীকানাই সামন্ত
রবীন্দ্রনাথের কথা—আমার পরিচয়—শ্রীহরিচরণ বন্দ্যোপাধ্যায়
রুষের অগ্নিপরীক্ষা (সচিত্র)—শ্রীকেদারনাথ চট্টোপাধ্যায়
পুস্তক পরিচয়—বহু সাহিত্যিক
দেশ-বিদেশের কথা (সচিত্র)—
মহিলা-সংবাদ (সচিত্র)—

রঙিণ ছবি :—মালয়-কুমারী—শ্রীদিলীপকুমার দাশগুপ্ত ও দেবদাসী—শ্রীসুধীর খাস্তগীর।

এতদ্ভিন্ন রবীন্দ্রনাথের নানা বয়সের বহু ছবি এবং ৩০ খানি অন্য ছবিও আছে।

সম্পাদকীয় বিবিধ প্রসঙ্গ :—কৌশলপূর্ণ মার্কিন-ব্রিটিশ প্রশ্নোত্তর ; আরো আমেরিকান প্রশ্নের ভারত-সচিবের ...র ; মসজিদের সামনে দিয়ে গীতবাদ্যসহ শোভাযাত্রা ; সাধক রবীন্দ্রনাথ ; বঙ্গ-নারীদের সাহিত্যিক কৃতিত্ব অযথেষ্ট ...ন ; বিশ্বভারতীকে সাহায্য করবার একটি উপায় ; তারিখ সম্বন্ধে রবীন্দ্রনাথের কদাচিৎ অমনোযোগ ; "কণিকা"র ...শিক অনুবাদ ও ইংরেজী "চিত্রা"র ভূমিকা ; সুভাষবাবুর বিরুদ্ধে ক্ষুদ্রাশয়তা ; "রবীন্দ্রনগর" ; শ্রীযুক্ত প্রমথ চৌধুরীর ...ত্ম-কথা" ; বাংলা দেশের চিঠিপত্র ; পত্রলেখক রবীন্দ্রনাথ ; নিখিলভারত রবীন্দ্রনাথ ঠাকুর স্মৃতিরক্ষা কমীটি ; ...ন্দ্রনাথের প্রতি বাংলা দেশের কর্তব্য ; রবীন্দ্রস্মৃতি-সম্মাননা দরিদ্রদেরও কর্তব্য ; রবীন্দ্রস্মৃতি-সম্বন্ধে তরুণদের, ছাত্র-...দের কর্তব্য ; "জয়প্রকাশ নারায়ণের পত্র" ; আইন-সভায় আটলান্টিক সনন্দ ; আইনসভায় সরকারী সৌজন্যের ...টা নমুনা ; জলে খেলা ও ব্যায়ামে কলিকাতার সাফল্য ; "লাহোরে ছাদবিহীন থিয়েটার ; ভারতবর্ষ দরিদ্র কেন ; ...য় রাজনীতিতে ছাত্রদের ঝাঁপিয়ে পড়া ; গৌহাটীতে "প্রবাসী বাঙ্গালী ছাত্র সম্মিলনী" ; খাসিয়া পাহাড়ে যুগপ্রবর্তক ...মণি চক্রবর্ত্তী ; প্রবাসী বঙ্গসাহিত্য সম্মেলন ; মহামহোপাধ্যায় ডক্টর সর্ গঙ্গানাথ ঝা ; ব্রহ্মদেশের প্রবাসী বঙ্গসাহিত্য ...ম্মেলন ; "সুবর্ণ-ভূমি" ; "ব্রহ্ম-ভারতী" ; চীন-জাপান যুদ্ধ ; নাৎসী-সোভিয়েট যুদ্ধ ; ভারতীয় সৈন্যদলের জন্য অষ্ট্রেলিয়ান ...নানায়ক ; "জন-সেবা সমিতি" ; শ্রীগুরু সেবাশ্রমের বঙ্গভাষা-প্রচার বিভাগ ; দামোদরের বন্যায় বিপন্ন গ্রামবাসীরা ; ...ওলীর বন্দীদের প্রায়োপবেশন ; রাজনৈতিক বন্দীদের মুক্তির প্রশ্ন ; কংগ্রেসীদের মন্ত্রিত্ব গ্রহণের পুনরালোচনা ; ...পুরের জ্যাকার্ড কল।

প্রবাসী মাসিক সংবাদপত্র-জগতে অপ্রতিদ্বন্দ্বী এবং ১৩০৮ বাং হইতে দীর্ঘ ৪১ বৎসর যাবৎ উহার আদর্শ অক্ষুণ্ণ রাখিয়া একই সম্পাদকের ...পাদনায় পরিচালিত হইয়া আসিতেছে। প্রবাসীর উৎকর্ষ ও লোকপ্রিয়তার উজ্জ্বল প্রমাণ এই যে, বর্ত্তমান বর্ষের বৈশাখ হইতে আশ্বিন ...ন্ত সব সংখ্যা নিঃশেষে বিক্রয় হইয়াছে। কার্ত্তিক এবং অগ্রহায়ণের সংখ্যাও সামান্যই আছে। যাঁহারা চলিত বর্ষের দ্বিতীয় ষাণ্মাসিকের ...ম সংখ্যা কার্ত্তিক হইতে গ্রাহক শ্রেণীভুক্ত হইবার জন্য ইচ্ছুক, তাঁহারা সত্বর ব্যবস্থা করিবেন।

প্রতি সংখ্যা ॥৹, সডাক ॥৴৹। সডাক বার্ষিক চাঁদা ৬॥৹ এবং ষাণ্মাসিক ৩।৹

প্রবাসী কার্য্যালয়—১২০।২, আপার সার্কুলার রোড, কলিকাতা।

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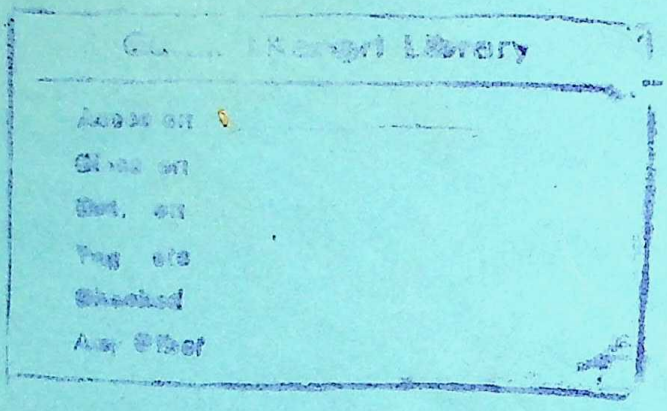

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